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UNITED STATES OF AMERICA



UNITED NATIONS



AFGHANISTAN



ARGENTINA



AUSTRALIA

Journal of CALENDAR REFORM



BELGIUM



BOLIVIA



BRAZIL

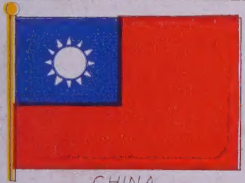


CANADA

International Edition



CHILE



CHINA



COLOMBIA

FIRST QUARTER

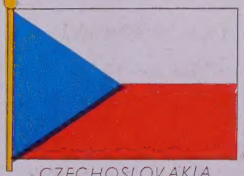
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1949



COSTA RICA



CUBA



CZECHOSLOVAKIA



DOMINICAN REPUBLIC



ECUADOR



EL SALVADOR



ENGLAND



ESTHONIA

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GREGORIAN CALENDAR

FIRST QUARTER

JANUARY

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27	28					

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SECOND QUARTER

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THIRD QUARTER

JULY

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31						

AUGUST

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FOURTH QUARTER

OCTOBER

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30	31					

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25	26	27	28	29	30	31

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

THE WORLD CALENDAR

FIRST QUARTER

JANUARY | **FEBRUARY** | **MARCH**

SECOND QUARTER

APRIL | **MAY** | **JUNE ***

THIRD QUARTER

JULY | **AUGUST** | **SEPTEMBE**

FOURTH QUARTER

OCTOBER | **NOVEMBER** | **DECEMBE**

S	M	T	W	T	F	S
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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26	27	28	29	30		

S	M	T	W	T
3	4	5	6	7
10	11	12	13	14
17	18	19	20	21
24	25	26	27	28

* Worldsday, (a World Holiday), W or 31 December (36 day), follows 30 December every year.

** The Leapyear Day, (another World Holiday), W or 31 J follows 30 June in leap years.

Each Year Different

This calendar is always different from year to year. Holidays fall on different days of the week.

The quarters are unequal in length.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never-ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

Each Year the Same

This 12-month equal-quarter calendar is same for every year perpetually. Holidays fixed and always fall on the same day of the we

The quarters are equal in length.

Each quarter begins on Sunday and ends Saturday, contains 3 months—13 weeks—91 da

Month-dates always fall on the same weekda Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, 1 January; the business year begins with Monday, 2 Janua Because Worldsday precedes Sunday, the us custom of celebrating a Sunday holiday on M day is voided.

Worldsday and Leapyear Day, W or 31 cember and W or 31 June, are World Holidays

This revised calendar is balanced in structu perpetual in form, harmonious in arrangement,

SOON YOU WILL BE USING THIS UP-T DATE CALENDAR.

OAKLAND ... RY

Journal of

CALENDAR REFORM

JANUARY · FEBRUARY · MARCH

1949

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The Editors are delighted to extend permission to quote from or reprint all or parts of this Journal of Calendar Reform, with or without credit mention.

EDITOR'S NOTE: *Apologies are extended to the Chairmen of our Affiliates whose pictures do not appear in this issue. The only reason why they do not is because we had not received their photos by the time the Journal went to press. It is hoped that the remaining ones will be available for a future issue.*

J. FRANK GASS, Editor LINDA HALSTED, Assistant Editor

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ONE CALENDAR FOR ONE WORLD



Make no little Plans...

they have no magic to stir men's blood and probably themselves will not be realized. *Make big plans;* aim high in hope and work, remembering that a noble, logical diagram once recorded *will never die,* but long after we are gone will be a living thing, asserting itself with ever growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. *Let your watchword be order and your beacon beauty.*

D. H. BURNHAM

MANY of the new features and layouts incorporated in this edition are a direct result of suggestions you sent to us in answer to our recent "card of inquiry." All were carefully compiled and as many as possible were utilized. May we extend our wholehearted appreciation for your cooperation and interest?

As this is your *Journal*, will you let us know if you like it, and please continue to forward any ideas which may be of benefit.

We sincerely hope that, after reading this International Edition, you will agree The World Calendar Association has made "no little plans," and that all of you will help in every way feasible to bring to a successful culmination the adoption of a logical and perpetual calendar by 31 December, 1950.

MODERN PROGRESS DEMANDS THE WORLD CALENDAR.

The Editors



Copy of Pastel Portrait by Margaret Yard Tyler

MISS ELISABETH ACHELIS, President and founder of The World Calendar Association, Inc. Her inspiring leadership for the past nineteen years and her unceasing determination to benefit all peoples of the earth by replacing our present antiquated calendar with one of order and perpetuity has won her a place among the outstanding humanitarians of the world.

'By your deeds, shall ye be known.'

The Editors

UNITED STATES

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PROF. ALBERTO REYES THÉVENET (URUGUAY)
ANTONIO ARRÁIZ (VENEZUELA)



JAMES FRANCIS GASS who was elected Director General of The World Calendar Association, International, at the meeting of the Association on 17 January. The Association is indebted to Mr. Gass for planning and instituting the campaign in Central and South America that is being carried on so ably by John B. Walker & Associates.

The Assistant Editor

THE 1948 ROUNDUP OF THE WORLD CALENDAR ASSOCIATION INTERNATIONAL

These excerpts from the Second Annual Meeting, held 17 January, 1949, present an interesting cross section of activities for the year 1948. We have received so many requests as a result of our recent card of inquiry asking to be brought up to date with our accomplishments that it is felt this report should be published herewith as an answer to many of our readers' queries.

THE second annual meeting of The World Calendar Association, International, was held 17 January, 1949. The following Member Affiliates were represented either in person or by proxy:

Argentina	Greece
Australia	New Zealand
Belgium	Panama
Brazil	Peru
Canada	Switzerland
Dominican Republic	Turkey
England	United States
France	Uruguay

The following officers were duly nominated and elected:

President:	Elisabeth Achelis
Vice President:	Charles S. McVeigh
Director General:	James Francis Gass
Secretary-Treasurer:	Harriet A. Lillie

Committees for The World Calendar in Ecuador, Mexico, Japan and Norway were elected Member Affiliates.

It was voted to change the adoption date for The World Calendar from Sunday, 1 January, 1950, to the last day of that year, which will afford an *additional year* for everyone to prepare for the transition from the Gregorian to The World Calendar.

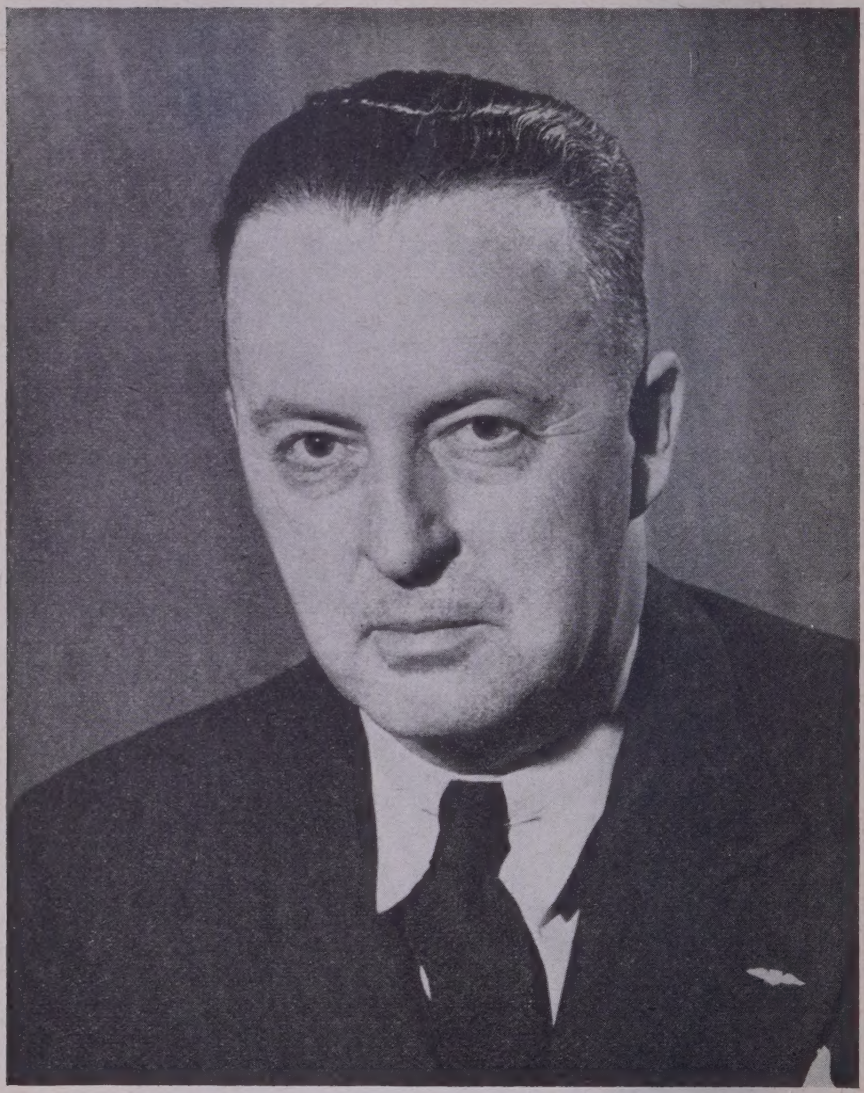
It was also agreed to simplify the terminology Year-End World Holiday, W. December, to Worldsday, W December.

At the meeting, an intensified program was outlined for the Affiliates:

1. That they request their respective governments to submit The World Calendar to national, international, non-governmental and governmental organizations at their scheduled conferences, and to request that their respective governments instruct delegates to vote in favor of The World Calendar at international conferences when the subject is introduced.
2. Whenever possible, actively interest executives, government officials and prominent leaders to act on this matter.
3. Inform the public more fully on The World Calendar through press releases, newspaper and magazine articles, and lectures, thereby arousing the desire of the people for the reform.
4. Impress upon governments and peoples the urgency of action now because of the time element involved.

The various activity reports submitted by the Affiliates were read and discussed.*

**Editor's Note: These reports are printed in this issue under their respective countries.*



JOHN B. WALKER is President of John B. Walker & Associates, specialists in International Public Relations, having offices or affiliates in every country in Central and South America. The excellent results of our intensive information campaign in Latin America, as presented in these pages, are due in a large measure to the unstinting efforts of Mr. Walker and his various staffs.

The Editor

During the discussion of Argentine activity, Miss Achelis mentioned having an interview with H. E. Senor Don Enrique V. Corominas of Argentina, who is Chairman of the Council of the Organization of American States, at which he said that his Government would support The World Calendar.

Developments in 1948 were then reported for the United States Affiliate:

The President spoke on her extended trip to ten countries in Central and South America. She left by airplane from New York on 16 January, 1948, arriving back on 6 March. During this time she flew 15,626 miles. A detailed report of her trip is contained in the First Quarter, 1948, *Journal of Calendar Reform.*

The World Calendar was removed from the agenda of the Sixth Session of the Economic and Social Council of the United Nations because of a very heavy agenda.

The resolution on The World Calendar at the Ninth Inter-American Conference failed of action because of the uprising in Bogota. However, it is anticipated that a resolution approving The World Calendar will be introduced at the Inter-American Economic Conference which will open 28 March, 1949, at Buenos Aires, (being held in compliance with Resolution VIII of the Ninth International Conference at Bogota).

In this connection the Director General then reported that to assist its Latin-American Affiliates and National Organizations in their local progress, The World Calendar Association has retained John B. Walker & Associates, specialists in international publicity and public relations, to work with them. This program is outlined in the Fourth Quarter 1948 issue of the *Journal of Calendar Reform* with the proposed Draft Resolution to be presented at the Inter-American Economic Conference.

Although the International Labor Organization is on record in favor of calendar reform, the crowded agenda of the 31st Conference at San Francisco, July, 1948, led advocates of The World Calendar to decide not to press for inclusion on the agenda of that meeting. However, it is earnestly desired that the adoption of The World Calendar be placed on the agenda of the succeeding meeting of the I. L. O. to be held in Geneva, June, 1949. Upon the advice of Senator Corneille Mertens of Belgium, long associated with I. L. O., the United States Affiliate communicated with Mr. Leon Jouhaux, the French Labor Delegate, on The World Calendar and also with Mr. Jean Mori, of the Swiss Federation of Trade Unions. Mr. Mori sent his assurance that a resolution presented at the next Conference of the I. L. O. would have the backing of the labor members of the Swiss Delegation.

The World Calendar Association is striving through its Affiliates to have delegates to the Economic and Social Council properly prepared for any resolution to be proposed by any government sponsors in any United Nations body. Full discussion was had with Senator Alberto Arca Parro of Peru when he was in New York in May; and he entertained no doubt that the Peruvian Government would instruct its delegate to reintroduce The World Calendar at a future session of the Economic and Social Council or

PRESENTING THE WORLD CALENDAR



This picture of Laura Elliot, Paramount starlet, who appears with Bob Hope in "The Paleface," new Technicolor production, ran in hundreds of newspapers and magazines throughout the Western Hemisphere.

the General Assembly of the United Nations.

Endorsements of The World Calendar in the United States have been received from many outstanding organizations and persons. Among the organizations are: The American Educational Research Association (a department of the National Education Association); the National Capital Astronomers of Washington, D. C.; the International Association of Y's Men's Clubs.

The Chamber of Commerce of the United States, which has a special committee to study the subject of calendar reform, advised the Association that the study was in progress.

The Director reported that excellent publicity has been given The World Calendar recently; as an example, he said an editorial by Mr. James Thrasher, Chief Editorial Writer for the National Editors Association, has appeared in about 750 daily newspapers throughout the United States.

In conclusion, the President gave the following summarization of the future policy of the Association: Realizing that the time element permits no delay or hesitancy, all efforts will have to be intensified.

> Every individual, organization and nation must work toward action being taken among the individual nations, requesting their accredited representatives at international organizations to approve The World Calendar.
>
> To have the Inter-American Conference give its official approval of The World Calendar.
>
> To have the International Labor Organization endorse this plan.

Our objectives cannot be achieved without cooperation from every one of the Affiliates; each Affiliate should insist that the delegate from its country on the Economic and Social Council of the United Nations give support at the meeting in July, 1949. For only with such recommendation will this Council of the United Nations give its support at the meeting in July, 1949. Endorsement and support by ECOSOC will make it possible to bring this question before the General Assembly for international action at the autumn meeting.

The time for adoption should again be emphasized; it is the last day in 1950, the old 31 December changed to Worldsday, W December, which is the closing day of the first half century as well as the closing day of the Jubilee year. This is such a momentous and significant occasion that everyone living in our age and generation should be proud and happy to participate in bringing The World Calendar to its adoption at that propitious time.

With The World Calendar in operation, the new year 1951 will naturally open with Sunday, 1 January 1951, and every year thereafter will begin on Sunday. Days and dates will be ordered, holidays will be fixed and perfect coordination among the various calendar units will be secured. The calendar will have become a stable, regular time-system, not for a year but for centuries.

OUR IMMEDIATE OBJECTIVES

UNFORTUNATELY, the Special Economic Conference of the Organization of American States (at which we were to present The World Calendar for adoption by the Western Hemisphere), scheduled to meet in March at Buenos Aires, Argentina, has been postponed until the latter part of 1949. This temporary setback has necessitated a revision of our plans. The stepping stones of our strategy are to have the International Labor Organization (59 countries) endorse and approve The World Calendar in June; then, as they work in conjunction with the Economic and Social Council of the United Nations, to have the ILO action taken up by this Council in its July meeting. In the meantime Western Hemisphere approval will be sought at the postponed Buenos Aires Economic Conference in the fall.

These three endorsments should then carry The World Calendar to the General Assembly meeting of the United Nations, scheduled for September of this year, where it is hoped that our long-sought victory will be obtained.

Such realignment can best be expressed by the following instructions which have gone forward to our Affiliates and Calendar Committees and the Walker offices:

1. A resolution calling for approval of The World Calendar by the Inter-American Economic Conference has been included in the Agenda for the Conference, as requested by Uruguay and seconded by Honduras; therefore, no further effort is required from you or your local World Calendar Committee in this respect, i.e., towards getting on the Agenda.

However, you and your national affiliate World Calendar Committee will continue your efforts to insure that, when the Conference is held, the representatives of your Government are instructed to endorse and support the resolution. To this end you and your Committee should maintain close contact with the proper officials of your Government, and, as soon as its delegate to the Inter-American Economic Conference is appointed, your Committee should meet with and fully acquaint him with the objectives of The World Calendar Association.

As to publicity, you should minimize the Inter-American Economic Conference until such time as the date is definite.

2. In the meantime, your efforts and that of The World Calendar Committee or Committees with which you are working should be directed towards the following:

Beginning 8 June, the International Labor Organization (ILO) will convene in Geneva, Switzerland. It is the desire of The World Calendar Association that this ILO Conference pass a resolution favoring adoption of The World Calendar. Such action by the ILO would be of substantial aid in furthering similar actions by the Inter-American Economic Conference when it is held, and by the Economic and Social Council of the United Nations.

For the information of yourself and your World Calendar Committee, there will be three types of official delegates to the ILO Conference:

Government Delegates:

Each country may send two. They are appointed (varying as to that country's protocol) by the President of the country or its Prime Minister. In some countries the appointment must be approved by Parliament or the Foreign Office.

Employer Delegate:

Each country may send one. The usual procedure is for the outstanding organization of that type in the country to propose or nominate the delegate, whose appointment is then ratified by the Government.

Labor or Workers Delegate:

Each country may send one. The same procedure is carried out as in the case of the Employer delegate.

It is desired that a resolution favoring adoption of The World Calendar be placed on the Agenda of the ILO Conference.

(a) As you know, a resolution was passed by the Labor Conference of the American States at Santiago, Chile, on 14 January, 1936, approving The World Calendar.

(b) A resolution passed by the ILO at Geneva, Switzerland, in June, 1936, recommended that the League of Nations study calendar reform.

(c) The delegate of the Federation of Trade Unions of Switzerland has assured their support of The World Calendar at the Geneva Conference of the ILO.

With this "ammunition" you and your World Calendar Committee should ascertain who will be the (a) Government (b) Labor delegates to the forthcoming ILO Conference, and see to it that they both write to the Honorable David Morse, Director General, International Labor Organization, Geneva, Switzerland, requesting that a resolution be included on the Agenda of the ILO Conference at Geneva, Switzerland.

To this end it would be desirable for a selected group from your local World Calendar Committee to call on the top officials of your national labor organizations. Two copies of the proposed ILO resolution are to be presented for action to the leading labor organization which your investigation discloses will send a delegate to the ILO meeting in Geneva, Switzerland. One copy is to be signed by the delegate who will attend and mailed to the Honorable David Morse as soon as possible with the delegate's request that The World Calendar be placed on the Agenda of the June ILO meeting.

Two copies of the resolution should be presented to the Minister of Labor or whatever other Government official will appoint your country's Government representative to the ILO meeting. The representative should sign and mail one copy to Mr. Morse, requesting its inclusion on the Agenda of the forthcoming ILO Conference at Geneva, and support The World Calendar resolution when presented at Geneva. The second copy is for your Government's file.

3. Publicity featuring the fact that Labor has repeatedly gone on record as endorsing the adoption of The World Calendar should be released. Any and all action by your local World Calendar Committee and/or your National Labor groups or Ministry of Labor on the subject should also be publicized.

It may be that some countries will not send delegates to the ILO Conference at Geneva, relying instead on their Embas-

resent them. It is fully realized that each country will, of course, work out its own program to accomplish the much-desired goal. The above information and instructions have been given as a guidance and in a sincere desire to help.

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WESTERN HEMISPHERE
REGIONAL ILO MEETING
To Be Held in Montevideo, Uruguay Beginning 25 April, 1949

The following instructions were sent to the Calendar Committees and Walker Offices in Venezuela, Colombia, Brazil, Mexico, Cuba, Argentina, Chile, Peru, Canada and the host country Uruguay.

WE have just learned that there will be a Regional Conference of the International Labor Organization (ILO) at Montevideo, Uruguay, beginning 25 April, 1949, to which delegates from all countries of the Western Hemisphere are invited.

Similar conditions and requirements exist in placing the World Calendar on the agenda of this Regional Conference, as just mentioned in connection with the International Conference to be held at Geneva in June.

To get a resolution through the ILO Regional Conference at Montevideo favoring adoption of The World Calendar and have it referred to the International ILO Meeting at Geneva, would have a great influence in obtaining a favorable resolution to be adopted at Geneva.

Labor is faced with many important problems and realizes that with a logical rearrangement of the present calendar many of its irritating inconveniences will be eliminated. Its advancement to a place of outstanding importance and influence in our modern world is indicative of the vision and ability of its leaders.

Labor cannot but be aware of the uncertainties, waste of time, money and effort caused by the haphazard variability of the calendar that denies comparability, all of which are but a few of the obstructions imposed upon it and its partners in business—capital, management and the consumer. It knows how to evaluate the prime importance of time and recognizes the need for immediate action. Now is the time to reshape the calendar so that it will be an aid to Labor and create fairer conditions of employment. Labor is playing a vital part in the building of a new world and its efforts and support for this new time-plan are indispensable.

Therefore, in this field where its interests are so clearly involved, Labor can place itself in the vanguard by supporting The World Calendar and sounding the call for its universal acceptance, so that on the first Worldsday, W December 1950, there may be introduced into our time-reckoning and into our labor a greater sense of stability, security and harmony.

INTERNATIONAL LABOR ORGANIZATION

A DRAFT RESOLUTION

TO improve the calendar by making it perpetual, by equalizing the quarters of the year, wherein days and dates always agree, holidays are fixed, years are comparable and stable, and every year begins on Sunday, the first of January;

Whereas the Sixth International Conference of American States at Havana in its 20 February, 1928, plenary session resolved: "That it be recommended to the countries members of the Pan American Union that they appoint a National Committee with a view to studying the proposal relative to the simplification of the calendar, and that they make the necessary preparation in order to participate in an International Conference to determine which is the best method of reform"; and

Whereas the Eleventh International Labor Conference held in June, 1928, approved reform of the calendar, founded on "the interest that this matter has for the workers, because of its relation to the problems of the improvement of working conditions and industrial statistics, stabilization of employment, and regularization of holidays," and

Whereas the League of Nations studied calendar revision from 1923 to 1937, inclusive, held an international conference on the subject in 1931, considered over 500 proposals, and finally in 1937 submitted a draft convention for adoption of The World Calendar of 12 months and equal quarters, every year the same, to States Members and non-members upon motion of Chile's draft convention with the result that 14 Governments officially approved in principle; and

Whereas 30 Governments have indicated their support of The World Calendar; and

Whereas the Labor Conference of the American States, members of the International Labor

Organization, at the Santiago, Chile, 1936 meeting, passed a resolution recommending the approval of The World Calendar as a "great convenience to commercial life and to business, as well as to the well-being of the working class, and it represents an advantage of great benefit to all nations"; and

Whereas the 20th International Labor Conference which met at Geneva in June, 1936, recognized the recommendation of The World Calendar made by the American States Conference and requested the League of Nations to "continue to study the whole of this question very closely"; and

Whereas a resolution on The World Calendar was on the agenda of the Inter-American Economic and Social Council as a result of submission by the then Chairman, upon the instance of Costa Rica, Honduras, Panama and Uruguay; and

Whereas The World Calendar was presented before the Economic and Social Council of the United Nations in June, 1947, as a result of the introduction of a resolution by the Peruvian delegation, discussion on which was adjourned for future action; and

Whereas The World Calendar was under consideration by Commission V of the Ninth International Conference of American States at Bogota, April 1948, but because of the uprising was prevented from being acted upon; and

Whereas the best time for adoption is when both the present and the new calendars agree simultaneously on the same day, date and year on the next to the last day in 1950, making the transition an easy one with a minimum of change; and

Whereas international solidarity is highly desirable and will be influential among other Governments and before the United Nations: Now, therefore,

Be it enacted by this 32d Conference of the International Labor Organization at Geneva, Switzerland, assembled this June 1949,

That The World Calendar hereinafter set out in words and figures is approved and recommended for adoption by this Conference which further recommends that the adoption of The World Calendar be made effective on and after 31 December, 1950, this date changed to the Year-End World Holiday named *Worldsday*, W or 31 December, that closes the first half of the twentieth century, whereby the second half-century will begin on Sunday, 1 January, 1951; and that all nations of the world be advised of this action and requested to cooperate in the general adoption of THE WORLD CALENDAR.

Furthermore, be it resolved that the Governing Body of the International Labor Organization send copies of this resolution to the Secretary-General of the United Nations, to all Governments of member countries represented in the International Labor Organization, and to the Economic and Social Council of the United Nations with the request that it place The World Calendar on the agenda of its July 1949 meeting; and that the International Labor Organization, by duly signed copy of this resolution, urges the Economic and Social Council to take immediate and appropriate action for universal adoption of The World Calendar as of 31 December, 1950.

(date) (signature)

(plan reproduced)

TIME FOR TOMORROW

The Proposed Permanent Calendar and its Effects on the Liturgy of the Church

By the Reverend Thomas Morris, S.J.

Reprinted from the 31 October, 1948, issue of *Orate Fratres*, "a review devoted to the liturgical apostolate published with the approbation of the ecclesiastical authorities." *Orate Fratres* is published by The Liturgical Press, founded and edited by the monks of St. John's Abbey, Collegeville, Minnesota (The Order of St. Benedict, Inc.), with the assistance of various associate editors.

TIME, like the weather, is something about which many people complain, but about which they can do nothing. Throughout history man has devised methods of calculating time based on the regularity manifested in the phenomena of celestial change. The earth's rotation serves as a means of determining a complete day. The four seasons divide the year into natural quarters. The elliptical circuit of the earth about the sun marks one year. Every four years we add an extra day to compensate for the slight difference between the solar year and our measurement of it.

Our present calendar, introduced by Pope Gregory XIII in 1582, has been accurate and useful, but has had the one disadvantage that it is irregular and unstable. A slight revision, called The World Calendar, is proposed. This new calendar would divide the year into equal quarters of 91 days. The first month of each quarter would have 31 days (26 weekdays, 5 Sundays); the other two months of each quarter would have 30 days (26 weekdays, 4 Sundays). At the end of every year there would be an extra day added which would be a world holiday or holy day—called W or 31 December. Every four years a similar leap-year day would be added at the end of June—called W or 31 June. By this method *the same date would always occur on the same day of the week.* Mathematically the revised calendar would equal the present calendar; it would differ only in the way in which the days were computed.

The business and social advantages have been the most emphasized and publicized. Business statistics would be more easily computed; civil and school holidays could be permanently and advantageously planned or "staggered"; etc. (At present successive years are never identical.) Nor is it strange that these economic and civic aspects of the question have been stressed. The information disseminated has been mainly directed at gaining the support of civic organizations and of governments in order to revise the civil calendar. Those, therefore, sponsoring a revision in the civil calendar are interested in religious holy days only to the extent that they are also national holidays, either by law or custom, e.g., Christmas, Easter, etc. They recognize that the stabilizing of these feasts is for the jurisdiction of religious

authorities. Thus, though they would like to see all religious feasts also stabilized, they leave this matter to ecclesiastical persons and groups and advocate at least a permanent civil calendar.

Since the advantages which would accrue to the Church through the use of a permanent calendar have not been widely publicized, some Catholics have assumed the only advantages would be economic or social, and have therefore opposed the suggestion of a permanent calendar for the feasts of the Church. Or if they have not taken this antagonistic position, they are, generally, at least indifferent to the entire question. As Father Conrad M. Morin, O.F.M., has pointed out in an excellent article reprinted in the *Journal of Calendar Reform*,[1] two main benefits would be derived by the Church's use of a perpetual calendar, viz., the simplification of the missal and of the breviary. A permanent *Ordo* would make the missal easier to use—and who would not wish this? A permanent ecclesiastical calendar would be an obvious benefit to those who recite the divine office.

It must be emphasized here that a permanent calendar (civil or religious) would not make the year monotonous by removing the variety provided by the present calendar. The variety of the year is not due to any particular calendar, but rather to the fact that many different seasonal and festive events succeed each other. Order does not preclude variety. The seasons of the year follow in regular order and bring with them variety. If disordered variety were the purpose of a variable calendar, then one should logically change dates and days even more flexibly than at present. Why celebrate feasts on annual dates at all? Variety will not be lost but more perfect order gained by the use of a permanent calendar.

Easter is the one feast of special importance in the question of stabilizing the ecclesiastical calendar, as at present it is not determined by a particular date but rather by the vernal moon. It is important to know the reason why the Council of Nicea in A.D. 325 ruled that Easter was to be celebrated on the Sunday following the full vernal moon. Some Christian communities had been celebrating the feast on the same day as the Jewish feast of the Passover, i.e., on the full vernal moon (the 14th of Nisan); others celebrated it on the Sunday following; while others observed it on definite dates, e.g., 25 March, 7 April. The Council therefore decreed that "the brethren of the Orient should do as those of Rome and Alexandria, *in order that all*, with one voice and *on the same day, unanimously* celebrate the holy Easter festival."[2] (Italics ours.)

It is obvious from this ruling of the Council that the reason for this relative stabilization of Easter was *uniformity* among the various communities rather than any deference to the Jewish manner of determining the feast of the Passover. The Old Law has been supplanted by the

[1] Rev. Conrad M. Morin, O.F.M., "Will the Jubilee Year 1950 Open the Era of a New Civil and Religious Calendar?" in *Culture*, December 1947 (Quebec). (Translated from the French by Dr. Herbert L. Rasmussen in the *Journal of Calendar Reform*, 17, pp. 16-42. New York, 1948.)

[2] *Ibid.*, p. 39 (Quoted from C. Tondini de Quarenghi, *Il decreto Niceno sull' unificazione della Pasqua e S. Leone il Grande*, Rome, 1900, pp. 15-16.)

New. The Paschal Lamb need no longer be prefigured. The early Christians showed that they realized that they need not hold the Jewish manner of measuring time as sacred or obligatory for them when they chose the first day of the week to be their day of worship rather than the Jewish seventh. Nor did they follow the Jewish calendar based on the cycle of the moon, but adopted the solar cycle. It is interesting to note that the proposed permanent date for Easter, 8 April, would approximate the *chronological anniversary*, which is estimated as 9 April.[3]

It is not the Catholic Church but some Protestant sects (such as the Seventh Day Adventists) who object to the proposed calendar on "dogmatic" grounds. These Adventists and also some Jews object to the extra day as being contrary to the divine command to observe the Sabbath. They overlook the fact that the day is expressly designed as a world holiday, and may therefore be celebrated as a holy day. Do they think it wrong to worship God two days consecutively? The Jewish people have their own calendar, though in practice they have been forced to use the Gregorian calendar. It is, moreover, the Gregorian not the Jewish calendar which is proposed for revision.

The official position of the Catholic Church in regard to a permanent Church calendar is stated by Pope Benedict XV in a letter to Cardinal Mercier: "In itself it is neither unsuitable nor forbidden to deal with the question of a new Paschal date, . . . without forgetting, though, that the Church cannot admit seven continuous working days."[4] In replying to the League of Nations committee which sought the opinion of the Holy See on the proposed permanent calendar, particularly in regard to the stabilizing of Easter and the adding of extra or "neutral" or "intercalary" days, the Papal Nuncio of Pope Pius XI wrote that "possible modifications in this matter, although they do not give rise to any dogmatic difficulty, would nevertheless result in the abandoning of firmly established traditions, from which it would be neither legitimate nor acceptable to depart *without weighty reasons of a universal interest.*"[5] (Italics ours.) Thus it is seen that the position of the Holy See in this matter has been conditional. If sufficiently important reasons can be advanced for adopting a permanent calendar, then the Church would undoubtedly agree to this change.

Are there, then, any reasons which might be considered by the Church as "weighty" enough and of "universal interest"? We consider that some reasons (in addition to those advantages for the missal and breviary) may be found in a consideration of the effects a perpetual calendar would have on the liturgical life of the Church if it should be adopted by the state and *not* by the Church. The complications which would inevitably arise would be numerous and serious. After a permanent calendar would have

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[3] *Ibid.*, p. 22.

[4] Original text reprinted in the article of Mgr. P. Piacenza, *An expediat ut aliquid novi statuatur circa celebrationem diei Paschalis in Ecclesia catholica*, published in *Ephemerides liturgicae* 32 (Rome, 1918), 248-249.

[5] Text of the letter of Mgr. Maglione, then Nuncio at Berne, in reply to the League of Nations, in the *Rapport relatif à la réforme du calendrier*, published by the Communications and Transit Section, Geneva, 1926, p. 86.

been in civil and not religious use for one year, Catholics would find themselves observing not only Easter but also every Sunday on a day which would be a civil weekday. Catholics would also find that their weekdays as well as their numerical calendar dates differed from those of their neighbors. All ordinary dealing with the rest of the citizens in the state would be practically impossible. Catholics would find themselves in the position of the Jewish people who, though they theoretically have their own calendar, have been forced by circumstances to adopt the calendar of their non-Jewish neighbors. Under these conditions Catholics would necessarily accept the permanent calendar for business and social activities and would try to use the non-revised, fluctuating calendar in their religious duties and devotions.

The question of what feast would be celebrated by the Church on these extra days is a matter for the Sacred Congregation to decide. It provided for the leap-year day in February of the non-revised Gregorian calendar. It can do so for 31 December and 31 June. The Church does not lack saints, old or new, whose feasts could be celebrated on these days. The liturgy is replete with votive Masses. A Mass of Thanksgiving would be a very suitable way in which to end one year and begin another. A permanent Church calendar would not mean that no further feast could be added, but merely that the feasts would not be shifted around year after year.

Is this question of a permanent calendar and its consequent relation to the Church's liturgy mere idle speculation? It is assuredly not that. Many nations have already approved this World Calendar. The House of Representatives and the Senate of the United States have before them bills for the approval and eventual adoption of this permanent calendar. It should be noted here that the League of Nations did not adopt a revised calendar, not because the nations were opposed to the question, but, because of the innumerable plans of revision offered, it was unable to choose one in particular. Since that time one permanent calendar, The World Calendar, has won worldwide acceptance and has eliminated all the competition of the other plans. The Delegation of Peru has introduced to the Economic and Social Council of the United Nations a bill (E/291) for the approval of this permanent calendar. After passage by the Council it will go before the General Assembly and, if passed, is to be adopted 1 January 1950,* when the two calendars would coincide. At this present time the prospects of its passage seem excellent. This could be one bill on which all the delegates might agree.

One can therefore see that this matter should not be a thing of indifference to Catholics. The example of Pope Gregory XIII in giving the world a more perfect calendar should be a great inspiration to

*EDITOR'S NOTE: The World Calendar and the calendar now in use coincide as to weekday not only on 1 January, 1950, but also on 30 December of that year. By converting the old 31 December of the Gregorian calendar to the new Worldsday of The World Calendar, W December, the year 1950 will actually end with the new time-system in operation, so that 1951 will begin with Sunday, 1 January, under The World Calendar. This change in date for the adoption of The World Calendar will offer an additional year in which to prepare the way for this significant event.

the Church of the twentieth century for cooperating with the nations of the world in achieving a yet more perfect and more permanent calendar — especially as this new calendar would not only be a great benefit to the social and business activities of Catholics, but also, although only in an external yet in an important way, it would be of advantage to the liturgy of the Church.

DATES OF MAJOR FEASTS IN A PERMANENT CALENDAR

(These are based on 8 April as Easter Sunday.)

DATE	*DAY*	*FEAST*
1 January	Sunday	Circumcision
6 "	Friday	Epiphany
5 February	Sunday	Septuagesima
22 "	Wednesday	Ash Wednesday
24 March	Sunday	Passion Sunday
25 "	Monday	Annunciation
1 April	Sunday	Palm Sunday
8 "	Sunday	Easter Sunday
16 May	Thursday	Ascension Thursday
26 "	Sunday	Pentecost
7 June	Thursday	Corpus Christi
15 "	Friday	Sacred Heart
1 July	Sunday	Precious Blood
15 August	Wednesday	Assumption
8 September	Friday	Nativity of Mary
29 October	Sunday	Christ the King
1 November	Wednesday	All Saints
26 "	Sunday	26th Sunday after Pentecost
3 December	Sunday	1st Sunday of Advent
8 "	Friday	Immaculate Conception
25 "	Monday	Christmas

ANNOUNCEMENT

We have just published an illustrated pamphlet called *The World Calendar for All of Us,* which is available upon request. This is a fine ABC concise primer in layman's language, listing the defects of the Gregorian calendar contrasted with the benefits of The World Calendar, with illustrations. It is excellent material to use in winning new friends for The World Calendar.

APR 13 1935

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United States Senate

COMMITTEE ON APPROPRIATIONS

April 11, 1935

Charles D. Morris, Editor
The World Calendar Association, Inc.
485 Madison Avenue, at 52nd Street
New York City, N. Y.

Dear Mr. Morris:

Replying to yours of the Eighth instant, regarding the revised calendar, of course all of us are interested in the revision of the calendar as something to talk about as an academic matter, and personally I would like to see it go into effect.

However, I have never given the matter serious thought or study because it would take a Pope Gregory the Great or a Julius Caesar to put these changes into effect.

Sincerely,

Harry S. Truman

HST:ML



The Change Can't Hurt

World calendar reform seems to be gaining confidence.

Congress may possibly get around to thinking about the situation some time later on.

Almost everybody seems to be in favor forward by the World Calendar Association.

Seventeen governments have accepted business associations, labor organizations, air lines, insurance companies, edu have agreed. However: Inertia

The calendar under consider some 500 that have been inve tions and the United Nation

Developed by an Italian the calendar divides the year quarters.

The year and each su ding o er begin on Sunday. There are 13 weeks a days (13 Sundays and 78 week days) in every quar

The first mont has the second and third, 30 day To compens holiday or years the

Time for Action

Calendars are man-made of they are for the convenience of Many different calendars have in the past, and each new one an improvement over the one it

The Gregorian calendar, almost universally, derives its na Pope Gregory XIII. in 1582. Despite its u is far from perfect. It convenience of mankin endar should. Its insta less confusion. Its quar its months are of dif irregular order, the last is longer than the first weeks of the year do no

A remedy for all of been found in the calen moted by the World Ca tion. It contemplates a arrangement of the presen the change would result beginning on a Sunday a

World Calendar

Reforms are usually brought about in the following manner: the initial idea of individuals, the recognition of the idea by leaders and organizations who bring it to the attention of the peoples, and the cooperation of the peoples in accepting it.

Standard Time, for instance, was envisaged by two men—one a Canadian and the other an American. They each separately succeeded in convincing a few leaders, who in time interested a greater number. was an influential group of railroad men who lively sponsored Standard Time at an internat railway conference, where it was approved and ed and in consequence

Reform of the pre petual, every year th Abbot Marco Mastro Twentieth century. Commerce took the reform before the Le of calendar reform a strength of Standard ment on one plan Th the 13-month plan months and equal qu petual and fifth used intercalated days Still calendar has been gener

Today the concept by The World Calen has enlisted the inter peoples. The resoluti Advertising Executiv placing The World C the United States; an passed it before the U

Valuable as is this ganizations and indi The World Calendar there are still too few ples articulate in the leaders and peoples not limiting their su such a concerted driv come the possession o be enjoyed by all.—J

THE ROVING EYE

By RUDOLPH ELIE

For 1950 A New Calendar?

They called it "the year of confusion" ndar had got to out of ious wise men tack- and there to proclaimed

Almost everybody seems to be in favor of adoption of the World Calendar. It would provide for a perpetual calendar, approved by religious authorities, which would be the same every year. It would divide the year into four equal quarters, each containing exactly 91 days. Each quarter would have 13 weeks, with the first month containing 31 days and the second and third months 30 days each. Each year would begin on Sunday, January 1, and end on Saturday, December 31. Every fourth year, a leap year, an extra day would be added to the month of June. This extra day would be known as "World Day" and would be placed between Saturday and Sunday. It would not be counted as a day of the week, but would be dated as coming between June 30 and July 1. Every fourth year, a second extra day would be added to the month of June, known as "Leap Day," and would be placed between Saturday, June 30, and Sunday, July 1. Many business interests have favored the world calendar because of the economic advantages that it provides for a better division of business days in the quarter.

Hope To See New Calendar Here

While there are many persons who insist that the proposed new World Calendar is impossible, its advocates insist that it will be in use in a few years. They hoped to see it come in with the new century, but as that is soon to be here

It is said which were long rejected

finally

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Calendars Can Be Changed

Celebration of Christmas on January 7 by those Catholic and Orthodox churches that follow the Oriental Rite may have seemed odd to most Christians in this part of the world. Yet it was perfectly correct — by the old Julian calendar that Europe once used. Men have been developing calendars since the dawn of history, and changing them for convenience and accuracy from time to time. And for convenience and accuracy the present Gregorian arrangement will some day

This Clipping From FORT WORTH, TEXAS MORNING STAR-TELEGRAM

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Hopes For A New World Calendar In 1951.

This Clipping From MARIETTA, GA JOURNAL 2/9/48

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The American Scene

Calendar Reform Off to New Start

By RANALD BALZEY

This Clipping From CLINTON, OKLA. NEWS DEC 29 1948.

SMITH JOINS CRUSADE TO REFORM CALENDAR, LAST CHANGED IN 1582

BROOKS SMITH

The World Calendar Association very kindly sends me every few a copy of its publication, the al of Calendar Reform had this magazine and from it I the strong impression that men omen throughout the world are arms against our ancient, out- and confusing calendar.

learn the calendar as they now learn learn their ABC's and then they would know it forever.

"C" day, that is, Calendar day, for all as advocates of calendar reform is January 1, 1960. That year starts with a Sunday anyway and it's the ideal time for reform.

The government of Peru is on my side. The representative of that nation has submitted the world calendar to the United Nations for adoption. If

World Calendar Adoption Urged; Offers Year-End Day As Holiday

Adoption next year of a uni- which in its yearly observance form "world calendar," with its will bring together all peoples in 12 months in equal quarters of a spirit of fellowship—an annual three months each and a year-end. gift to all."

al gift" of an extra day The extra day which comes Worldaday, wit each Leap Year and which we United Nations on Feb. 29 will be

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OKLAHOMA PRESS ASSOCIATION

About That New World Calendar

A good deal has been written about the excitement in the next session of Congress. armament, taxes, the budget and the Truman deal" reforms should all produce some fireworks. But, as usual, Congress will be faced with less publicized bills which have been waiting patiently, with hat in hand, through several sessions for a hearing.

An entertaining item in the latter group is the proposal that congress endorse a world calendar. Almost everybody seems to be in favor of this reform, just forward by the World Calendar associa-

This Clipping From FROSTPROOF, FLA. NEWS 12/10/48

World Calendar Would Stabilize Holidays

Important dates would be stabilized by the 13-month world calendar, with provision made for the extra day left over from the 52 weeks in ordinary years and two days in leap years. Easter would be stabilized as Sunday, April 8 each year, one day removed from the date of one day added to correct the Julian calendar. April 8, date of the Resurrection, would be pegged on December 31, as Monday, to provide a long week end.

Whatever feasible, holidays would be established on Mondays to provide servance during the week. The extra day in ordinary years would follow December 30, the end of the year, and be known merely as Year Day. January 1 would then follow in leap years, Saturday, June 30 would be followed by Saturday, Leap Day, then Sunday, July 1. Many business interests have favored the world calendar because of the economic advantages that it provides for a better division of business days in the quarter.

The Editorial Page

American Adoption Might Set New World Calendar Rolling

A good deal has been written about the promised excitement in the next session of congress. Foreign aid, armament, taxes, the budget and the predicted "Truman deal" reforms should all produce some fireworks. But, as usual, congress will be faced with less publicized bills which have been waiting patiently, with hat in hand, through several sessions for a hearing.

An entertaining item in the latter group is the proposal that congress endorse a world calendar. Almost everybody seems to be in favor of this re-

proposal has a lot of obvio

The calendar under co survivor of some 500 tha the League of Nations a over the past 20 years. priest more than 100 ye into 12 months of equal

The year and each suc Sunday. There are 13 wee days and 78 weeks in e first month of the quart end and third, 30 days extra day there would Worldsday, between Dec

UNITED NATIONS

OUR FUTURE AIMS

IT IS highly desirable that the Economic and Social Council pass a resolution favoring the adoption of The World Calendar, which resolution will then go to the General Assembly of the United Nations which meets in September, along with the anticipated resolutions of the Buenos Aires Inter-American Economic Conference and the International Labor Organization Conference at Geneva.

The combined effect of these resolutions will carry great weight in the United Nations General Assembly.

In order that the Economic and Social Council may consider a resolution in favor of The World Calendar. it is necessary that the subject be placed on the Agenda of its July meeting in Geneva, Switzerland, immediately following the ILO Conference there. This can be effected by the delegates of your country to the United Nations at Lake Success. New York.

The procedure to insure such action is for your Minister of Foreign Affairs to instruct the delegates of your country to the United Nations at Lake Success to request that The World Calendar be placed on the Agenda for the July meeting of the Economic and Social Council.

Have your World Calendar Committee call on the Minister of Foreign Affairs to enlist his support. It may be advisable to indicate first to him the information contained in the bulletin "World Wide Digest of Affirmative Action by Nations for the Adoption of The World Calendar" and then say, "In view of the previous position taken by these Governments in this matter, we feel certain, Mr. Minister, that you will be pleased to instruct your delegates to the United Nations at Lake Success, New York, to prosecute the adoption of The World Calendar by requesting its inclusion on the Agenda."

In case your Government has already indicated approval of The World Calendar, point out to both the Committee and the Minister that you are not asking for new action, simply a continuation or renewal of the position previously taken by your Government in this matter.

ACTION!

All of you should write your delegates to the United Nations at Lake Success, New York, to include The World Calendar on the Agenda of the July meeting of the Economic and Social Council of the United Nations. The United States delegates are: Dr. Philip C. Jessup, the Honorable Willard L. Thorp, and the Honorable Leroy D. Stinebower.

AFGHANISTAN

Afghanistan (22 November, 1937)

The Afghan Government would be prepared to adopt and to use for external correspondence the reformed calendar should it be accepted by the other States members of the League of Nations, while reserving the right to use the solar year of the Hegira as the official year in the interior of the country.

ARGENTINA

The World Calendar Association, International, Affiliate, Admiral José Guisasola, Chairman, Avenida Independencia No. 1466 (.79), Buenos Aires.

REINTEREST IN ARGENTINA

I AM pleased to report that I have established a valuable contact with the Argentine Foreign Office which should prove most useful in eventually obtaining the official support of the Argentine Government in carrying through The World Calendar resolution at the forthcoming Economic Conference.

I am glad to report that I have established contact with the Reverend Father Juan V. Monticelli who is one of the heads of the Colegio Pio IX, a religious college in Buenos Aires, and an outstanding research scientist who has contributed scientific articles to *La Nacion* for many years. I found him to be most interested in The World Calendar idea and sincerely anxious to help us in every way possible.

Accompanied by him, I went to the Foreign Ministry, but in the absence of the Minister I was able to see Dr. Luis A. Arean, Minister Plenipotentiary and Envoy Extraordinary, who is Sub-Director of the Social Economic Department of the Ministry; which Department, incidentally, is in direct charge of the arrangements for the forthcoming Conference in Buenos Aires.

Dr. Arean, who showed himself to be most interested in The World Calendar project, explained that no instructions would be sent to the Ambassador in Washington unless approved by the Foreign Minister himself and other high Government officials. He went on to say that it was highly possible that the Conference would be postponed and that consequently it would be unwise at this time to take any concrete steps until the exact date of the Conference was established, otherwise all our effort would have to be repeated at a later date. Needless to say, we shall keep in close touch with Dr. Arean and shall advise you as soon as we hear of any postponement. On the other hand, should the Conference be held as scheduled, we shall do our utmost to get the Foreign Minister himself interested in The World Calendar idea, so that even should no instructions be sent to Dr. Corominas in Washington, the probability would still exist that the Argentine Government would give the matter its full sympathy and support at the Conference sessions.

As regards Reverend Father Monticelli, we have found him extremely helpful and willing to assist in every possible way in the task ahead. He suggested the advisability of reorganizing and strengthening the Argentine World Calendar Affiliate, and has offered to write several articles on the subject of The World Calendar, which we shall be able to use here. He has also kindly offered to organize some public conferences on the subject as soon as the date of the Economic Conference is definitely fixed—which, of course, will be extremely useful.

You will be pleased to hear that we have been obtaining excellent coverage of the releases we have issued so far (105 clippings with a total of 3,821 centimeters of space), and we are sure that clippings of them must have reached the Argentine Foreign Minister.

Ronald Boxall, General Manager
Buenos Aires Office
John B. Walker & Associates

En breve se entablará en Buenos Aires la batalla por la reforma del calendario

LAS ...NOVACIONES QUE ...UGNAN TENDRAN ...EZAR EN 1950, Y ...ANTEADAS EN ...ENCIA ECONO- ...RNACIONAL ...LUGAR EN ...EN MARZO.

UNA NOTA DE ALEJANDRO RUSELL

ALGUNOS ANTECEDENTES DE LO QUE SERA EL NUEVO CALENDARIO MUNDIAL PONEN DE RELIEVE LA NECESIDAD DE IMPONER CUANTO ANTES UNA DIVISION MENOS IRREGULAR DEL TIEMPO.

se defendió tan a la perfección, que de sus ... ARGENTINA ... CLIPPINGS ... tomó car... dario. Si ... ciones. ... una comisión para que estudiara el proble- ma siempre desde el inconmovible punto de

... quien, tras conferenciar con miembros ... Cancillería se dirigió a Bogotá

LA CONFERENCIA ECONOMICA INTERNACIONAL REFORMARIA EN EL PROXIMO MES DE MARZO - ENBS. AIRES EL CALENDARIO GREGORIANO

(LA LIBERTAD — 10 ENE 1949)

Las Modificaciones lo Harán de Uso Perpétuo

¿SERA BENEFICIOSA LA REFORMA D...?

(CORDOBA)

La Próxima Conferencia Internacional de Buenos Aires C...

Historia del CALENDARIO

(DEMOCRACIA — 4 ENE)



JULIO CESAR

... para. No decían 24 de febrero si ... vigésimoquinto a partir del primero de dicho mes, sino que contaban los días que faltaban ... ta el 1º de marzo y le denominaban el "sexto" de las calendas ... mero de cada mes. Pero ... que el día de las calendas ... nie, el intercalar preci... el día adicional, ha... ...ertes y para dis... segundo le denomi... ...", o sea dos ve... el año que tenía ... le llamaron "bi... proviene ...tiesto.

... por el emperador del mismo nombre.

La reforma introducida por Julio César empezó a regir el año 44 antes del nacimiento de Cristo, y continuó así hasta el año 1582 de la era cristiana, fecha en que se llevó a cabo la reforma propiciada por el papa Gregorio XIII.

EL GREGORIANO

Julio César había incurrido en un pequeño error de 11 minutos con 8 segundos, y al llegar al siglo XVII daba, para ... mes, insignificante diferencia se había convertido nada menos que en diez días. En ... ces, que el año civil iba diez días adelantado con relación al año verdadero o trópico, hecho que causaba no pequeños trastornos en el orden de las fiestas y las estaciones. El ... tado pontífice ordenó que en ... día del 1.582, el día siguiente al 4 de octubre no fue... el 5 sino el 15, y para evi... la repetición del mismo ... se suprimieron tres años ... cada cuatro siglos. Es... ción de tres días cada ... de al año civil una ... lacia con relación al ... la duración re de ... días decimales.

... regularizar es... resolvió supri... de todos los ... lo, cuyo nú... o fuese di... secuencia, ... el 1800, ... 1700 el ... ría el ... ante ... ...ire ... ...

... 12 segun... error de 26 ... días en el de mas, ... verdadero, llegará ... días en un día en el ... de 3,000 años, cosa

ORIGENES ANTIGUOS

En una declaración formulada recientemente en Nueva York por la ... Elisabeth Achelis, ésta dijo: "El calendario tuvo sus orígenes en el antiguo Egipto; fué reformado por Julio César y Constantino el Grande que introdujo la semana y más adelante enmendado por el Papa Gregorio XIII. Bin duda ha llegado la hora de abrir un nuevo capítulo —agregó— y aprobar y aceptar un calendario mejor, el Calendario Mundial".

PRIMERA TRABAJOS

La preocupación de mejorar el almanaque llamado gregoriano, haciéndolo de uso perpetuo, se remonta a 1834, cuando el sacerdote italiano Marco Mastrofini concibió la

... aprobación del Calendario Mun... ...o que su ... conveniencia para la vida ... y de los negocios como ta... ...e gran conveniencia pa... ...ntas de las obreras. La... clase trabajadora. Esta ... fué reconocida en ... por la Conferencia ... del Trabajo reunida ... que solicitó a la Li... pa... ga de las ...aciones prosiguiera en ... detenido estudio del problema.

Fué la delegación peruana la que ... presentó la iniciativa ante el Consejo ... Económico y Social de las Naciones ... Unidas. La hizo en junio de 1947, ... no habiéndose pronunciado todavía ... el organismo sobre el particular.

TODO coincide en afirmar que es ... una modificación del actual Calendario, denominado Gregoriano por las modificaciones introducidas en él por el Papa Gregorio XIII, por otro sistema de carácter perpetuo y al que se denominaría Mundial. Diversas opiniones se han vertido sobre el particular, pero casi todas ellas coincidentes en la ne...

... cuenta a la realidad geográfica ... histórica del mundo, al juego de ... sus relaciones culturales, de sus dependencias y compensaciones económicas, de sus desplazamientos geopolíticos, etc., etc.

O Educación física

... junto a todo ésto, junto al trabajo intelectual intenso, junto a ... vigorosa cultura ética y estéti... intenso cultivo de la natura... En fin, que el Gy... versitario de Tucu... un istante de ... ha medio ... necesidad ...

... necesidad de una revisión del ... actual sistema para adecuarlo a las ... realidad actual. En realidad era ... tendencia a lograr una modificación del ... calendario no parte de nuestros días y, hasta ... ni mucho menos. Ya en 1834 se preocupaba una modificación del calendario, cuando el sacerdote Marco ... Mastrofini concibió la idea de equiparar la cantidad de días de los ... ses y agregar un día extra ... de cada año que serían ...

O Otras sugere...

Luego se ha ... el correr d... gerencia ...

... las Naciones, en ... conferencia sobre ... va a la modi... ...hora, ... desarrolla ... pues ... ...

... La preocupación por mejorar el calendario llamado ... hasta hace poco, de uso perpétuo, se remonta ... Marco Mastrofini concibió la idea de ... ...ar un día extra ... ...ía ... ...ía ... ...

AUSTRALIA

The World Calendar Association, International, Affiliate, Dr. C. W. Allen, Chairman, Solar Observatory, Canberra.

RECENT DEVELOPMENTS

Dr. Allen of the Solar Observatory at Mt. Stromlo is Honorary Secretary of the Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, appointed the early part of 1939 when this Association resolved to identify itself with the movement for calendar revision.

THE Committee at present consists of Professor A. D. Ross, Reverend D. O'Connell, Sir Kerr Grant, and Dr. C. W. Allen (Honorary Secretary). Dr. I. L. Thomsen is organising support for Calendar Reform in New Zealand.

The problem of reforming the calendar is worldwide in scope, and progress in the reform movement must be judged by action by the great powers or by international groups.

In Australia the attention of the Prime Minister, Mr. Chifley, was drawn to the calendar issue by Question No. 63 on the House of Representatives Notice Paper for 17 September 1947. The Prime Minister in answer said that the most effective way to obtain concurrence in the proposed World Calendar is through the United Nations, and that no action is necessary until the matter is re-examined by the Economic and Social Council.

The activity of the Australian Committee on Calendar Reform in recent years has been confined to keeping in touch with The World Calendar Association, International, and giving information to the Government and the Press. No organised publicity campaign is contemplated at present.

C. W. Allen
Chairman, Australian Affiliate

THE WORLD CALENDAR STANDS UP TO REQUIREMENTS

By Dr. C. W. Allen

REFORMING the calendar must be done in two parts; one must first decide on the form of the new calendar, and then take the steps necessary to have it introduced. For The World Calendar Association the first part is finished and the energies of the Association are now thrown into the second part. However, when an individual country sets out to take a stand on the calendar question it must first decide whether reform is necessary and what should be the form of the new calendar before it can take any active steps in the world movement of introducing the reform.

When a Committee on Calendar Reform was formed in Australia in 1939, it was first necessary to view the problem as impersonally as possible and recommend the desirable new form of calendar. This did not in fact take very long because it was evident that the spade work had been done and that The World Calendar was the only acceptable solution. Thus it happened that from 1939 the Australian Calendar Reform Committee has been a unanimous supporter of The World Calendar movement. However, in spite of this early decision, a careful study has since been made of the effects The World Calendar will have in its various applications when it is introduced. Here we review some aspects of this study and note with satisfaction that The World Calendar stands up to the requirements in every matter.

There is a tendency in all fixed calendars to regard the intercalary days as coming between the months. This might be quite satisfactory in business where the intercalary day is a holiday and can be discarded, but for many purposes an intercalary day is just as much a day as any other and it must appear in the records of daily matters. In general such daily data must appear on monthly or annual tabulations; and, if monthly or annual means are to be taken, there must be no ambiguity about which month the intercalary day is in. In The World Calendar, the Year-End Day *must* be regarded as the last day of December, and it might as well be called 31 December. In making up the calendar, the end of December would then appear:

S	M	T	W	T	F	S
24	25	26	27	28	29	30
						*31

There seems to be no more objection to this than to the more usual use of *W, and it gives a clearer indication of the position of this day. It is one of the good features of The World Calendar that this arrangement is possible.

The division of the year into months is of wide significance, and the number

of months per year cannot be arbitrarily chosen. For many purposes—particularly in meteorology and geophysics—monthly data are the appropriate means of expressing the variation of factors with the seasons. It is therefore essential that the year should be divided into units than can resemble the pattern of the seasons. Sometimes we wish to divide the year into the hot, temperate, and cold seasons. In that case the appropriate division is: Southern—Summer (Dec. Jan. Feb. 92 days) Autumn (Mar. Apr. May 91 days) Winter (Jun. Jul. Aug. 92 (91) days) Spring (Sept. Oct. Nov. 91 days). Notice that the numbers of days are as well balanced in these World Calendar figures as possible (Leap Year in parenthesis), and this will be found to be so in the later groupings. For geophysical purposes it is often necessary to segregate the solsticial from the equinoctial months. The grouping then usually becomes: Southern solstice (Nov. Dec. Jan. Feb. 122 days) Equinoctial (Mar. Apr. Sept. Oct. 122 days) Northern solstice (May Jun. Jul. Aug. 121 (122) days).

If the months are taken in pairs, the number of days become 61, 61, 60 (61), 61, 61, 61 which is again as even as possible. The only unsatisfactory grouping in The World Calendar is for pairs of months starting from an odd number, but this grouping is of no particular use.

One investigation that the geophysicist very often wants to make is to see how much one variable lags behind another, i.e., to find the phase difference of the two variables. For example, one might wish to find how far the heat of the summer lags behind the solstice which caused the heating. Daily data could obviously not be used for this purpose since they depend too much on the vagaries of the weather, and instead we use monthly means. These are subject to a harmonic analysis which is a mathematical numerical procedure that further smoothes out the data and tells the amount and phase of the variation with the fortuitous irregularities eliminated. It is in this procedure that the full advantage of the 12-month calendar is found, and the even balancing of the calendar leads to increased accuracy. No other number of months would be quite as suitable as 12. If we had been forced to adopt the 13-month calendar, the beauty of the analysis would have been entirely lost, and the numerical difficulties increased enormously. The point to be emphasized is that the geophysicist has no choice in how the year is divided. He uses data collected from far and near, often assembled by non-scientists, and the data are, of course, tabulated on the basis of the contemporary calendar.

Fortunately, then, we do not need to try to amend The World Calendar, and we can recommend wholeheartedly that all believers in reform of the calendar put their efforts behind this best arrangement of days, weeks, and months that has been devised. In Australia, the Government of the day is kept in touch with the possibilities of calendar reform. The general attitude is that the most effective way of obtaining concurrence in The World Calendar is through the United Nations. The reintroduction of the calendar onto the agenda of the Economic and Social Council of the United Nations thus becomes our most pressing need.

BELGIUM

The World Calendar Association, International, Affiliate, Professor M. Dehalu, Chairman, l'Université de Liège, Liège.



PROFESSOR M. DEHALU

BOLIVIA

Comite Boliviano del Calendario Mundial, Dr. Max Atristain, Chairman, Calle Loyaza No. 362, La Paz.

BOLIVIA REORGANIZES

ON 17 January, I left by plane for La Paz, Bolivia, on behalf of The World Calendar.

As soon as I arrived in La Paz, I contacted the members of the Bolivian World Calendar Committee. Mr. Alberto Salinas Lopez, former Minister of Education to whom we had offered the chairmanship of the committee, told me that at the present moment it was impossible for him to accept as he would not have the time to do the work which should be done, due to the fact that his political activities take up most of his time as he is running for Deputy and is leaving on a trip to his state.

Doctor Max Atristain, former Prefect of La Paz, was very much interested and proved to be very up to date on calendar reform. He enthusiastically accepted the chairmanship of the committee and immediately went into action. In my presence he called up the Under Secretary of Foreign Affairs, Doctor Julio Alvarado, who since the resignation of the Minister is in charge of all Foreign Affairs (I might add that from what I found out in official circles in La Paz, etc., it is almost certain he will be the next Minister of Foreign Affairs).

Doctor Atristain obtained an interview with Doctor Alvarado which I attended. He said he had already had an opportunity of talking to Miss Achelis, when she made a trip to Bolivia, and remembered that at that time she had been very much interested in having The World Calendar included in the agenda of the Inter-American Conference at Bogota; that he was familiar with and approved the project of The World Calendar Association and that he would immediately notify Bolivia's delegate in Washington to request that The World Calendar be included in the agenda of the Buenos Aires Conference. He said that the instructions were being sent that very day, that is, Wednesday, 19 January.

I also interviewed Engineer Jorge Muñoz Reyes, son of Doctor Victor Muñoz Reyes, former member of The World Calendar Committee, now deceased. Engineer Muñoz proved to be very enthusiastic and offered to take his father's place on the committee. His address is: Bellavista 313, La Paz, Bolivia.

Doctor Max Atristain promised us to remain in close contact with the Bolivian Foreign Affairs department so that they follow up on their offer to help us on the question of calendar reform and also to get them to instruct their representative at the Buenos Aires Conference to back The World Calendar.

I visited the newspapers in the name of The World Calendar and was very well received. I have made contacts that will enable me to send material on The World Calendar directly from Lima to Messrs. Jose Luis Corujo, Editor of *La Razon*, and Raul Fernandez, City Editor of *El Diario*, of La Paz.

The address of Dr. Max Atristain is: Calle Loyaza #362, La Paz, Bolivia.

Eduardo Urrutia, General Manager
Lima, Peru, Office
John B. Walker & Associates

BRAZIL

The World Calendar Association, International, Affiliate, Rear Admiral Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

Brazil (1 July, 1937)

The Brazilian Public Administration has given careful consideration to this matter, and an Inter-Ministerial Commission, on which the clergy were represented, was set up to study the Chilean proposal. As the outcome of this examination, the Brazilian Government is prepared to agree in principle to the draft Convention submitted by the Chilean Government, while reserving the right to take part in the discussion of the draft. The Brazilian Government desires to submit one observation forthwith regarding the "Description of The World Calendar" attached to the draft Convention. In the third paragraph, it is stated that the intercalary or stabilizing days, tabulated as December Y and June L, or December 31st and June 31st, will probably be observed as international holidays. The Brazilian Government suggests that these two days should be made *compulsory* international holidays, for which purpose a provision to this effect would have to be inserted in the text of the Convention. This suggestion is justified by the legal, commercial and statistical advantages which would result.

BRAZIL MAY REAFFIRM

RIGHT after receiving the letter notifying me that The World Calendar Association had retained our services, I went to see Admiral Radler de Aquino, Chairman of the Brazilian Affiliate.

As a matter of fact, I have known the Admiral for quite some time. He was very glad to know that I was connected with the Association and said he was going to write Miss Achelis immediately. Unfortunately, however, he is in ill health and thus cannot be of active assistance. I asked his permission to arrange a press meeting during which he would explain the Association's objectives. This seemed to be a very good idea to me, since the people of Brazil have heard very little about The World Calendar, and it would help a lot were there a better understanding of the whole plan before we started releasing the regular stories. He turned down my suggestion, saying that he was going up to Petropolis to spend the summer, and besides the condition of his health would not allow him to undergo the strain of a press meeting.

In his stead he proposed his son-in-law, Ambassador Camilo de Oliveira, who is also familiar with the subject. He said that he would ask Ambassador Oliveira to set a date to discuss the whole matter.

I went to see Ambassador Oliveira at the Ministry of Foreign Affairs. He is no longer Secretary General of that Department but now is the head of the Cultural Department. He felt that in view of his position he could not make any public declaration.

Foreign Minister Raul Fernandes is at present out of town. "However," said Ambassador Oliveira, "the Conference is being postponed and I shall try to convince the Minister to notify Dr. Paranagua in Washington in view of the favorable recommendation of Brazil at the League of Nations in 1937." In the meantime we have started with our releases.

A. Lopez, General Manager
Rio de Janeiro Office
John B. Walker & Associates

Editor's Note: Publicity clips were received too late to make this International Edition, but excellent results were achieved here. They will appear in a future edition.

CANADA

The World Calendar Association, International, Affiliate, A. J. Hills, Chairman, Room 311, Royal Bank Chambers, Sparks St., Ottawa.

REPORT OF CHAIRMAN OF CANADIAN AFFILIATE OF THE WORLD CALENDAR ASSOCIATION INTERNATIONAL FOR YEAR ENDED 31 DECEMBER, 1948

YOUR Canadian Affiliate is able to report a growing interest in the Association's proposal for Calendar Reform as evidenced by press support extending from Halifax on the Atlantic Ocean to Vancouver on the Pacific Ocean.

Notable has been the advocacy of daily papers in larger Canadian cities such as Montreal, Toronto and Ottawa.

Endorsation of The World Calendar by the Ottawa and Montreal Boards of Trade has laid a foundation for espousal by the Canadian Chamber of Commerce which meets in Ottawa in October of 1949.

Your Chairman, in the interests of The World Calendar, attended the 19th annual meeting of the Canadian Chamber of Commerce at Vancouver on 25, 26 and 27 October, where representatives of Boards of Trade and Chambers of Commerce from coast to coast were met and their support for Calendar Reform solicited in the Convention and outside. Since this meeting the more important Boards or Chambers have been addressed and this work will continue until the field is covered. The International Section of the Canadian Chamber of Commerce has undertaken to endeavour to further our objective.

On the way to the Vancouver meeting to which I was delegated by the Board of

Arthur J. Hills, Chairman of the Canadian Affiliate, commenced his long railway career with the Canadian Northern Railway in 1899, after attending Ridley and Upper Canada Colleges and the University of Toronto.

On formation of the Canadian National Railways, he became Assistant to the President and after ten years' service as Assistant to the Operating Vice-President, when a Personnel Department was formed, became its first Chief.

In June, 1940, Mr. Hills was loaned to the Dominion Government to be Chairman of the National Labour Supply Council. Mr. Hills, after retirement from the Canadian National Railways, has continued to reside in Ottawa where he is Chairman of the National Joint Conference Board of the Construction Industry and a member of Canada Labour Relations Board, as well as Chairman of The World Calendar Association's Canadian Affiliate.

Trade of the City of Orillia (Ontario), I stayed off a day at *Winnipeg* (Manitoba) and another at *Edmonton* (Alberta); on the return trip I visited *Saskatoon* and *Regina* (Saskatchewan) and as I had visited *Victoria* (British Columbia) while on the Pacific Coast and *Toronto* (Ontario), *Quebec* (Quebec), *Fredericton* (New Brunswick), *Halifax* (Nova Scotia) and *Charlottetown* (Prince Edward Island) this means that every province and every provincial *capital* as well as other places was visited by your Chairman during the past year.

My journeys east and west resulted in a considerable amount of publicity for The World Calendar as invariably editors and publishers of papers whom I called on were found to be sympathetic with our cause.

Besides Mr. Harry Southam, Vice President and Publisher of *The Citizen,* Ottawa, who is a member of our Canadian Committee and our staunch supporter at all times, I should mention Mr. C. H. Hale, Editor of *The Orillia Packet and Times,* a weekly paper of considerable influence in its field. Mr. Hale it was who arranged for invitations from the Rotary, Kiwanis and Women's Canadian Clubs in Orillia and for my meeting (and for the Rotary Club at Barrie) at Orillia with the Council of the Board of Trade, and who subsequently suggested that I should go to the Vancouver meeting as the delegate of that Board. Mr. Hale devoted a very generous proportion of front page space to my visit to Orillia and continues to publicize other items related to the cause.

Special contacts were made with the Director General of the International Aviation Transport Association, Sir William Hildred, and with the President and Officers of Trans-Canada Air Lines early in the year.

Other special contacts made or continued were with heads of the principal labour organizations in Canada, with the Presidents and Chairmen of the two Canadian transcontinental railways, Presidents of large Canadian banks, Canadian Representatives to International Labour Organization Conferences at San Francisco and at Geneva; each of these was posted on our proposals by personal letter. I also wrote a personal letter to the Honourable Ray Atherton, when he left his position as United States Ambassador to Canada to go to the United Nations Organization.

A noteworthy endorsation was received in November from the Canadian Manufacturers' Association. Their Executive Council approved the recommendation of their Industrial Relations Committee favouring adoption of the 12 months, equal quarters plan of The World Calendar Association.

Besides the quite widespread support given to our cause by the daily press, mention should be made of the contribution made by the Reverend Father Conrad Morin of Montreal—a Franciscan—whose splendid article in French which appeared in the quarterly review *Culture,* published in Quebec, was received during the year, and of which 500 reprints were arranged. The value of this scholarly advocacy in the province of Quebec and among Roman Catholics generally can hardly be overestimated.

Other special items of support came from *Maclean's Magazine* which had a

good editorial in October entitled "*A Cockeyed Calendar*" (referring of course to the Gregorian hodgepodge). Notable, too, were excellent articles in *Ferrantigram,* and in the *Northern Circuit;* the fact that house organs of large firms prepare illustrated articles supporting our efforts is a most encouraging sign.

During May, Ottawa received a visit from the Director General of The World Calendar Association who was conducted to Montreal. Valuable contacts were made at both places.

A circular was issued to a selected list of members of the Ontario Educational Association.

During the year many favourable comments by newspapers, magazines and other periodicals have been acknowledged by letters of appreciation.

Our President has through the *Journal of Calendar Reform* made generous references to the letters given to her by your Canadian Chairman to Canadian Ambassadors and others in South American countries.

Vagaries of our present calendar have been made the subject of letters to the local press, such as the observance of birthdays coming on Leap-Year Day being covered by Henry III enactment, A.D. 1236; Dominian Day coming on Thursday thus marooning Friday.

Probably the last item calling for special mention in this report is that of the Radio Broadcast on Calendar Reform which took place on 28 December, 1948, over Station CBO when Mr. Charles Clay, fortified by matters supplied by your Canadian Affiliate, espoused the cause of The World Calendar.

Prospects for 1949

Already this year *The Ottawa Journal* and *The Citizen* (Ottawa) have had favourable leading editorials and from that encouraging start your Canadian Affiliate will endeavour to make this a banner year.

1949 may well be an election year in Canada and, as it would be most unwise to take any action which would bring Calendar Reform into controversy as identified with a political party, this will have to be kept in mind. However, the two papers mentioned are respectively Conservative and Liberal, so that bipartisan support is present at least in Ottawa. This is a position to be preserved.

Articles are expected to appear shortly in *Canadian Business,* published by the Canadian Chamber of Commerce, and in *Industrial Canada,* published by the Canadian Manufacturers' Association.

It is felt that some invitations may be obtained to make addresses to bodies capable of widening influence. This field will be played in.

The International Association may count on its Canadian Affiliate being devoted wholeheartedly to the cause.

A. J. Hills
Chairman, Canadian Affiliate

LET'S STREAMLINE OUR CALENDAR

The inefficiency of our Gregorian calendar is a block to world progress, according to The World Calendar Association, an organization fighting for a more modern means of measuring time.

By Ernest Thomson
Illustrations by Gene Aliman

THE constantly shifting Gregorian calendar, which mankind persists in using to measure its days, weeks, months, and years, is an inefficient relic of the past cluttering up the highways of progress and retarding man's advancement to better things.



This is the belief of a growing body of world opinion led by a non-profit organization calling itself The World Calendar Association. Existing solely to promote the universal adoption of a standard world calendar, the Association believes that the day may not be too far off when it will no longer be necessary to recite a childish rhyme to remember the number of days in each month.

For a long time "a still, small voice crying in the wilderness," the battle-cry of The World Calendar Association is becoming audible, even above the din of present-day politics and world disorder, and its crusade is being carried to the highest tribunals, including the United Nations and both Houses of Congress in the United States. Powerful organizations and units of the world's press are climbing aboard The World Calendar bandwagon.

The *Toronto Daily Star*, in a recent editorial entitled "We Need a Sensible Calendar," pointed out that "confusion over a holiday coming in the middle part of the week illustrates the drawbacks of our horse-and-buggy calendar in a streamlined age. Last year, Dominion

Reprinted by special permission from *The Northern Circuit*, Fall 1948, published by the Northern Electric Co., Ltd., Montreal, Que., Canada.

Day came on a Tuesday; next year it will fall on a Friday. After that?" asks the *Star*, and then answers itself by observing that with our Gregorian calendar—a thing of shreds and patches—we must resort to finger-counting, reciting a rhyme, and complicated figuring to forecast with certainty on what day any fixed date will fall.



With The World Calendar all this figuring is unnecessary. Operating on the basis of a 364-day year, The World Calendar offers a much more simplified means of measuring time. In the new scheme there are exactly 52 weeks in the year; exactly 91 days or thirteen weeks or three months in each quarter-year; and exactly 26 weekdays apart from Sundays in each month. Each quarter, consisting of three months, is alike in every particular to every other quarter, the first month having 31 days and the other two months a regular 30 days apiece. The four 31-day months in the year have five Sundays, yet have 26 weekdays as have the other eight months.

The supporters of The World Calendar propose to start each year on a Sunday; but since 365 days are necessary adequately to record the spinning of the earth on its axis, an extra day to follow Saturday, 30 December, would be included in the year and would be called Worldsday. The same procedure would be followed for leap year, but instead of adding the extra day every four years to the month of February, it would be inserted after 30 June, thus neatly slicing the year in half. Both would be classed as special World Holidays in order to maintain the working of the 364-day year on an even keel.

The World Calendar is not merely the sudden brainwave of a group of people who saw the need for reform. It is the composite development of many minds during years of research and study.

The idea of a 364-day year, with the 365th day inserted as an extra day outside the week and as an extra day at the close of the year, was originated in 1834 by a Roman Catholic priest, Abbot Marco



Mastrofini. His system called for the first day of the year automatically falling on a Sunday and is the basis for The World Calendar as presented by its supporters today.

Adoption of The World Calendar would have many advantages. Holidays, for in-

stance, would stay put. New Year's Day and Dominion Day would always fall on Sunday; Labor Day and Christmas Day would always fall on Monday. Thanksgiving Day in the United States, which falls on the fourth Thursday of November, would be stabilized to 23 November.

In government circles, the fiscal year would always begin on the same day and date. Records of custom receipts, taxes, internal revenue collections, and interest on government bonds could easily be computed with the regular equal-quarter arrangement.

Industry would also benefit by the simplification of planning for industrial



programs and the compiling of statistics. Day, week, month, quarter-year divisions and seasonal periods would be comparable, and all would coordinate at the close of each quarter.

Standardization of feasts, fasts, and holy days would be of great assistance to the churches, while the plan would also benefit the home, finance, the law, labor, and retail business. Transportation schedules would be simplified by the fixation of days, dates, and holidays.

Progress toward the adoption of The World Calendar has been slow but steady. Opinion favorable to the plan has increased and public bills are at the moment before the Canadian House of Commons and both houses of Congress in the United States. The United Nations is also considering the proposal and the Calendar's boosters are more optimistic today than ever before.

Target-date for the adoption of The World Calendar is 31 December, 1950. At first, Sunday, 1 January of that year was prominently mentioned but it is now felt that that date is too close to allow for the necessary preparations. Since 30 December, 1950 of the Gregorian calendar falls on a Saturday, a necessary prerequisite for the transition to The World Calendar, this date is now put forward by The World Calendar Association.

If the Association's plans materialize, 31 December, 1950, of the old calendar would be converted into Worldsday of The World Calendar and would be followed by the first year of The World Calendar, commencing with Sunday, 1 January, 1951, generally considered an auspicious start for the second half of the 20th century.

One of the questions most often asked of The World Calendar Association is "What would happen to 31 March, 31 May, and 31 August? Would they be lost?" To those born after the adoption of The World Calendar, if this should come to pass, the problem is automatically eliminated, for the dates, of course, will not exist. People born before the revision would observe their birthdays on the day before; 30 March, 30 May, and 30 August. The procedure is similar to that now in effect for people born on 29 February in a leap year.

Adoption of the new system would nat-

urally involve some change and, like all new ideas, is opposed by many on this ground alone. Tampering with the calendar to those who dislike change is another example of man knocking out the props which hold up his civilization. Against this, The World Calendar Association points out that our present calendar has itself been changed many times before evolving into its present state. Direct descendant of the Julian calendar introduced by Julius Caesar 45 years before the birth of Christ, it was later amended by the Roman Emperor Constantine and further amended by Pope Gregory XIII who adjusted the calendar to the seasons.

Speaking at one of her numerous lectures on the subject, Elisabeth Achelis, President of The World Calendar Association, said, "Our greatest foe is apathy. Almost equally formidable is procrastination. Certain numerically small religious groups oppose the one or two World Holidays which break what they claim to be a hitherto unbroken continuity of the seven-day week since time immemorial. This contention," she pointed out, "has no historic or scientific validity.

"Eminent religious historians," she added, "have brought to light evidence of ancient calendars which used intercalated days similarly to the way in which the World Holidays are used in The World Calendar. The opposition should realize that the calendar is a civil matter under the jurisdiction of governments; the feasts and holy days are under the authority of the churches. They must likewise realize that the calendar is a man-made instrument of time and has been changed in the past as man's knowledge and understanding have increased."

After a long struggle The World Calendar would appear to be now in the realm of practical politics and international statesmanship. Its supporters are optimistic and the *Journal of Calendar Reform* states, "No matter how you look at it, the prospects for adoption appear to be excellent."

. . . I have a letter from J. C. Adams, who states that he is not attending the International Labour Organization meeting in Montevideo. However, he says: "Personally I am very much in favour of the adoption of The World Calendar." He states further that it is possible he may attend the Geneva Conference in June and adds, "if the matter is on the agenda I would be very glad to support."

. . . I have also written to the Honourable the Minister of External Affairs, L. B. Pearson, asking that Canada's representative should advance The World Calendar as a subject for the Economic and Social Council Meeting. This letter was sent through Mr. Arnold Heeney, Deputy Minister of External Affairs.

Arthur J. Hills
Chairman, Canadian Affiliate

Société Royale d'Astronomie du Canada

Centre de Québec

Secrétaire
Paul-H. Nadeau
[illegible] rue Saint Cyrille
Tél. [illegible]

Québec, le 11 décembre 1948.

RESOLUTION EN FAVEUR DE

L'ADOPTION DU CALENDRIER UNIVERSEL

A la suite d'un forum public portant sur la réforme du calendrier, l'assemblée générale du Centre de Québec de la Société Royale d'Astronomie du Canada a adopté la résolution suivante, à sa réunion du 11 décembre 1948.

CONSIDERANT QUE les membres de la société sont d'avis que la réforme du calendrier est d'intérêt général et que son adoption s'impose;

CONSIDERANT QUE la division de l'année en douze mois et en quatre trimestres égaux est la réforme la plus acceptable;

CONSIDERANT QUE l'année 1950 serait un choix logique pour opérer le changement;

EN CONSEQUENCE, instruction est donnée au secrétaire d'envoyer un message à la World Calendar Association, l'informant que l'opinion générale des membres du Centre de Québec s'accorde en tout point avec le projet préconisé par l'association, et exprime le voeu que le changement soit opéré le plus tôt possible.

Le Président,

Georges-E. Gagné.

Le Secrétaire,

Paul-H. Nadeau.

(Translation)

RESOLUTION IN FAVOR OF ADOPTION OF THE WORLD CALENDAR

Following a public forum on the reform of the calendar the general assembly of the Quebec Branch of The Royal Astronomical Society of Canada adopted the following resolution at its Session of 11 December 1948:

CONSIDERING THAT the members of the Society are of the opinion that the reform of the calendar is of general interest and its implementation is imperative;

CONSIDERING THAT the division of the year into 12 months and into four equal quarters is the most acceptable reform;

CONSIDERING THAT the year 1950 would be the logical choice for making the change operative;

IN CONSEQUENCE instruction is given to the Secretary to send a message to The World Calendar Association informing it that the general opinion of the members of the Quebec Branch is in entire accord with the proposal promoted by the Association and expressing the view that the change should operate as soon as possible.

President

George E. Gagne

Secretary

Paul H. Nadeau

World Calendar Plan Defended By A. J. Hills

A. J. Hills, chairman of the National Joint Conference Board of the construction industry, in the following letter to the editor of The Evening Citizen, answers some points raised by Anne Francis in a recent radio address dealing with calendar reform

Editor Citizen:
Sir,—I was experienced Thomas
cat,
As his hand he slowly shook it,
I hope is not so very wise.
The next best thing is to look it

Another admonition is to the
effort that if pe
seems a argumen
and yet you
suppose it try p
This appears to
plan adopted by
CBC on calendar reform although will be
about two thirds of the way
in each year as she and did
not in the world
reform.

the world calendar have a special
holiday on which very likely will
be held many functions to mark
the completion of the 52 weeks of
the year, as well as those which
with the present calendar take
place on New Year's Day.

Also remember that the Christ
oliday season
to be torn to
by Christmas
e of the week
ably come on
s this year's whole season
be finished and it may well
some changes to a perma-
nent arrangement will be brought

Friday, August 19, 1948.

Editorials

A Perpetual Calendar

Fixed as the first Monday in September Labor Day comes on the sixth of next month. But by coming on the first of September last year it cut short the tourist season, and school holidays as well. The inconvenience and financial loss that Labor Day causes by this shifting is but one of many reasons why interest is growing in the advantages of the World Calendar, a reproduction of which appears on this page.

In the present Gregorian calendar, holidays meander about the week, often marooning other days by coming in the middle, with consequent economic dislocation and cost. Educational institutions must prepare new programs each year. Businesses are on gravely inconvenienced in making schedules and budgets for exploitation [illegible] compilation of any of [illegible] picture [illegible] are al- [illegible] for [illegible] Each Year.

Miss

The wo
leap year but had to adm
Ane found that the extra da
year now goes to make up
June.

A Frivolous Reason

The Encyclopedia Brit
points out that it was all
reason that February was
down to 28 days thus giving
month which can only ha
working days even when as
once in 28 years have 28
and 5 Sundays
a 28th test working days
may occur in an 31 day m
Surely this is carrying t
too far.

Then if as Miss Franc
February is the month fo
Dosia, should she not select
two extra days that Februar
under the world calendar d
dinary years and one extra
of February's present leap

OTTAWA, Monday, January 10, 1949.

The American Calendar Off to New Start

By HAROLD HALEY

NEW YORK

PERHAPS we don't read the right literature or talk with the right people because we have just come
the members of the
are fully confider
be born some 1
time of the year
emotional with the usual family feuds over
which type of air is going to be displayed in
the parlor or the kitchen to record the pass
ing of the months. Papa favors the sports
[illegible] while Mother, although largely indifferent
usually points out for the fine art connotation

CANADA

MONTREAL CANADA
STYLE
January 8, 1949

THE EVENING CITIZEN

An Independent Newspaper, Since 1844, With More Than a Century of Public Service to its Credit

1948

GREGORIAN CALENDAR

JANUARY	FEBRUARY	MARCH
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3	1 2 3 4 5 6 7	1 2 3 4 5 6
4 5 6 7 8 9 10	8 9 10 11 12 13 14	7 8 9 10 11 12 13
11 12 13 14 15 16 17	15 16 17 18 19 20 21	14 15 16 17 18 19 20
18 19 20 21 22 23 24	22 23 24 25 26 27 28	21 22 23 24 25 26 27
25 26 27 28 29 30 31	29	28 29 30 31

APRIL	MAY	JUNE
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3	1	1 2 3 4 5
4 5 6 7 8 9 10	2 3 4 5 6 7 8	6 7 8 9 10 11 12
11 12 13 14 15 16 17	9 10 11 12 13 14 15	13 14 15 16 17 18 19
18 19 20 21 22 23 24	16 17 18 19 20 21 22	20 21 22 23 24 25 26
25 26 27 28 29 30	23 24 25 26 27 28 29	27 28 29 30
	30 31	

JULY	AUGUST	SEPTEMBER
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3	1 2 3 4 5 6 7	1 2 3 4
4 5 6 7 8 9 10	8 9 10 11 12 13 14	5 6 7 8 9 10 11
11 12 13 14 15 16 17	15 16 17 18 19 20 21	12 13 14 15 16 17 18
18 19 20 21 22 23 24	22 23 24 25 26 27 28	19 20 21 22 23 24 25
25 26 27 28 29 30 31	29 30 31	26 27 28 29 30

OCTOBER	NOVEMBER	DECEMBER
S M T W T F S	S M T W T F S	S M T W T F S
1 2	1 2 3 4 5 6	1 2 3 4
3 4 5 6 7 8 9	7 8 9 10 11 12 13	5 6 7 8 9 10 11
10 11 12 13 14 15 16	14 15 16 17 18 19 20	12 13 14 15 16 17 18
17 18 19 20 21 22 23	21 22 23 24 25 26 27	19 20 21 22 23 24 25
24 25 26 27 28 29 30	28 29 30	26 27 28 29 30 31

THE WORLD CALENDAR

FIRST QUARTER		
JANUARY	FEBRUARY	MARCH
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4		1 2 3 4 5 6
5 6 7 8 9 10 11	6 7 8 9 10 11 12	7 8 9 10 11 12 13
12 13 14 15 16 17 18	13 14 15 16 17 18 19	14 15 16 17 18 19 20
19 20 21 22 23 24 25	20 21 22 23 24 25 26	21 22 23 24 25 26 27
26 27 28 29 30 31	27 28 29 30 31	28 29 30 31

SECOND QUARTER		
APRIL	MAY	JUNE
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3	1 2 3 4 5	1 2 3 4 5 6 7
4 5 6 7 8 9 10	6 7 8 9 10 11 12	8 9 10 11 12 13 14
11 12 13 14 15 16 17	13 14 15 16 17 18 19	15 16 17 18 19 20 21
18 19 20 21 22 23 24	20 21 22 23 24 25 26	22 23 24 25 26 27 28
25 26 27 28 29 30	27 28 29 30 31	29 30 31

THIRD QUARTER		
JULY	AUGUST	SEPTEMBER
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8 9 10 11 12 13 14	8 9 10 11 12 13 14	8 9 10 11 12 13 14
15 16 17 18 19 20 21	15 16 17 18 19 20 21	15 16 17 18 19 20 21
22 23 24 25 26 27 28	22 23 24 25 26 27 28	22 23 24 25 26 27 28
29 30 31	29 30 31	29 30 31

FOURTH QUARTER		
OCTOBER	NOVEMBER	DECEMBER
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4 5 6	1 2 3 4 5 6 7	1 2 3 4 5
7 8 9 10 11 12 13	8 9 10 11 12 13 14	6 7 8 9 10 11 12
14 15 16 17 18 19 20	15 16 17 18 19 20 21	13 14 15 16 17 18 19
21 22 23 24 25 26 27	22 23 24 25 26 27 28	20 21 22 23 24 25 26
28 29 30 31	29 30	27 28 29 30 31

* The Year-End World Holiday, W or H December (366th day), follows 30 December every year.

** The Leap Year World Holiday W or H June (on extra day)

Editorials

Calendars Can Be Changed

Celebration of Christmas on January 7 by those Catholic and Orthodox churche that follow the Oriental Rite may have seemed odd to most Christians in this part of the world. Yet it was perfectly correct—be old Julian calendar that Europe on ten have been deve- loping cal ern of history and cha nce and acc ar conven Orego be ch To to come. Bu are usually slow had more than 100 ch prior to 1583, no doubt there who felt that this state of affairs continue forever. Fortunately the pla of a Canadian, Sir Sandford Fleming, fo a zone system of standard time has gaine world-wide acceptance. Perhaps Canad will show initiative in leading the worl to a calendar reform as well.

If the World Calendar is to be adopte —and in recent years it has been endorse by hundreds of organizations and many governments — the time for action is now For the change should take place o December 31, 1950, when the present an the reformed calendars coincide.

The World Calendar appears to be the best of several plans for reform and today It holds the field in public favor. It re tains the 12 months, yet divides them into two identical halves and four quarters that are exactly the same in the number of days and in the number of business days. Each month has the same number of weekdays. Year by year a given date would always come on the same day of the week. Clearly this plan would be advantageous in business and recreation alike.

CBC "Points of View"

WORLD CALENDAR REFORM

On December 28 the CBC "Points of View" focused attention on world calendar reform, which has been advocated for eighteen years by the Journal of Calendar Reform. In recent years numerous organizations have begun to support the movement, which has become very timely because of the suggestion, made in the Third Quarter 1948 of the Journal, to begin the new calendar on January 1, 1950, "a time at which the present calendar and the new coincide Sunday." In the CBC program Charles Clay, several books and many magazine articles, the reform; Anne Francis, a fo the Canad CBC talks for women, up- other things, she point- ng the sentimental

MUENSTER SASKATCHEWAN, THURSDAY, JANUARY 6, 1949

The Prairie Messenger

came poses 10 Above Journal,

"This 12-month same for every year perpet and always fall on the same day Quarters are equal in length. Each quarter has 91 days and contains F —and weeks—91 days Month-dates always fall on the same weekdays. Each month has 26 weekdays —plus Sundays. Each year begins on Sunday, January, and the business year begins with Monday 2 January. Because the World Holiday precedes Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided. Year-End Day and Leap-Year Day, W or H December and W or H June, are World Holidays. The revised calendar is balanced in structure, perpetual in form, harmonious in arrangement."

The above issue of the Journal of Calendar Reform says that the idea of the new calendar came from one man, Abbot Marco Mastrofini, and that early in the twentieth century the International Chamber of Commerce took the leadership and placed calendar reform before the League of Nations. Then the World Calendar Association was formed in 1930

CALENDAR BUSINESS LIKES FAVORS WEEK-END HOLIDAYS

By JAMES BARNES

TORONTO, CANADA
STAR
DEC 18 1948

[illegible] number of business g [illegible] pin the
[illegible] United States are behind [illegible]
[illegible] cluding the American Industrial
[illegible] Bankers association, Chicago Asso
[illegible] ciation of Commerce and Indu
[illegible] sation association, New York State
[illegible] Chamber of Commerce and others
[illegible] in Canada [illegible] of Canada Retail
[illegible] Federation has promised its supp
[illegible] port while the London British and
[illegible] Empire Chambers of Commerce are
[illegible] also behind it.

Benefits Listed

The world calendar has been [illegible] How business and bu
[illegible] asking new fe [illegible] ness heads of our present
[illegible] to A [illegible] be scrapped and
[illegible] the Canad [illegible] calendar advo-
[illegible] ciate there [illegible] f will year will
[illegible] ance that it [illegible] he same day and
[illegible] n 1, 1951 T [illegible] arters equal
[illegible] ctures agree [illegible] ed [illegible] quarter
[illegible] nis every phase of business in the [illegible] tually one-quarter of the year.
[illegible] mission announced this week that [illegible] Industries Days, seven month quar-
[illegible] endar has 365 [illegible] ters year division and seasonal per-
[illegible] of three [illegible] nd are comparable simplification
[illegible] The [illegible] of industrial planning will reali-
[illegible] Labor. A perfect timing tool for
[illegible] ce- and expenses since payments
[illegible] ways come at the same in-
[illegible] the same days, etc., for

[illegible] ington
[illegible] ill be
[illegible] d Rule
[illegible] accurate
[illegible] nths and
[illegible] c compari-

[illegible] ecific period
[illegible] within which
[illegible] ion can be taken, the
[illegible] e are readily

Education: Study schedules, an-
nual programs, vacations and ath-
letic events can be arranged on a
permanent basis.

Home: Better planning and bud-
geting indicated for the home social
welfare civil and church activities.

Religion: Fixed feast, fast and
holy days will mean order in their
observances.

CHILE

Comité Chileno del Calendario Mundial, Prof. Alberto Cumming, Chairman, Calle Manuel Rodriguez, Santiago.

Chile (24 May, 1937)

The Chilean Government, having authorized its representative on the Council of the League of Nations to present the draft in question, confirms its complete agreement with the terms of the draft Convention intended to solve the difficulties of an administrative, commercial, economic and educational character which arise from the present Gregorian calendar.

SUMMER VACATIONS SLOW PROGRESS IN CHILE

Due to Regain Momentum in March

ON 15 December, we received instructions to start a campaign favoring adoption of The World Calendar. The writer was already familiar with the question of calendar reform due to the fact that a year ago he had the pleasure of publishing an interview he had with Miss Elisabeth Achelis, President of The World Calendar Association, when she visited Chile. The interview was published in *El Mercurio.*

We immediately started distributing articles on The World Calendar and were able to get some good publicity despite the fact that we encountered some difficulties due primarily to the shortage of paper and to the fact that the editors prefer to publish local news dealing with the present political situation.

Despite these restrictions, we were able to obtain during the month of December 100 column centimeters in *El Mercurio*, one of the most important newspapers of Chile, in favor of The World Calendar. An article was published on 18 December, outlining the program of The World Calendar and it was followed up on the 19th with a special news article prepared by us and showing the new calendar.

On the first of January, we were able to have published in the magazine, *Zig-Zag*, a two-page illustrated article on The World Calendar of some 150 centimeters. On 24 January, the editorial page of *El Mercurio* had an article on The World Calendar of 36 centimeters. Sunday, 30 January, we got articles published in *El Mercurio* and *La Nación.*

Chilean Committee

Despite all the efforts of the writer, it has been impossible to get the members of The World Calendar Committee together due to the fact that it is summer and most of the members are out of town, some even having left the country. Even government business is being conducted principally at Viña del Mar.

Buenos Aires Agenda

On 17 January, we received a cable to try and get instructions cabled before 20 January to Dr. Felix Nieto del Rio, the Chilean Ambassador in Washington, for the inclusion of The World Calendar in the Agenda of the Buenos Aires Conference.

Due to the impossibility of getting the members of the committee together, as explained above, no official action could be taken, but the writer visited the Undersecretary of Foreign Affairs, Don Enrique Bernstein, who is a member of the Chilean World Calendar Committee. He has taken the place of Don Manuel Trucco who is at present on leave of absence.

Mr. Bernstein, a personal friend of the writer, told me that he was very much interested in doing everything possible in favor of The World Calendar, but that he believed nothing could be done prior to 20 January as regards instructing Ambassador Nieto del Rio, due to the fact that at the moment Chile was trying to get the Buenos Aires Conference postponed. He, therefore, told me that we should wait.

On 2 February, we interviewed, through *El Mercurio*, the Minister of Foreign Affairs, Sr. Riesco. We questioned him regarding the inclusion of The World Calendar in the Agenda of the Buenos Aires Conference and were told that he had the matter under study.

We will continue releasing news and will try to get the members of the Committee together although we doubt if we will be able to do so much before March.

The writer is trying to obtain all possible aid and cooperation from Mr. Bernstein before he leaves the country. He has just been appointed Minister in Paris.

Hugo Ercilla Olea, General Manager
Santiago Office
John B. Walker & Associates



CHINA

Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Director, National Institute of Astronomy, Kunming, Yunnan.

CHINA FOR THE WORLD CALENDAR

(1936)

Dr. Tsai Yuan-pei, President of the Chinese Government's National Academy in Nanking, has notified The World Calendar Association that China has officially approved of the international proposals for a revision of the calendar according to the 12-month equal-quarter plan. This is the result of a protracted study by a Chinese National Committee including representatives of the Ministries of Foreign Affairs, Railways, Finance. Communications, Industries and the Interior, with an additional representative from the National Research Institute of Astronomy, Dr. C. S. Yü.

"Questionnaires were distributed," writes Dr. Tsai Yuan-pei, "which effectively brought forth opinions from various walks of life regarding the desirability of the proposed change. and the type of revised calendar which would be most suitable to China. The consensus of opinion was favorable to calendar reform and overwhelmingly endorsed the 12-month plan as against the 13-month proposal."

***China* (13 September, 1937)**

The Chinese Government is in favor of the reform of the calendar and agrees in principle to the provisions contained in the draft Convention communicated by the Chilean representative.

COLOMBIA

Comité Colombiano del Calendario Mundial, Bogota.

REPUBLIC OF COLOMBIA
The Ministry of Foreign Relations
01-2200

Bogota, 15 December 1948

Miss Elisabeth Achelis, President
The World Calendar Association
New York, New York

Dear Miss Achelis:

My predecessor as Director of the Department of International Organizations from this Ministry placed in my hands your kind letter addressed to him on the 10th of this month, relative to the opportunity for the next Economic Conference of American States, which will meet in Buenos Aires, to endorse The World Calendar.

In the same letter you announce the visit to Colombia of a representative of John B. Walker & Associates in order more fully to explain the details of the public relations program that the organization over which you so worthily preside is going to initiate. It will give me pleasure to talk with your representative in regard to the matters motivating his trip to this country.

I take this opportunity to express to you the assurances of my high regard.

Alfredo Vasquez Carrizos
Director of the Department
of International Organizations

★★★

quilla, I will be glad to try to meet him at dock or airport and assist him to clear the customs and secure hotel accommodations.

"I expect to go to Bogota on 17 January and would be glad to advocate The World Calendar before the President of Colombia, if that would not interfere with plans already made or annoy any present representation you may already have in Bogota. Needless to say, I am extremely enthusiastic over this matter and would be glad to do anything in my power to assist."

"It occurs to me to suggest that you might like to circularize the following influential members of this community:

Edward D. Bement, President of the American Association, Carerra 53, #72,114
Don Rafael Obregon, Fabrica Obregon
Don Pedro Obregon, Fabrica Obregon
Edward Hughes, Fabrica Obregon
Claude Martin, Fabrica Obregon
Myron Reed, Cia de Electricidad
Thomas Ogilsby, Cia de Electricidad
Dr. M. T. Mendoza Amaris, Lawyer, Edicicio Colombiana de Tobaco
Dr. Alberto Pumarejo, Carerra 57, #68,122
Don Zoilo Ruiz, Calle 70, #59-15
Don Jose Victor Dugand, Carerra 53, #79-181
Don Victor Dugand, Calle 76, #52-34
J. Cornelisson, Carerra 44, #36-10
Hendrick Cornellisson, Carerra 44, #36-10
M. L. P. Stapelkamp, Carerra 58, #75-104

FROM BROTHER H. DANIEL, PROMINENT MEMBER OF THE FACULTY OF THE COLEGIO DE SAN JOSE, MEDELLIN

24 December 1948

"This idea interests me very much; previously on other occasions I have had the opportunity to have various articles giving information on The World Calendar published in the Bulletins of our College—one in 1945 and one last year.

"Possibly during the month of January I may not be in Medellin, but in the neighboring town of Rionegro; but the least indication of the visit of the representative from John B. Walker will suffice to bring me down to Medellin and place myself in communication with the aforementioned envoy. Thus I will be at his command in order to prepare and plan the best possible campaign before the meeting of the said Conference in Buenos Aires."

REPORT FROM COLOMBIA

I AM enclosing herewith a copy of a letter received from the Reverend H. Daniel regarding The World Calendar, in reply to my letter.

I have spoken to Don Joaquin Gonzalez, recommended by Brother Daniel, and he has promised to call on other people here who would be interested in forming a new World Calendar Committee in Colombia—people who would be definitely interested and have official contacts and some influence with the Minister of Foreign Affairs. This we believe absolutely necessary because the previous committee has become inactive; in fact, some of the members no longer live in Bogota and some have passed away. One who passed away was Father Sarasola. Sr. Gonzalez will give a memorandum on his ideas, and I shall pass them on to you.

It is necessary to use all our efforts in Buenos Aires at the time of the Inter-American Conference. The various governments already know of the question of calendar reform; and if the delegates to this conference approve, it will be easy to obtain adoption of The World Calendar.

The big advantage people have found in the proposed World Calendar is that it eliminates so-called "bridges" which cause great disadvantages to commerce here. It is the custom here that when holidays fall on weekdays such as Friday nobody works until the following Monday. We have hopes of interesting the industries and commerce in general because of this.

I was able to visit the Ministry of Foreign Affairs with some of the people who have taken an interest on the question of calendar reform. One of the officials told us that the Government had still not reached a decision.

The Press here has published cables from Buenos Aires, stating that the committee organizing the Buenos Aires Conference has included the question of The World Calendar reform on the Agenda.

We have been publishing articles and have been able to arouse interest in behalf of The World Calendar.

G. Perez Sarmiento, General Manager
Bogota Office
John B. Walker & Associates

I have been absent from Medellin and only go there from time to time from Rionegro and was afraid I had missed the man sent by Miss Elisabeth Achelis there. Believing he would be sent directly from the United States, I left a letter to be delivered to him on his arrival.

But, by your letter, I see that the representative of John B. Walker is the distinguished agent of the United Press and is therefore familiar with the press, etc. I am sending you the letter I had left to be delivered to the representative of Miss Achelis. You will see that I mention two articles which I had two students publish—both university students. I also mention the name of the representative of the Instituto de Proteccion de Credito, Sr. Don Joaquin Gonzales P., with offices at the Edificio Henry Faux 3er piso, Avenida Jimenez de Quesada No. 7-25. You can talk to him and exchange ideas on the subject of calendar reform. *Hermano Daniel*

SE REFORMA EL TIEMPO!

Una Dama va a Cambiar el Almanaque

Por Jane Whitebread

NUEVA YORK—Cuando el Papa Gregorio XIII dio al mundo el defectuoso calendario que hoy se usa, pocos se imaginaban los problemas que se creían resueltos. Porque, por Ejemplo, ignorabe que 300 años más tarde muchas de las industrias no funcionarían a fábricas y oficinas porque debían festejar el aniversario del nacimiento de Jorge Washington.

Tampoco podía imaginar entonces el Pontífice los agudos y difíciles de miles de contabilistas e industriales tratando de buscar el balance de un primer trimestre de 90 días contra un último de 93 días. O la angustia que domina a los directores de p... tratan de p... batana deg... que cayó d...

El resto es que del Papa G... a la in... aceptado r... la los caprichos de... calendario, aunque protestando algunas veces entre dientes. Los días de fiesta... caen indiferentemente en lo... días de la semana, nadie

Newspaper "CLARIN" (Weekly)
City B O G O T A COLOMBIA
Date Enero 8 /49 Page 6 /15

FIRST QUARTER														
JANUARY							FEBRUARY							
D	M	T	W	T	F	S	D	M	T	W	T	F	S	
1	2	3	4	5	6	7								
8	9	10	11	12	13	14	5	6	7	8	9	10	11	
15	16	17	18	19	20	21	12	13	14	15	16	17	18	
22	23	24	25	26	27	28	19	20	21	22	23	24	25	
29	30	31					26	27	28					

Este es el almanaque de trimestres completos, en

Un lider católico de Francia solicita que el calendario Gregoriano sea reemplazado por el nuevo calendario mundial

Paris, Francia (SLA). La ... del siglo XX y la segunda ... del empresario en domingo ... enero, ... cuál ... des ... ta ... nacerá ... ario universal ... er la reforma ... fue presentada a ... la República po... de mayo de 1.9... ción fue trasladada ... Asuntos del ... P. Y cuál es la ... las autoridades ... R. Casado, el ... so de Lieja se re... y todo la cuestión ... mo del almanaque ... Maurice Gorrillot ... dó lacónicamente ... se le dijo que ... podías decirles ... me del almanaque ... de la pasqua, y ... de vista si hay ... fiesta no caer ... de trabajo cuatro ... días consecutivos ... Pero sigue ... trabajo no sea ... tar. Brindo domingo ... enero de 1 ... P. Y qué pasaría el día 365?

Newspaper
City BUCARAMANGA - Colombia
Date Enero 21 /48 Page 2 /26

R. Se consideraría día de fiesta de todo el mundo. Esto haría posible empezar todos los años en domingo. Las reformas las fechas de ... cuerían todos ... mismos ... P. En ... cio sería ... R. Sería ... resta un ... siempre. Mi... tividades en ... día estable... tanto y la Igle... en ya has ... tas fiestas ... ja para la pesca ... tas movibles, con... ción que sería esta ... haga efectiva por ... al mismo tiempo.

P. Pero por qué ... año de 1.950 ... propiada para ... cio el nuevo ... R. Porque ... gorismo y el sean ... calendarios el 1.... 1.950 que es domingo, ... ricipio de un año nuevo, ... que 1.950 también tercer Domingo. día que será ... de se celebrará el mundo. día fiesta internacional, empe... do el año nuevo de 1.951 en ... cualquier 1 de enero. Tambien ... tienen los especialistas que ... mejor aplicar la reforma a pa... tir del fin de 1.950 porque el ... décimo día de 1.950 representa ... al término real de la primera

Newspaper
City B O G O T A
Date Enero 8 /49 Page 6 /15

Editores entre los Lideres del Movimiento para simplificar el Calendario

Nueva York N. Y. (SLA). Los editores de los Estados Unidos hasta como una herramienta profesionales de otras ... países del mundo están ... los principales periódicos de ... país, y simplificando ... ... del Dr. Elmo ...

Newspaper "EL DEBER"
City BUCARAMANGA - Colombia
Date Enero 6 /49 Page 2 /26

... dario del mundo, de 13 meses ... y cuatro partes iguales, con ... correspondan cada ... vez todos los años ... periódicos son en ... ocasiones del ... almanaque. Los ... Unidos de trece ... tan de semanal ... volumen de re... los grupos se ... cubiertos a los ... días y otros ... con las tres ... de fiesta ... el mismo ... años, y ... colocan el ... domingo a semanas y el ... ... del mes.

Como ilustración" — continuó — el último día de navidad ... cayó en viernes y los ... no se había ... como ... distintos ...

El nuevo calendario mundial funcionará en ferrocarriles

El los hará verdaderamente aerodinámicos y eficaces

Newspaper
City B O G O T A
Date Libre 22 /48 Page 4 /

La Reforma del Calendario está Progresando En Estos Momentos Mundial

NUEVA YORK. N. Y. ... revisión del cal... han hecho de pr... y 17 sociedades ... nente un tra... tierra, ha... ro calendario ... que lo haga respal... lmente son: Alge... loslovaquia, Estonia, ... Perú, Panamá, Saudi ... Brasil, Méjico, ... ay, Grecia, Espa... Suiza, y Turquía. ... El beneficio del calen... lo en su característa ... viendo cada año la ... día extra, la ... las varias sug... o que están ace... tar cada cuarto ... estabilidad y coor... be ser obviamente ... ficio ya que todo ... la nuevamente con ... la medida de trem... e y balanceada. ... ca, que por largo ... o objeto de con... nacionales y estu... imparcialmente a ... es de la industria, ... social, agricultu ... ciencia, religión, y ... de la actividad ... tipo del mund...

Newspaper
City CARTAGO
Date Enero 8 /49 Page 3 /6

Se necesita un convenio internacional entre los diferentes países para hacer efectivo el calendario revisado. Hacia este fin, se espera que las naciones del hemisferio occidental considerarán algún día la adopción del nuevo calendario en la próxima conferencia de Estados Americanos que se reunirá la próxima primavera en Buenos Aires.

Después ...

Newspaper
City B U G O T A
Date Libre 20 /48 Page 16 /

Nuevo Almanaque Adoptará el Mundo

91 Dias Tendrá Cada Trimestre

EL ESPECTADOR

COSTA RICA

The World Calendar Association, International, Affiliate, Don Jose Borrase, Chairman, "La Prensa Libre," *Aptdo. Postal 1533, San Jose.*

COSTA RICAN INTEREST AROUSED

THE Costa Rica World Calendar Affiliate has been reorganized as of 18 January, 1949.

The first meeting was held by this committee in the office of one of the most important newspapers here, *La Prensa Libre.*

The three principal members are:

Chairman: Don Jose Borrase, *Director, "La Prensa Libre," Aptdo. Postal 1533, San Jose.*

Don Joaquin Garcia Monje, *Editor of "Repertorio Americano," Correo Letra X, San Jose.*

Don Orlando Sotelo, *Owner of the radio station "Athenea," San Jose.*

The following was agreed on at this meeting.

1. Signature of "Charter" and "Proxy."
2. Agenda approved.
3. It was also agreed that the committee would try and get approval of The World Calendar, while, on the other hand, I shall try to obtain an interview with Mr. Jose Figueres, Head of the Board of Government (Junta de Gobierno) and Licenciado Benjamin Odio y Odio, Secretary of Foreign Affairs. It is thought that it will be difficult to get the Government's approval or to get them to instruct their representative at the Organization of American States to insist on having The World Calendar included in the agenda of the Buenos Aires Conference until they have had a chance to study matters more thoroughly.



DON JOSE BORRASE

4. I drew up the minutes of the first meeting and mention was made therein that this committee has been authorized by The World Calendar Association, International, to include new members on the committee. They will advise The World Calendar Association, New York, of this their first meeting. Among the candidates for committee work, we have the Director of the Meterological Observatory of San Jose; Mr. Manuel Garcia Valverde, General Director of Statistics of

Costa Rica and one of the most distinguished economists of this country.

The two principal members of the Affiliate in Costa Rica are very important people. Mr. Borrase was born in Barcelona, Spain, 10 August 1898. He has been living in Costa Rica since 10 July 1914. Has always been highly respected. He is a newspaperman who has always remained apart from politics, so changeable in these countries, and he runs a very successful business. He has been directing his newspaper, *La Prensa Libre*, since June, 1922, and since then it has been very popular. This, of course, adds greatly to his importance as Chairman of the Affiliate. At first he did not consider calendar reform as being anything very important, but after lengthy discussions with me, he is sold on the benefits to be derived from such a project, and is now one of the most fervent leaders on The World Calendar reform.

Don Joaquin Garcia Monje, who, incidentally, was a member of the first Central American World Calendar Committee, is one of the best known authorities on literature in all Central America. His works and his magazine *Repertorio Americano* are known throughout the world. He is very much respected as a professor and as a writer.

Don Orlando Sotelo, a very dynamic young man, is one of the directors and owner of one of the most important radio stations of San Jose, "Radio Athenea." He is a member of the Asociacion Interamericana de Radiofusion (Interamerican Association of Radio Stations). Besides representing the "commercial" angle of Costa Rica within the committee, his popularity opens the doors of any public office for anything we might need. These three members of the Costa Rican Affiliate have decided to get in new committee members as they are needed, specially those they might need for official approaches.

Interview with the Secretary of Foreign Affairs:

Mr. Jose Figueres, President of the Board of Government in power now and until May, 1950, authorized his Secretary of Foreign Affairs, Licenciado Benjamin Odio y Odio, to receive me as a representative of The World Calendar Association, International. He is a young and very intelligent man. He told me he found the project "extremely interesting and I will bring it up in the next meeting of the Board of Government for the attention of the other Ministers and our President, Mr. Figueres."

Lic. Benjamin Odio y Odio also promised me that if the meeting was held immediately, the following day, 20 January 1949, he would send a cable to their representative in the Organization of American States in Washington, requesting that The World Calendar be included in the agenda of the Buenos Aires Conference.

Raul Horta, General Manager
Mexican Office
John B. Walker & Associates

Diario de COSTA RICA

"PRENSA LIBRE"
San José, Costa Rica.
Enero 17, 1969.

SE ENCUENTRA EN COSTA RICA EL PERIODISTA MEXICANO RAUL HORTA

Viene como enviado de la Asociación del Calendario Mundial y está formando conexión en todos los países de América

Tuvimos el gusto de recibir esta mañana la visita del distinguido caballero y periodista mexicano Don Raúl Horta enviado de la Asociación Mundial del Calendario Mundial. El señor Horta viene formando Comité en todos los países de América, a fin de mejorar el calendario actual, haciendo de él un perpetuo, igualando para ello los cuatro trimestres de veintitrés semanas cada uno.

Nuestro amigo el culto reporter, señor Raúl Horta y le deseamos el mayor éxito en el desempeño de su misión en los países que visitará.

¿Se adoptará un nuevo Calendario mundial?

Por
(De La Sociedad

La palabra CALENDARIO proviene de ... re, que significa proclamar y ello porque en ... tiguos los principios de los meses eran proclamados ... fice Máximo, cuando se veía por primera vez la Luna Nueva

Historia del Calendario

La primera aparición de un calendario tuvo lugar ... años 4241 o 4236 A de J. C. Fue ideado por los egipcios ... ba basado en un sistema lunar: la luna ejecutaba una ... completa alrededor de Sothis en 309 lunaciones, o sea 25 ... por eso fijaron la vida de Apis en 25 años. El Ciclo Chino ... 60 años se remonta hasta el año 2637 a. de J. C. y en el 2397 ... la misma era, fue proclamada su reforma por el emperador ...

Beneficios derivados del calendario perpetuo

El Calendario perpetuo sería abundantísimo en beneficios para todas las esferas sociales del mundo y para todos los géneros de actividad.

En el Mundo Económico ... ría los engorrosos y complejos cálculos en los negocios, en la industria en todos los trabajos de carácter estadísticos, en los pagos, es decir en todas las ... en las cuales tenga que entrar el ... establecimientos ... ería y fijaría los cálculos ... cuetos y los pagos, etc. Tal es el ... consigo que como ya lo vimos ...



Sobre la cabeza formando visto por San José el Arcángel San Miguel • el Padre Tiempo sostiene el Nuevo Calendario alrededor el sol y el árbol de la vida la Humanidad (Concepción artística de Al bertina Randall Wheeler.)

han tomado especial empeño en hacer triunfar el movimiento y han dedicado congresos mundiales para discutir tal asunto

En el ambiente estudiantil introduciría también reformas saludables. A diario somos testigos de los esfuerzos que los rectores de los planteles de instrucción hacen para regulizar y repartir definida y convenientemente los diferentes periodos en que están comúnmente divididos los años escolares

Un Nuevo Calendario para el Mundo

El Comité Internacional del CALENDARIO MUNDIAL que tiene su sede en Estados Unidos de Norte América ha iniciado una nueva propaganda después de que ha tenido la primera oportunidad para establecer el Nuevo Calendario en el Mundo en 1966. La nueva oportunidad se prevé para el año de 1968. El Comité espera que un triunfo de este año perfectos bien pueda calcular la actualidad del proyecto arriesgado

Remontémonos a los tiempos antes de Cristo. Los primitivos Romanos computaron un calendario que constaba de 10 meses con 304 días. Numa Pompilio añadió al año dos meses. Los egipcios, mediante el estudio de las sombras que proyectaban las pirámides establecieron el año solar de 365¼ días, dividido en 12 meses de 30 días, los cinco días que casi quedaban sobrantes cada año los dejaron fuera del calendario, para descansos o festividades.

El imperio R... César decr... lo posterio... n nuestra era, ... 582 el papa G... dario Juliano ... ce seguido ... a diver...

BOLETIN DEL COLEGIO DE SAN JOSE

...ordenó italiano el Abate Mastrofini publicó en Roma ... reconsidere una reforma y un calendario inmutable

...a tarde, la revista "L'Astronomie" dirigida por Ca... un concurso sobre el mismo tema, premiando los ... siglo XIX se sucedieron otras manifestaciones

...esta cuestión ha tenido diversos desarrollos ... consecrio en los congresos de Praga 1800 ... la es junio de 1914 etc. Despues de la que ... lo gregoriano fue aceptado por Bulgaria ... turquia, quedó un solo calendario en vez ... Gregoriano y el Juliano

...Sociedad de las Naciones, 185 pla... de estos planes dos quedaron ba... ...rio Positivista, que dividía el año ... a mayoría en la opinión interna... ... es el tema de mi trabajo

...Cam... ...ara la revisión del calen... ...dario, el ... por medio del cual la ... ...fectuarse sin confusión ...

Estos son ... ...ortunos sobre el Ca... ...ndario Gregoriano ... ha transformación ... ...ningún bien a ... ...Calendario Mun... ...dial cuenta con el ... ...rio desde 1945. ...

...

...

CUBA

Comité Cubano del Calendario Mundial, Dr. Salvador Massip, Acting Chairman, Havana University, Havana.

REACTIVATION IN CUBA

THE campaign in Cuba was started with the preliminary objective of creating a favorable atmosphere for The World Calendar, and at the same time to make it known, since nothing had been published on the matter in Cuba for many years.

This purpose was fully realized during the months of December and January by means of regular news releases to all the newspapers. The press reception was excellent, with leading editorials and double page magazine spreads including elaborate art layouts.

Activities were also conducted in two different directions; contacting The World Calendar Association members, and approaching the State Department in order to obtain official support for The World Calendar at the Inter-American Economic Conference at Buenos Aires.

Plans were prepared for the reorganization of the Cuban Committee, or, it may be said, to set it up once again, inasmuch as the original organization has been inactive for years. A meeting was held on 16 February at the University of Havana, which the following persons attended: Dr. Elias Entralgo, Dean of the Philosophy Faculty; Dr. Salvador Massip, Professor of Geography at Havana University (who has been acting as adviser for our office); Mayor Juan Carlos Millas from the Cuban Navy, Director of the National Weather Bureau; Captain Mario Torres Menier, head of the Cuban Civil Aeronautic Board; the Reverand Father Rafael Goberna, Catholic priest and Director of Belen Observatory and Weather Bureau; Dr. Tomas de Justiz, member of The World Calendar Association and outstanding historian; Engineer Juan Manuel Planas, former President of the Cuban Geographical Society; Dr. Sara Isalgue, Professor at Havana University; and Dr. Isolina Volasco, President of the Cuban Geographical Society.

Although several of those people years ago were in favor of the 13-month calendar, they have realized that the best formula at the present is the one suggested by The World Calendar Association and reached the decision that they should support it.

During the meeting it was verified mainly by a report given by Mr. Planas that almost one hundred per cent of the Cuban commercial, financial, business and civic organizations are in favor of The World Calendar. The survey concerning this matter was made several years ago by Mr. Planas himself. Captain Mario Torres Menier, General Inspector of Airports, informed us that a report was made to the Government in 1929 concerning calendar reform. Upon looking over the records at the State Department, we found that no action had been taken on that recommendation.

From our conversations at the State Department, we have been led to believe that it will not be a difficult matter to obtain Cuba's support to The World Calendar, but that it will take some time inasmuch as it will require approval by the Cabinet.

Our office sent releases and pictures about the meeting and almost every paper in the city carried the story, the main ones using the front page for this purpose.

Dr. Massip will lecture on The World Calendar at the Academy of Science. He has already prepared his lecture, and there is no doubt of the importance of this act in view of the national and international standing of this scientific organization.

Alfredo Nuñez Pascual, General Manager
Havana Office
John B. Walker & Associates



CZECHOSLOVAKIA

Czechoslovakia (22 July, 1948)

The Czechoslovak Government through their Ministry of Foreign Affairs—"the Czechoslovakian authorities are in favor of an accelerated introduction of The World Calendar as proposed by your Association."

DOMINICAN REPUBLIC

The World Calendar Association, International, Affiliate, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

Secretary of State for Foreign Relations — **Ciudad Trujillo 30 March, 1948**

. . . I am pleased to inform you that instructions are being transmitted to the delegation of our country to the Ninth International American Conference, to the effect that it support the said resolution, relative to the adoption of the already-mentioned World Calendar.

Virgilio Diaz Ordonez
Secretary of State for Foreign Relations

ECUADOR

The World Calendar Association, International, Affiliate, Dr. Rafael H. Elizalde, Honorary President; Dr. Jorge Egred P., Chairman, Astronomical Observatory, Apartado 165, Quito.

ECUADOR FAVORABLE

FOLLOWING instructions received from John B. Walker & Associates, New York, on 2 January, I left via plane for Quito, Ecuador.

I had an interview with Dr. Jose Rafael Bustamante, who advised me that he had had the pleasure of talking with Miss Elisabeth Achelis at the time he was Vice President of Ecuador. He told me that despite his interest in The World Calendar, due to his retirement from politics, he could not be of much help.

As Dr. Rafael H. Elizalde, the Chairman of the Calendar Committee, has been residing in Chile for several years, where he was the Ecuadorean Ambassador, I was, naturally, unable to interview him. Therefore, I immediately saw Dr. Jorge G. Egred of the Quito Observatory, who seemed very willing to cooperate. He said he would be most interested in receiving all the literature and have it published in the newspapers. He also stated that as soon as it was known who the Ecuadorean delegates to the Inter-American Conference at Buenos Aires were, he would talk with them and try to get them to back the resolution in favor of The World Calendar.

Before leaving Quito, I had an interview with the Minister of Foreign Affairs of Ecuador, Dr. Neptali Ponce M., who told me that the delegates to the Conference had not been decided on as yet, that the Government of Ecuador was favorable to The World Calendar, and that, if Ecuador did not present the resolution, it would at least back it. He also stated that if the resolution were going to be presented by the Argentine, as was their understanding, and as the Conference was going to be held in the Argentine, he thought it important to obtain more information and the writer furnished him with literature, etc.

I immediately left for Guayaquil, where I had an interview with Mr. Juan F. Marcos, a prominent business man. He was very kind and offered his full cooperation once the names of the delegates from Ecuador were known. He recommended Dr. Ramon Insua Rodriquez very highly and told me that this man could be a very active member of our Committee. Mr. Marcos advised me that Messrs. Jose A. Gomez Gault and Pedro V. Miller, members of the Ecuadorean Committee, had recently passed away.

I later had an interview with Dr. Ramon Insua Rodriguez, Professor at the University of Guayaquil, who told me that in Guayaquil it would be hard to get the newspapers to publish much news because of the way they operate.

I then talked with Dr. Arosemena, recent President of Ecuador and President of the Banco de Descuento, who was very enthusiastic on the question of The World Calendar and offered his full cooperation in trying to get the Ecuadorean Government to have its delegates to the Buenos Aires Conference back The World Calendar.

Eduardo Urrutia, General Manager
Lima, Peru, Office
John B. Walker & Associates

EL SALVADOR

The World Calendar Association, International, Affiliate, Don Napoleon Viera Altamirano, Chairman, "El Diario de Hoy," *San Salvador.*

DEBUT IN EL SALVADOR

WITH considerable effort I was finally able to get together a World Calendar Affiliate for El Salvador. There are not many people here who are familiar with the idea of calendar reform.

Because of the above, I decided on some educational work with the idea of getting more people acquainted with our project. With this in mind, I decided to hold a conference at the Casa de Cultura of El Salvador. This is a meeting place for all newspapermen, writers, etc.—the address is 8a Avenida, No. 16. I was invited to give this talk by Dr. Ricardo Trigueros de Leon. It was quite a difficult verbal battle because, as I mention above, few people here know of this work. However, after a barrage of questions, we were able to get together a very nice group. I later called on the most important newspapers of San Salvador and in this way got the committee organized.

Don Napoleon Viera Altamirano,
Chairman
Director of "El Diario de Hoy"
San Salvador
Don A. Guerra Trigueros
Primer Pasaje Guirola 5
San Salvador
Don Jose Quetglas
Director de Informacion
Casa de Gobierno
San Salvador
Señora Rubenia de Ruiz
3a Calle Poniente 60
San Salvador
Don Roberto Dutriz
Manager "La Prensa Grafica"
San Salvador
Don Alfredo Flores
11a A.S. #10
Santa Ana

Mr. Viera Altamirano, Chairman of the Affiliate, besides being a newspaperman, was previously a diplomat, stationed in Mexico. He was El Salvador's Ambassador for a number of years. Mr. Guerra Trigueros is one of the most famous writers of El Salvador and for some time has been interested in calendar reform. Mr. Jose Quetglas, besides being the Director de Informacion of the present government, is President of the Newspapermen's Guild of San Salvador. Señora de Ruiz is also a well-known writer; she has collaborated in numerous cultural committees. Mr. Roberto Dutriz, who favors The World Calendar, but who will not be able to take a very active part in committee work because he is an extremely busy man, is another moulder of public opinion; and has the respect and confidence of government officials.

The committee agreed on the following:

1. Signing of the "Charter" and "Proxy" after approving the Agenda.

2. To try to obtain an interview with the Minister of Foreign Affairs.

Interview with Dr. Miguel Rafael Urquia, Minister of Foreign Affairs, El Salvador:

Dr. Miguel Rafael Urquia, Minister of

Foreign Affairs of El Salvador, told us that he was already familiar with the problem of calendar reform. He also said he knew that other countries of our continent were backing The World Calendar. He would not commit himself as to whether or not El Salvador would back The World Calendar, but wanted us to give him all the information possible. I gave him all the literature which I picked up in New York and some written in Spanish which we prepared in Mexico before my departure for Central America.

Raul Horta, General Manager
Mexican Office
John B. Walker & Associates



¿Se Reformará Nuestro Calendario?

POR JUAN GALDAMES A.

Para Horizontes

AHORA que hemos llegado al año de 1949 de la era vulgar, que, dicho sea de paso, no es sino el de 1953 (1) bueno es recordar las miserias e irregularidades de nuestro calendario actual.

En primer lugar lo más discordante es que siendo su calendario cristiano se conserven en él nombres de meses y días de origen pagano: según Grigeon los nombres de los meses los cuales los romanos en la antigüedad: "januarius" (enero) de Jano, dios ... doble faz que veía el pasado ... porvenir; "februarius", (febrero) ... purificación; "martius" (marzo) ... guerra, ... abrir, porque ... bueno a abrir ... primavera ... diendo a ... cerio; ... Jano, ... y ser ... mes ... es ... los ... los 7) ... Julio ... bre, noviembre, ... pañas el lugar ... indicaba en nombre.

Los días de la ... solis dies», (día del Sol) al domingo, «lunae dies» (día de la Luna) al lunes, «martis dies» (día de Marte) al ... de Mercurio (día ... dies y ... saturni ... sábado.

ENERO, 1949

Santa Ana,

EL SALVADOR

... el calendario dió se nombre al quinto mes que se llamaba «quintilis»; que en el calendario ... los meses tenían alternativamente 30 y 31 días, salvo febrero ... tenía 29 días y en los años ... 30, que más tarde Augusto, ... dio que también su nombre

COLON

HORIZONTES

estuviera en el calendario, escogió el que seguía, es decir el sextilis, para darle su nombre, pero como era de 30 días y el emperador no le agradaba que tuviera menos días que el de Julio César, su tío, redujo a febrero a 28 y agregó un día más a agosto.

Por lo referido se ve que los sobres de los cuatro últimos meses ... nuestro no corresponden a su ... nología ni a sus días y ésta se ... ncuella.

Otra irregularidad es la desigualdad de los meses respecto al número de días y, por último, el punto más importante de todos es la oscilación de las fiestas movibles que conocios contratiempos en los negocios

En vista de esos defectos, natural es que se hayan propuesto reformas, pero después de la gregoriana en 1582 nada se ha podido hacer.

El francés Augusto Comte propuso un año de trece meses de 28 días cada uno, pero ese proyecto no prosperó por la aversión que en Francia principalmente ... ese hacia el número 13. La idea de Comte tal vez no era de él, ... artículo ... apareció en The National Catholic ... mense de Washington, ... proyecto de calendario de ... ese fué publicado en el ... origen de julio de 1745 ... bes de Maryland. El ... publicó en 1849

Tienda "LAS AM...

Saluda a su clientela y le ofrece un compl... caballeros.—También recomendamos a Ud. l... venta en esta tienda, y obtendrá el mejor resultado.

están a la vista: igualdad de los trimestres y, sobre todo, que inolvidablemente las fechas del mes caerán siempre en el mismo día de la semana todos los años. Esta circunstancia nos ahorrará las operaciones que con el calendario actual tenemos que hacer para averiguar qué día de la semana era —ejemplo— como ejemplo— el 75 de septiembre de 1821 o el 5 de noviembre de 1811. Obtenidos antes los complicados, pero ahora ya simplificados gracias a las tablas inventadas por el coronel inglés F. W. H. Spring, se que operando con determinados factores se llega al mismo resultado. Según esas tablas para averiguar el día de la semana que fué el 15 de septiembre de 1821 tenemos:

Factor del día		15
»	» mes	0
»	» año	5
»	» siglo	0
	Total	20

que dividido por 7 da 2 de producto con residuo de 6, que según las ... cambiado de opinión y se ... lo dicho en acta de 7 de mar... 1924 por el nuncio apostólico Bernardini que en resumen es que la Santa Sede no encuentra razón suficiente para modificar las fiestas de la Iglesia en que transmitido por venerable tradición, consagrado desde la antigüedad por los concilios, y que sólo en el caso de demostrarse que el bien general exije esos cambios de la tradición, la Santa Sede examinaría la cuestión, pero con la previa opinión de un concilio ecuménico.

Concilio ecuménico dice el Vaticano porque ecuménico fué el que ordenó las fiestas movibles. Sabemos que no se pudo determinar con exactitud la fecha de la muerte de Jesucristo. Unicamente por tradición se sabía que la Resurrección se efectuó después del equinoccio de primavera y a continuación de una luna llena. El primer concilio ecuménico reunido en Nicea (aunque hubo dos) en el año 325 tuvo que señalar la época de esas fiestas. Se ... e la ... empo ... exacta ... , y en ... o posible ... que señala ... bajo los ... pódicos se ... decidió ... de Resurrección se ... de todos los años el domingo ... guiente al plenilunio posterior al 20 de marzo.

El diccionario de Derecho Canónico de regles para calcular la fecha de la Resurrección, las cuales tienen por base la epacta y la letra dominical del año.

Obtenida esa fecha se calculan las otras fiestas que con ella se ... tienen: domingo de Carnaval, 49 días antes, Patrocinio de San José 21 días después, Ascensión del Señor 39 días después, Pentecostés 49 días después, la Santísima Trinidad 56 días después, Corpus Christi 60 días después, el Sagrado Corazón de Jesús 68 días después.

ENGLAND

The World Calendar Association, International, Affiliate, Rear Admiral T. P. H. Beamish (Ret.), Chairman, Chelworth, Chelwood Gate, Haywards Heath.

. . . Illness unfortunately has resulted in my being quite unable to take any steps to push ahead with The World Calendar. This leads me to say that to all intents and purposes little or nothing has been done in the United Kingdom for this great project. I must, in all these circumstances, ask you to accept my resignation. . . .

T. P. H. Beamish
Rear Admiral

ESTHONIA

Esthonia **(29 July, 1937)**

After examining with the greatest interest the draft Convention, the Esthonian Government approves of the action taken in the matter and is prepared in principle to co-operate in the realization of the proposal. Nevertheless, the application of the suggested reform of the calendar would be of practical value only if it were accepted by all or the vast majority of countries. Should there be any likelihood of this, the Esthonian Government will be prepared to go more fully into the question with a view to Esthonia's accession to the Convention for the Reform of the Calendar.

FRANCE

The World Calendar Association, International, Affiliate, Senateur Justin Godart, President; Paul-Louis Hervier, Chairman, 5, Rue Bernoulli, Paris.



SENATEUR JUSTIN GODART

PROGRESS IN FRANCE

DURING the early part of 1948 through the efforts of Mr. Paul-Louis Hervier, Mr. Gabriel Courtial, General Secretary of "La Press Latine" and a prominent member of the French press, agreed to support The World Calendar and work for it in France.

Mr. Courtial succeeded in arousing the interest of Mr. Gabriel Ferrier, Counselor of the Republic, to such an extent that Mr. Ferrier deposed a projet de loi on the desk of the Conseil de la Republique (previously the Senate), in June.

In October, Mr. Ferrier addressed a letter to Mr. Robert Schuman, then Minister of Foreign Affairs and Chief of the French Delegation to the United Nations, requesting him not to await discussion on the draft resolution for The World Calendar before the Assembly, "since the latter was in recess, but to approach the United Nations with the plan for The World Calendar in order that this question might be inserted on the agenda following those which the present session of the United Nations will have to consider."

Unfortunately, Mr. Ferrier was not re-elected Counselor of the Republic. However, he will do all he can to aid in the adoption of The World Calendar.

Interest in The World Calendar has been evidenced by Mr. Jean Larmerous, President of the International Association for the United States of the World, and Mr. Biessy, President of the Federation of Latin Peoples. These two organizations are very active and comprise in their honorary committees the most prominent persons in France and abroad. They have promised to place Calendar Reform on their agenda and to discuss the matter at conferences which they hold at frequent intervals.

On 29 November Mr. Courtial entertained at a party at which the Chiefs of the South American Delegations to the United Nations were present, also Senateur Justin Godart and Mr. Léon Jouhaux who is very enthusiastic about The World Calendar. The World Calendar was discussed at the party with very favorable reception. Mr. Jouhaux has promised to support The World Calendar at the Economic Council; and he will also be a French labor delegate to the International Labor Organization meeting in Geneva, June, 1949.

Many articles on the calendar have appeared in the French press, among them being a long article in the *Grand Journal*, the Paris weekly, *Figaro Littéraire*, and *Centre-Presse*, Nevers, 26 November, 1948. The Director of the important monthly publication, *Europe Amérique Latine*, has informed Mr. Courtial that this publication will devote a special article to the reform of the calendar in one of its forthcoming issues.

Mr. Gabriel Courtial has reported a very promising beginning of the year 1949 for The World Calendar in France.

An ever-increasing interest on the part of the French press is becoming evident with the very recent appearance of a long article on the subject in *Vie Catholique* and two in *Le Figaro,* both prominent Parisian publications with a circulation of over 300,000. Mr. Courtial added that he believed *Le Figaro* could now be considered a warm partisan of The World Calendar.

Senator Gatuing has expressed himself as being determined to do all in his power to bring this reform to a successful conclusion in the year 1950, and his efforts are being ably supported in government circles by Mr. Ferrier, the former Council member who introduced the projet de loi in June of 1948.

Mr. Schuman, French Foreign Minister, when consulted regarding this project, expressed himself as doubtful of the possibility of its accomplishment due to the fact that he believed public opinion was not sufficiently interested. The increasing press comment and interest would seem to indicate that this objection will in the very near future no longer obtain.



Abbé Chauve-Bertrand, eminent Catholic authority on calendar reform

I wrote you that the Cardinal of Bologna had requested a Memorandum which he would present to the Secretariat of State or to the Congregation of Rites.

At this moment in France, a veritable press campaign which is very favorable to our plan has sprung up. Since 1 January, 1949, 32 newspapers in France have already spoken of "The World Calendar." I have received eight letters from Parliamentarians asking me for information, other letters from directors of newspapers and reviews; and I am also receiving letters from Belgium and Italy.

Abbé Chauve-Bertrand

ANNUAL REPORT FOR 1948

By Jacques Tirouflet



This report, which was submitted for approval to the Chairman of the French Affiliate, Mr. Paul-Louis Hervier, and the leading French authority on the subject, Abbé Chauve-Bertrand, was written by this interested French journalist, who is a correspondent principally for the Swiss papers.

FRANCE has known many very difficult days in 1948, but she is little by little accomplishing her efforts to regain her true countenance. Destructions on French soil have been so numerous that recovery of her activities cannot be accomplished as if by miracle, and the stabilization of prices, salaries and productions is slow in returning.

This preamble is necessary in order to point out that the subjects which hold the attention of the French public are only those of an immediate and material nature. The questions of nourishment, lodging as well as of clothing never stop forcing themselves into the thoughts even of those who wish to devote time to less down-to-earth studies. Among the matters which have, nevertheless, provoked numerous articles, that of calendar reform is outstanding. The eminent Abbé Chauve-Bertrand, who is considered in Europe—and justly so—the most authoritative and learned savant on the question, for having for the last forty years followed all the works which have appeared on it, has not failed to continue to advocate adoption of The World Calendar. Certain of his articles in *La Croix*, (official organ of the Vatican) the most recent of which (3 April, 1948) deals with the origin of the *Week* and was reprinted in *Ephemerides Liturgicae* (Rome) (Third Quarter, 1948), which were followed by very erudite articles by Father J. M. Oudin, were very widely acclaimed. It was after reading them that Mr. Ferrier, Counselor of the Republic, conceived the idea of deposing before the office of the second French Chamber a draft favoring adoption of The World Calendar.

Additional articles were published in France during the second half of the year; namely, those by Maurice Rouable, in the *Cahiers pédadogiques* (October,

1948), by Pascal Ory, in the *Evènement* of 20 November, 1948, and a great number of anonymous articles in the provincial press.

Will France set the example for the other nations? For a while it would have seemed so. At that time, the very well-known Paris journalist, Gabriel Courtial, whose *Mémoires* are soon to appear, convinced that The World Calendar would bring to the world valuable benefits, ranged himself among the most ardent advocates of the plan. Through his profession being in daily contact with the members of the government, the parliamentarians and representatives of the diplomatic corps, he had numerous occasions to explain the advantages of the reform to persons of the highest importance.

High hopes were justified, but the difficult sessions of the United Nations on the one hand, and, on the other, new elections to the Council of the Republic eliminating many former counselors, notably Mr. Ferrier, brought to naught our promising hopes. But we know that there are still in the Council of the Republic counselors who are in favor of the Reform and who, when the moment seems opportune to them, will again take up the campaign begun by Mr. Ferrier.

Thanks to the very complete work of Abbé Chauve-Bertrand, *la Question de Pâques et du Calendrier*, France continues to carry on world-wide propaganda. Mr. Paul-Louis Hervier made a gift of this volume to French and foreign libraries, which, although dating back some years, sets forth conclusions that are valid for all time. Because of his residing in Paris and his numerous contacts in the literary and journalistic world, Mr. Hervier has been able to collaborate closely with Abbé Chauve-Bertrand by dint of a very continuous correspondence. It is also important to mention that a high dignitary of the Church of Rome recently wrote to a member of the French Association that he believed adoption in 1950 would be possible were the United Nations to give its favorable decision in time.

Finally, here is a fact which indicates that the Reform of the Calendar is claiming the attention of the savants. At the beginning of 1948, a book was published in Paris, having as its title *Le Calendrier* (University Press) and as author, Mr. Paul Couderc. Ignoring what had been done before him, without communicating with the writers who had preceded him, the author who is an astronomer of the Paris Observatory concluded that the reform was indispensable.

The year 1948 has been one of hope, but also of some deceptions. Before 1950 for which the decision must be made, what will 1949 bring? If political stability is set up, if a peaceful harmony is lastingly attained, for the greatest good of economic relations, adoption of The World Calendar will no longer seem only a Utopia in the far-distant days, it will be vehemently sought by the entire world.

You are working for a good cause to which I give my full support. I hope that the year 1950 will bring The World Calendar to all nations, mine included.—J. Simon-Duneau, French Delegation to the United Nations.

LE FIGARO
8 francs
DIRECTEUR : Pierre BRISSON
MERCREDI 5 JANVIER 1949
N° 1 344
123e ANNEE

FRANCE

Le Calendrier grégorien est-il condamné à mort ?

1950 : An I du calendrier universel

A la recherche d'une mesure unique du Temps

Le 1er Janvier 1950 sera-t-il le jour "J" du nouveau Calendrier Grégorien ?

CENTRE-PRESSE
Revers, France
26 November 1948

LA CROIX

La réforme du calendrier et la stabilisation de la fête de Pâques

LA CROIX

A PROPOS DE LA RÉFORME DU CALENDRIER

Sait-on d'où vient la semaine et peut-on y toucher ?

HISTOIRE • SCIENCES • MEDECINE

ACTUALITES DE LA SCIENCE

Faut-il réformer le calendrier ?

Par PIERRE LÉPINE

LE FIGARO LITTERAIRE
12 January 1949

3 Avril 1948

GERMANY

INTEREST IN GERMANY

THE movement for the adoption of The World Calendar has aroused a great deal of interest among the people of Germany. This is evidenced by the many letters received from individuals desiring to be kept informed of the most recent developments and by the wide publicity given the subject in the German press, including such papers as the *Neue Zürcher Zeitung*, the *Niedersächsische Wirtschaft*, and the *Norwestdeutsche Hefte.*

GREECE

The World Calendar Association, International, Affiliate, Athanase Politis, Chairman; Prof. S. Plakidis, Secy., Observatory of University of Athens.

Greece (20 August, 1937)

The Greek Government would, in principle, be in favor of the acceptance of the draft Convention on Calendar Reform communicated to the Council by the representative of Chile, but with the explicit reservation that this proposal be signed and ratified by all States Members of the League. The Royal Government considers that this condition is indispensable to the acceptance of the reform by the Greek people, who have strong feelings about their calendar and especially their religious feasts.

GUATEMALA

The World Calendar Association, International, Affiliate, Don Manuel Eduardo Rodriguez, Chairman, Diario "El Imparcial," *Guatemala.*

SUCCESS IN GUATEMALA

It is interesting to note that Guatemala was the one country known to be negative to The World Calendar at the Bogota Conference of Inter-American States, 30 March 1948. As we go to press, we have just received a cable reading: "Minister Foreign Affairs Guatemala approved World Calendar be put in Buenos Aires Agenda." This refers to the forthcoming Economic Conference of the Organization of American States to be held this fall.

A VERY successful trip—similar to the trips to the other Central American countries and Panama.

The following is the list of the members of The World Calendar Affiliate for Guatemala:

Don Manuel Eduardo Rodriguez, *Chairman*
Diario "El Imparcial"
Guatemala
Don J. Joaquin Pardo
Director de Archivos Nacionales
Guatemala
Don Mariano Pacheco Herrarte
Delegado de la Soc, Geografia e Historia
Guatemala
Don Alvaro Contreras Velez
"Nuestro Diario"
Guatemala
Don Francisco Mendez
Diario "El Imparcial"
Guatemala

The provisional Chairman of the committee is Mr. Manuel Eduardo Rodriguez. When the committee has its next meeting, which will be some time in February, a new Chairman will be elected. Although we sent the "Charter" signed by Mr. Rodriguez, we have left another copy to be signed by the new Chairman when he is elected.

The following was agreed on:

1. Signing of the "Charter" and "Proxy" and acceptance of the Agenda.

2. I informed the committee of the interview I had with Mr. Enrique Muñoz Meany, Secretary of Foreign Relations of Guatemala. It was agreed that the committee call on Mr. Muñoz Meany on 3 February and find out what has definitely been decided on by the Government of Guatemala.

3. Mr. J. Joaquin Pardo, Director of the Archivos Nacionales of Guatemala, advised that in his office he has a document relative to the stand taken by the Republic of Guatemala on international discussions relative to calendar reform. It was decided that if necessary to convince Mr. Muñoz Meany they would make use of this document.

Steps Taken before the Ministry of Foreign Affairs

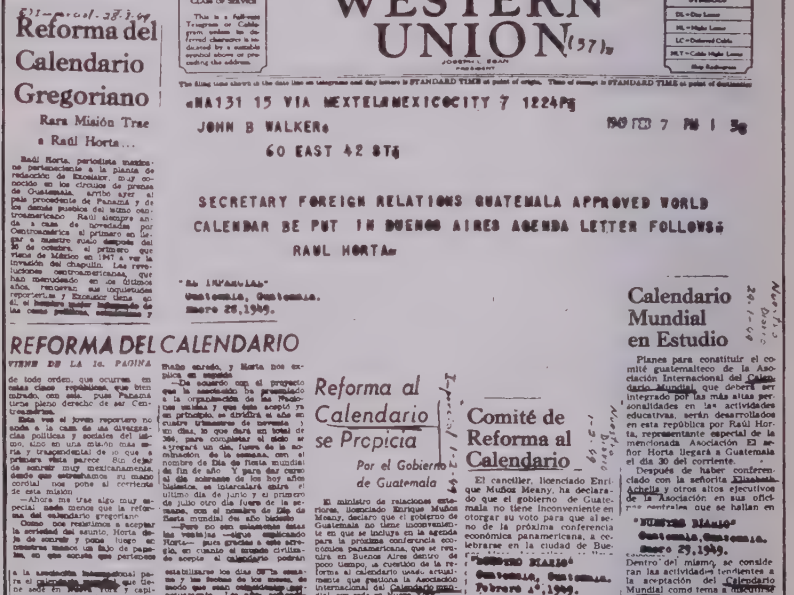
I had the pleasure of talking to Mr. Adrian Gil Perez, an official of the Ministry. I had among my papers a copy of the letter he had written to Miss Achelis on behalf of the Ministry of Foreign Affairs under date of 18 November, 1948. He stated that the Guatemala Government had reached no official decision as regards The World Calendar and it was still under study.

As it was impossible to see Mr. Enrique Muñoz Meany, due to the fact that he is working on a report to be presented to the President, Doctor Juan Jose Arevalo, I interviewed Doctor Raul Osegueda, private secretary of the President. Thanks to Dr. Osegueda, I was able to place in the hands of the Minister of Foreign Affairs the proposed Resolution for the Buenos Aires Conference. I was promised an official answer very shortly.

New Members

The provisional chairman of the Guatemala World Calendar Affiliate proposed the following list of new members.

Ing. Florencio Santiso Galvez
Sr. Jose A. Dumas, *essayist on Astronomy*
Ing. Claudio Urrutia, *Director of the Observatory in Guatemala*
Ing. Miguel Asturias Limon
Sr. Arturo L. Carrion, *former member of the old World Calendar committee whose president was Don Teodoro Picado*
Sr. Manuel Bastarrechea
Ing. E. Goizueta
Raul Horta, General Manager Mexican Office
John B. Walker & Associates



Reforma del Calendario Gregoriano

Rara Misión Trae a Raúl Horta...

WESTERN UNION (57)

«HA131 15 VIA MEXTELMEXICOCITY 7 1224P

JOHN B WALKER

60 EAST 42 ST

SECRETARY FOREIGN RELATIONS GUATEMALA APPROVED WORLD CALENDAR BE PUT IN BUENOS AIRES AGENDA LETTER FOLLOWS

RAUL HORTA

"El Imparcial"
Guatemala, Guatemala.
Enero 28,1949.

REFORMA DEL CALENDARIO

Reforma al Calendario se Propicia

Por el Gobierno de Guatemala

Comité de Reforma al Calendario

Calendario Mundial en Estudio

HAITI

Secretariat of State
for
Foreign Relations

Port-au-Prince
25 May, 1948

I take pleasure in informing you that Haiti will study your plan with sympathy and favor at the next Inter-American meeting.

Edme Manigat
Secretary of State for
Foreign Relations

Mr. Alfredo Nuñez Pascual, General Manager of the Havana Office of John B. Walker & Associates, is at the present time visiting Haiti to activate an affiliate of The World Calendar Association, International.

HONDURAS

The World Calendar Association, International, Affiliate, Don Julio Lozano, and Don Rafael Heliodoro Valle, Honorary Presidents; Ingeniero Miguel Angel Ramos, Chairman, Biblioteca Nacional, Tegucigalpa.

HONDURAS DEVELOPMENTS

THE Honduras Affiliate of The World Calendar was established on 24 January, 1949. This is an excellent and most enthusiastic committee:

Honorary Presidents:
Sr. Don Julio Lozano
Secretario de Gobernacion, Tegucigalpa
Sr. Don Rafael Heliodoro Valle
Tegucigalpa
Chairman: Ingeniero Miguel Angel Ramos
Director de la Biblioteca Nacional
Tegucigalpa
Members:
Don Fernando Zepeda Duron
Director of "La Epoca," Tegucigalpa
Doctor Julian Lopez Pineda
Director of "El Dia," Tegucigalpa
Don Juan E. Milla
Director of "Diario Comerical," San Pedro Sula
Señorita Profesora Maria Luisa Herradora
Tegucigalpa

As you can see, the press is very well represented in this committee—three of the members are directors of the most important papers of Honduras. Besides this, one of the honorary presidents, Don Rafael Heliodoro Valle, a newspaperman whom I have known in Mexico for many years, has just been appointed Honduras Ambassador in Washington, replacing Mr. Julian R. Caceres. He will also represent Honduras before the Organization of American States. He is an enthusiastic supporter of The World Calendar and told me he would do everything in his power to help us. He should be in Washington towards the end of February or the first part of March.

The committee agreed on the following:

1. Signature of the "Charter" and "Proxy."

2. The "Agenda" was approved and accepted.

3. It was agreed likewise that the Chairman, Ing. Miguel Angel Ramos, visit the Secretario de Gobernacion (Governor), who is our Honorary President, to get the Government of Honduras to make good on its promise to back The World Calendar.

4. I gave the Chairman the photograph of Miss Achelis, which will be mounted and placed in the Biblioteca Nacional (National Library) among the photographs of prominent American persons.

Interview with the President, His Excellency, Dr. Juan Manuel Galvez

On 24 January, Dr. Rafael Heliodoro Valle and I had an interview with Dr. Galvez. The President of Honduras proved to be very understanding and hospitable, as were the Presidents of Panama, Costa Rica and Nicaragua. Our interview lasted half an hour, during which time I explained thoroughly the meaning of calendar reform, and he said, "It is most interesting. I shall take up with the Governor the matter of backing the resolution to be presented at the Buenos Aires Conference, as the Governor is the one to decide on these matters. It is needless to say that you have my best wishes in this matter."

Interview with General Tiburcio Carias (Ex-President of Honduras)

This interview was held at his residence. He is no longer active in politics, but has great influence with the present regime. The interview was quite lengthy. Sr. Marcos Carias Reyes, the Minister of Education, was also present at this interview. Both were very much interested in the question of calendar reform and were officially notified of the appointment of a World Calendar committee in Honduras. General Carias considered it important that "the project be discussed internationally—in a conference like the one to be held in Buenos Aires, because collective action can be taken then."

Raul Horta, General Manager
Mexican Office
John B. Walker & Associates

HONDURAS

[FRONT PAGE]

LA EPOCA

PENSAR ALTO, SENTIR HONDO; HABLAR CLARO
DIARIO DE LA TARDE

TEGUCIGALPA, D. C. Honduras, C. A., Miércoles 19 de Enero de 1949

El 24 del corriente se organizará aquí Junta del Calendario Mundial

Viene a Tegucigalpa, procedente de México, el señor Raúl Horta, representante de la Asociación del Calendario Mundial con sede en Nueva York. — Invitación que hemos recibido

ASOCIACION INTERNACIONAL DEL CALENDARIO MUNDIAL. — Oficinas en México Tiber 100 — Representante RAUL HORTA — México, D. F., 12 de enero de 1949.—Sr Don Fernando Zepeda Durón, Director de LA EPOCA. — Dom Conocido Tegucigalpa HONDURAS. — Muy señor mio En mi calidad de representante de la Asociacion Internacional del Calendario Mundial con sede en Nueva York me dirijo atentamente a Ud para invitarlo en forma oficial a constituirse entre los asistentes a la junta que organizaremos en la capital de su pais, el dia 24 de enero

El objeto de mi viaje a Centroamérica es el de armonizar los elementos culturales economicos politicos y religiosos mas destacados de cada pais, dentro de un comité dependiente de la Asociación Internacional del Calendario Mundial.

Los fines que se persiguen al respaldar la reforma del actual Calendario Gregoriano están basados en una uniformidad de sucesión de los 365 dias del año El calendario Gregoriano presenta entre sus multiples errores el que los meses varien en duración, y que los dias feriados coincidan con domingos Actualmente el Congreso de los Estados Unidos estudia un proyecto de adopcion del Calendario Mundial el cual reagrupa los 12 meses del año en 4 trimestres iguales, de 91 dias cada uno. El primer mes de cada

MINISTRY OF GOVERNMENT, JUSTICE, HEALTH AND BENEFICENCE
TEGUCIGALPA, D.C.. HONDURAS, C.A.

10 February 1949

Dear Mr. Horta:

In reply to your kind letter of the 7th of this month, I am pleased to inform you that the Honduras Committee, Affiliate of The World Calendar Association, International, on 27 January, took the necessary initiative to have the Government of Honduras send to the Organization of American States at Washington its vote favoring discussion of the topic of The World Calendar at the next Inter-American Economic Conference at Buenos Aires (in March of 1949) ; a copy of the official letter addressed to the Secretary of Foreign Relations follows:

27 January, 1949

Mr. Minister:

"There was recently formed in Tegucigalpa the Honduras Committee, Affiliate of The World Calendar Association. International, with headquarters at 630 Fifth Avenue, New York. . . .

"The Committee has the official authorization of the Association to represent it in the territory of the Republic of Honduras, with the power to increase the number of its members, as it feels this is necessary. The primary task suggested to the Committee, because of its importance, is to initiate action to get the Government of Honduras to send to the Organization of American States at Washington its vote favoring discussion of the topic of The World Calendar at the next Inter-American Economic Conference at Buenos Aires (in March of 1949). Therefore, I have the honor in the name of the Committee to request you to have the kindness, if you find it convenient to do so, to send in the name of the Government of Honduras the aforementioned favorable opinion to the Organization of American States at Washington."

(signed) *Julio Lozano h., Honorary President*
Honduras Affiliate

MISSION ACCOMPLISHED!

CABLEGRAM

31 JANUARY 1949

WORLDCAL

SECRETARY STATE HONDURAS INSTRUCTED HIS WASHINGTON EMBASSY ON TWENTY-SEVEN JANUARY REQUEST INCLUSION WORLD CALENDAR BUENOS AIRES AGENDA

WALKER

HUNGARY

Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotos Utca, Budapest.

Hungary (31 August, 1937)

The Royal Hungarian Government has no objection in principle with regard to calendar reform, particularly the stabilization of Easter. However, as Hungary has a Catholic majority, the Government must bring its attitude in religious matters into line with the dominating opinion in the country. It therefore considers it important that the problem in question be settled in harmony with the intentions of the Holy See.

INDIA

I MAY tell you that I have myself been interested in calendar reform for a long time. . . . We have many calendars in the world, and it will be an obvious advantage to have a uniform calendar. It would also mark a further step towards the unification of the world which seems so necessary for the unification of mankind.

I have examined the calendar prepared by your Association and think this marks a definite advance on the calendars now in use. It would be a great advantage to have every year and every quarter beginning with the identical day. This would very greatly simplify calculations and also help us in our records and historical work. I also think that having what is now the 31st of December as a World Holiday outside the 7-day week is an excellent idea. This would give a unified holiday to the whole world and thus contribute to the sense of unity of mankind.

The sooner the new calendar comes into force the better. If, therefore, it can start from 1951 with a Sunday, I would welcome it, . . .

I cannot, at the moment, commit the Government but I can assure you that I am personally in favour of the reforms suggested by your Association and I hope that the United Nations will take up this question and come to an agreed settlement so that the new World Calendar can come into force as early as possible.

Dr. A. K. Azad, Minister of Education,
New Delhi

Regarding The World Calendar, may I request you to be good enough to supply me with all the information about it? After receiving it from you, I shall try to draw the attention of the Government of Hyderabad to it. This Government have their own calendar which is called the "Fasli" year. It coincides with the harvest of crops. Just recently this "Fasli" Calendar was brought into line with the A.D. Calendar. But there is still some disorder.

Dr. M. A. Sherif
Hyderabad Deccan

I shall appreciate your sending me full particulars regarding The World Calendar . . . so that I may study the same and recommend the same to our Government and other organizations.

G. A. Vaidhyanathan
Mylapore, Madras

THE WORLD CALENDAR REVISION

By Dr. A. V. Kutti Krishna Menon

Dr. Kutti Krishna Menon, former Principal of Zamorin's College at Calicut, now retired and a "Village Schoolmaster, 'passing rich with not a pie a year'" in his own village of Anakkara, desired that the little folk, "the budding citizens of the future," might know something of the proposed revision of the calendar. His article on The World Calendar appeared on the children's page of the "Mathrubhumi," Calicut, Malabar, 5 September, 1948. It has been translated from the Malayalam through the kind offices of the India Delegation to the United Nations.

ALL over the world the calendar that is in use today is the Christian calendar. In the Christian calendar we have for each month a definite number of days. This makes it impossible to find easily the day of the week for a given date in any year. Since this Christian calendar is man-made, all its irregularities can also be overcome by human action. Efforts at reforming the calendar have been carried on in America for a number of years now. For the purpose of studying the means of effecting this reform they have formed "The World Calendar Association." Not only has this Association been able to arrive at the best means of reforming the calendar, but its decision has also been accepted provisionally by seventeen countries. The Association believes that it will be able to put the reformed calendar into operation on 31 December 1950.

You children should know what the proposed changes are. Since it is probable that by the time you children grow up the reformed calendar will have been universally accepted, you should even now start learning what it is all about. It is for this reason that I am writing this article to share with you my knowledge.

In the reformed calendar the year is divided into four quarters. Each set of three months has 91 days with the first month of each quarter having 31 days and the other two having 30 days each. So January, April, July, and October will have 31 days and the rest will have 30 days. The year will consist in all of 91 x 4 = 364 days. Every quarter will begin on a Sunday and end on a Saturday. Thus in January, April, July and October the date and the day of the week will be the same. Likewise in February, May, August and November, the date and the day of the week will be the same. Again in March, June, September and December the date and the day of the week will be the same.

Since there are 365 days in a year, 31 December will be given a new name "Worldsday." This day will be treated as a holiday all over the world. Since leap years (i.e., years in which February has 29 days according to the present practice) have 366 days, in such years June will have an extra day, i.e., 31, and this day of 31 June will be called "Leap-Year Day" and this day will also be treated as a World Holiday. Since 30 December

will be Saturday and the 31st, "the last day of the year," a holiday, the 1st of January will be a Sunday. In the same way in leap years 30 June will be a Saturday, the following day, the 31st, will be Leap-Year Day (a holiday) and the day following that will be a Sunday.

There is no doubt that this is a very easy method of celebrating dates and their corresponding days of the week. In all ordinary years there will be only one extra day, i.e., "the last day of the year." Similarly in leap years there will be an extra day, the "Leap-Year Day." These are the only two facts to remember. According to this calendar 30 December will always be a Saturday. The World Calendar Association believes that the new calendar may be put into operation on 31 December 1950, the last day of the first half of the twentieth century. The 1st of January 1951 will start on a Sunday.

In the recent special supplement of the *Hindu* I saw an advertisement regarding this new World Calendar and I thought you young students should know something about it. At the same time I remembered about a question that appeared in the Elementary Mathematics paper for the High School Graduation certificate for the year 1938. The question was to name the day of the week for 4 June 1941. I understand quite a few of the students who appeared for that examination were baffled by that question. But if the reformed calendar were in operation this question could have been answered without the slightest effort. How easy it would be, for instance, to answer if one were asked what day of the week 1 January 1968 would be. However, I hope you children will all pray that the efforts of the reformers will be successful so that such questions will not be asked in your examinations in the future!

I suppose you have approached the Government of India regarding this matter. Since the auspicious date for adoption is the 31st December 1950 which must be converted into the "Year-End World Holiday," you have to hurry up. May God bless this useful movement with the success which it richly deserves.

Dr. A. V. Kutti Krishna Menon
former Principal, Zamorin's College,
Calicut

I and my friends fully favor The World Calendar.

V. K. K. Nayanar
Payyanur, Malabar

I believe in One God, One Humanity and One World. Naturally, One World Calendar attracts me. Please accept my greetings to you on the first anniversary of the Indian Independence. Jai One World! Jai One World Calendar!!

T. K. Amba Shanker Tawker
alias K. A. Tawker
Sowcarpet, Madras

ITALY

Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

GOOD NEWS FROM ITALY

FATHER Valentino Panzarasa, Roman Catholic priest of the Pontificio Ateneo Salesiano, Torino, informed the Association in December, 1948, that 5000 copies of his article, "Reform of the Calendar—Reasons for Its Alteration," have been distributed to the clergy and to persons who might prove helpful towards the furtherance of calendar reform. "Let us strongly hope," he added, "that the year 1950 may mark the beginning of the use of The World Calendar."

THE Holy See declared with full authority in its reply to the League of Nations, 7 March 1924, that it saw "no dogmatic difficulty" in calendar reform, neither as regards the date of Easter nor the introduction of neutral days. (from *Culture*, December 1947, Quebec, Canada, "L'Annee Jubilaire 1950 Sera-t-elle l'Ere d'un Nouveau Calendrier Civil et Ecclesiastique?" by the Reverend Conrad M. Morin, O.F.M.)

Replying to a question by M. Villeneuve about an appropriate date for the change to become effective, Father d'Entremont said that Pope Pius XII had proposed to make the year 1950 a Saints Year and that this year would be a very convenient one for introducing the calendar reform. (from *L'Action Catholique*, Quebec, 23 January 1949.)

JAPAN

The World Calendar Association, International, Affiliate, Dr. Joe Ueta, President; Dr. Susumu Imoto, Secretary, Osaka Municipal Planetarium, Yotsubashi, Nishiku, Osaka.

ADVANCEMENT IN JAPAN

THE Calendar Association of Japan was formed at the Osaka Municipal Planetarium on 21 February, 1948, and legally established at a general meeting on 22 September. The members consist of the following:

Mr. Takeo Takagi, Director General
Dr. Joe Ueta, President
Dr. Churyo Noda, Vice President
Mrs. Chizu Tsujino, Director
Mr. Heizaburo Hazama, Treasurer
Dr. Susumu Imoto, Secretary

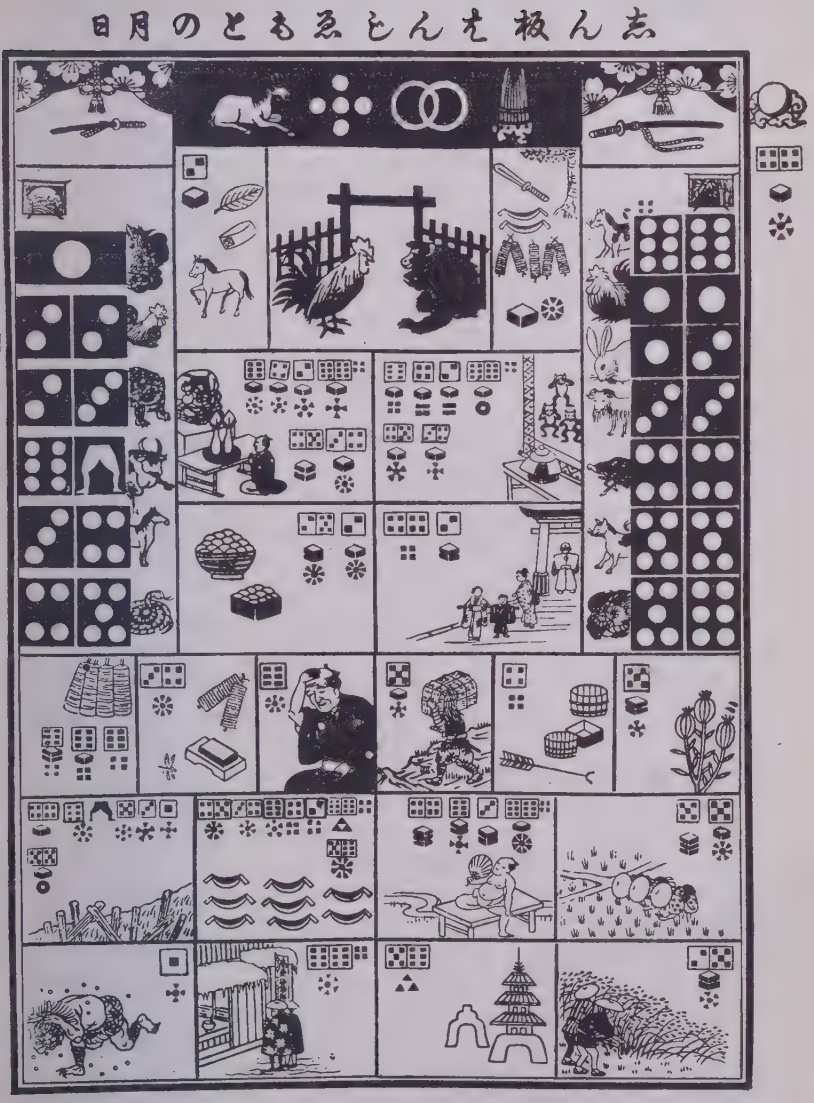
Now having commissioned 15 counsellors from every field, including notable scholars, an eminent abbot and famous novelists, the Association has commenced its movement for the adoption of The World Calendar.

The activities of this organization have the cooperation of various powerful quarters, particularly the Osaka Municipal Organization and the Asahi Press. Plans have been made for exhibits and lectures to be held in the principal cities of Japan under the auspices of the Asahi Press.

The *Astronomical Herald*, published by the Tokyo Astronomical Observatory, has carried excellent articles on The World Calendar as have several other leading newspapers in the country.

Very recently, by the joining of women members such as Mrs. Y. Okada, a director of Pan-Japanese Mothers Society, and Mrs. Chzu Tsujino, the Association's activity has been directed to cultural societies, especially in Osaka.

It is interesting to note that in a recent letter from Mr. Takeo Takagi, Director General of the Affiliate, he expressed the following thoughts: "Japan is now on the reconstruction of her cultural civilization and as the time just coincides with the transition between the first and second halves of the 20th century, as you well know, this becomes an epoch for Japanese civilization; and we think the adoption of your World Calendar the most suitable movement for us both nationally and internationally on the standpoint of world-wide peace."



This local Japanese calendar for the year 1930 is a wooden plate print which is used especially for uneducated persons in the northern part of Japan. It was sent to us by Dr. Imoto, Secretary of the Japanese Affiliate.

MEXICO

The World Calendar Association, International, Affiliate, Dr. Joaquin Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronómicos y Geofísicos, Av. Observatorio No. 192, Tacubaya, D.F.

Mexico (17 August, 1937)

On receipt of the draft Convention communicated to the Council by the Chilean representative, the Ministry for Foreign Affairs invited the Executive Departments to study the question and to give their opinion on it. Further, the Director of the Observatory, who is at the same time Chairman of the Mexican Committee for Calendar Reform, took part in the discussions of these departments. The conclusions at which they arrived can be summarized as follows: "Having examined the proposals for reform, the Commissioners were of the opinion that it was desirable to accept the proposal involving the maintenance of the present division of the year into twelve months, but according to which the days would be arranged in the following way: The first month of each quarter (January, April, July and October) would contain 31 days, and the other months 30 days. The quarter would begin on a Sunday and contain 91 days in all, of which 78 would be working-days and 13 holidays. To the days of the year arranged as above, a day would be added after December 30th, which would not bear the name of a week-day but be called 'year-end day.' In leap years, a second day would be added after June 30th, which would be called 'leap-year day'. Both these days would be holidays." Th question was then submitted to the President of the Republic, who gave instructions to the Ministry for Foreign Affairs that Mexico should support the draft reform referred to above when the question of calendar reform was discussed.

MEXICO OPTIMISTIC

OUR Mexico City office advises that Mr. Horta leaves this week to visit the six countries of Central America. They have written all persons listed as Committee members advising the date of Mr. Horta's arrival, and suggesting a meeting.

They have visited the Consular representatives in Mexico of each Central American Republic, obtained names of prospective Committee members from them, and had the Consuls write letters to certain of these prospects, recommending their cooperation.

Prior to Mr. Horta's arrival in each country, a cable will be sent to the President thereof, advising of his coming, and requesting an audience for him and the local World Calendar Committee.

On 6 January, Mr. Horta and I had a meeting with Dr. Herrera, Chairman of the Mexican Committee, and obtained a signed Proxy for the annual meeting of The World Calendar Association, International.

At the meeting with Dr. Herrera, an agenda for the full Committee meeting, scheduled for 11 January, was discussed, and it was agreed The World Calendar Charter would be signed at that meeting.

Dr. Herrera agreed that at the meeting on 11 January, a delegation of three outstanding Committee members would be elected to call on the Sub-Secretary for Foreign Affairs, Lic. Manuel Tello (no Secretary has yet been named since Dr. Bodet's appointment to UNESCO) and request him to instruct Mexico's representative on the Organization of American States to see that the resolution favoring adoption of The World Calendar is put on the Agenda for the Buenos Aires Conference.

The Mexican Committee for The World Calendar held its second meeting this week, and transacted the following business:

1. Heard a paper written by the Chairman, Ing. Horacio Herrera, covering the whole field of calendar reform, which will be used as a basis for a memorandum to be submitted to the Mexican Foreign Office.

2. Formed a commission to visit Lic. Manuel Tello, Sub-Secretary for Foreign Affairs, and also the Minister of Economia, in order to persuade both of them to instruct the Mexican delegates at the Economic Conference at Buenos Aires to bring The World Calendar on the agenda. The commission was formed of Dr. Herrera, Dr. Enrique Juan Palacios and Dr. Manuel Gamio, the famous Mexican archaeologist, who is a close personal friend of Lic. Martinez Baez, the Minister of Economy.

3. The first week of February was chosen as most suitable for these visits, since during January the various Ministries are busy drawing up their annual programs. We have undertaken to make the appointments between the 2d and 7th of February.

4. The last two points will be included in a press release dealing with the constitution and meeting of the committee.

5. Dr. Palacios pointed out that a possible serious obstacle to calendar reform would be religious, and Dr. Herrera undertook to give us some diagrams showing that reform would in fact benefit religious feasts in the matter of regularity as much as lay ones. The committee wants to print small calendars for 1949 that prove this, for distribution.

6. The Charter and Proxy were signed by Dr. Herrera.

7. The committee decided to invite Sra. Amalia Vda. de Castillo Ledon to join it. Apart from her fame as an active and intellectual woman, she is one of the Mexican delegates to the United Nations. She told Dr. Palacios that she would be delighted to cooperate in the matter of The World Calendar at the next meeting of the U.N. in April.

8. The various members of the committee were most helpful in supplying Mr. Horta with introductions for his Central American trip.

9. The committee were very favorably impressed with the publicity so far obtained by us, especially a two-page spread in *Tiempo* devoted to The World Calendar.

10. The committee feels very optimistic about obtaining official support for The World Calendar at the forthcoming Buenos Aires Conference.

Noel A. M. Lindsay, President
Mexican Office
John B. Walker & Associates

WORLD CALENDAR IS CONSIDERED BY MEXICO

From Ennis, Texas, "News," 22 January, 1948

Mexico City, 22 January (UP)—The Mexican Government will study the possibility of adopting "The World Calendar," Acting Foreign Minister Manuel Tello said today.

Comité mexicano pro calendario mundial

Durante la segunda reunión del Comité Mexicano pro Calendario Mundial, celebrada ayer se designó a la comisión especial que entrevistará al Secretario de Estado Dean Acheson, Mr. Trygve Lie, Secretario General de las Naciones Unidas y a los Embajadores de Francia, Inglaterra, Rusia y China ante la ONU, para solicitar su apoyo a la adopción del Calendario Mundial.

La reforma al actual calendario que nos rige consiste, como se sabe, en la división del año en cuatro trimestres iguales de 91 días cada uno. El primer trimestre constaría de enero, febrero y marzo; el segundo de abril, mayo y junio; el tercero de julio, agosto y septiembre, y el cuarto de octubre, noviembre y diciembre. En esta forma los días de cada trimestre serían 364 días que podrían ajustarse a una duración de 365 días, mediante la intercalación de un día suplementario, que no pertenecería a ninguna semana, al final del año, y que podría llamarse "Día de Año Nuevo". Otro día suplementario se intercalaría cada cuatro años, después del 30 de junio, y se llamaría "Día Bisiesto".

Una de las principales ventajas que ofrece el Calendario Mundial es que regularizaría el cómputo del tiempo, haciendo que se terminara para siempre la diferencia en fechas y días de la semana, que actualmente existe según el año sea común o bisiesto. Todas las fechas caerían en el mismo día de la semana y los años empezarían en domingo y terminarían en sábado.

Integran el Comité Mexicano del Calendario Mundial los señores doctor Joaquín Cella, presidente honorario, doctor Horacio Heredia, doctor Hugo Eyer, ingeniero Alfonso Rodríguez, licenciado Luis Cabrera, doctor Manuel Gamio, doctor José Antonio del Castillo y Piña, doctor María González Arzobispo de Durango, doctor Fernando Ocaranza, Enrique Palacios Méndez, Félix F. Palavicini, Eduardo Suárez, Antonio Pérez G. Good, profesor Jorge A. Vivó, Shaw Pothenberg, A. Murner, Rafael Nieto y Guillermo Haro.

El próximo día 14 de los corrientes iniciará una extensa gira por los países centroamericanos el representante en México de la Asociación Internacional del Calendario Mundial con el objeto de solicitar los apoyos locales de aquellas Repúblicas.

En el curso de la reunión los integrantes del Comité Mexicano expresaron su entusiasmo por el apoyo del Gobierno de México respaldará decididamente la aprobación del Calendario Mundial, en la próxima conferencia de Buenos Aires.

"EL NACIONAL" Enero 3 1949

En qué consiste la reforma para el Calendario Mundial

MEXICO CLIPPINGS

Buen Ambiente Para Adoptar el Calendario Mundial

Como resultado de la actitud asumida por los diferentes países que tomarán parte en la Conferencia Económica Internacional que se reunirá en Buenos Aires, Argentina, se espera que sea aprobada la reforma mencionada.

A este respecto los americanos han hecho la mas delegación dicha conferencia, en el sentido de que apoyen y voten por la adopción de la reforma mencionada.

La importancia de la adopción oficial del nuevo Calendario Mundial es obvia si se considera que equivale a la adopción de la Hora Internacional llevada a cabo en 1884. En efecto, el día o calendario regularizará y simplificará el cómputo del tiempo en tal forma, que constituye la segunda etapa de la estandarización de la medida del tiempo iniciada por la internacionalización de la hora.

La reforma propuesta por la Asociación del Calendario Mundial tiene la ventaja de que el año

"EL GRAFICO" Enero 17 1949

Adoptarán el Nuevo Calendario en Todo el Mundo

Como resultado de la actitud asumida por los países que tomarán parte en la Conferencia Económica Internacional que se reunirá en Buenos Aires, Argentina, en donde se espera que sea aprobada la reforma mencionada, el año próximo será el último que tendrá 365 días y los días de cada mes serán fijos.

La importancia de la adopción oficial del nuevo Calendario Mundial es obvia, ya que será llamada la "Hora Internacional del Año Nuevo".

Otras de las ventajas que reportará el nuevo calendario es que todos los trimestres contendrán el mismo número de días y terminarán en sábado, lo mismo que todos los años.

"EL NACIONAL" Enero 13 1949

Comisión Especial del Comité Mexicano Pro Calendario Mundial

Durante la segunda reunión del Comité Mexicano pro Calendario Mundial, se designó a la comisión especial que entrevistará a Mr. Trygve Lie, Secretario General de las Naciones Unidas, a efecto de hacerles conocer el objeto de dicho comité y solicitar su apoyo a la Conferencia Económica de Estados Americanos, que se realizará en Buenos Aires, próximo próximo apoyo a la adopción del Calendario Mundial.

Dicha comisión especial quedó integrada por los señores ingeniero Hermán Herrera, presidente del Comité Mexicano pro Calendario Mundial, Dr. Manuel Gamio, Dr. Gustavo Baz, y el comodoro Manuel Bartlett.

"EL NACIONAL" Enero 14 1949

Que se Apoye la Adopción Del Nuevo Calendario Mundial

Gestión del comité mexicano ante los Secretarios de Relaciones Exteriores y Economía para que el delegado de México a la Conferencia de Buenos Aires actúe

Entrará en vigor al final del año 1949

Diferentes naciones se encuentran hoy en día estudiando la forma de implantar el nuevo calendario que entrará en vigor el 31 de diciembre de 1949. Dicho calendario fue propuesto por la Asociación del Calendario Mundial y consta de 364 días que serán llamados "Fiesta Mundial de Fin de Año" y "Día Bisiesto". El primero se intercalará un día después del 30 de junio y el segundo después del 31 de diciembre de cada cuatro años.

"EL GRAFICO" Enero 17 1949

Descifrando Enigma

DIECISIETE NACIONES HAN DECIDIDO LA REFORMA DEL CALENDARIO MUNDIAL

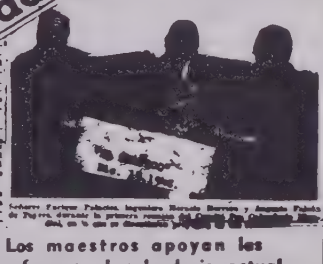
Diferentes naciones, entre la que cuenta México, han acordado la reforma del actual calendario gregoriano propuesto por la Asociación del Calendario Mundial cuya adopción se espera ocurra el 30 de diciembre de 1949 fecha en que coincide el calendario que nos rige al presente con el propuesto Calendario Mundial.

El nuevo calendario no influye cambios radicales, siendo su principal característica la simplificación del cómputo del tiempo, el cual hace que todas las fechas caigan en el mismo día de la semana. En esta forma se suprimirá la confusión reinante cuando tenían que consultar siempre en el calendario.

Por otra parte el nuevo calendario divide el año en cuatro trimestres iguales de 91 días cada uno. El primer trimestre constaría de enero, febrero y marzo; el segundo de abril, mayo y junio; el tercero de julio, agosto y septiembre, y el cuarto de octubre, noviembre y diciembre. En esta forma los días de cada trimestre serían 364 días que podrían ajustarse a una duración de 365 días, mediante la intercalación de un día suplementario, que no pertenecería a ninguna semana, al final del año, y que podría llamarse "Día de Año Nuevo". Otro día suplementario se intercalaría cada cuatro años, después del 30 de junio, y se llamaría "Día Bisiesto". Este año será bisiesto.

"EL GRAFICO" Enero 17 1949

Modificación al Calendario Universal



Señores Enrique Palacios, ingeniero Hermán Herrera y Antonio Pulido de Tejeda, durante la primera reunión del Comité de Calendario Mundial.

La Comisión Mexicana del Calendario Mundial con el Subsecretario Tello

El Subsecretario de Relaciones Exteriores, licenciado Manuel Tello, concedió esta mañana una entrevista al Comité Mexicano del Calendario Mundial, encabezado por su Presidente ingeniero Ignacio Herrera.

El objeto de esta visita fue exponer al alto funcionario el proyecto de reforma actual calendario gregoriano ya se sabe, consiste en dividir el año en cuatro trimestres de 91 días en cada uno. El primer trimestre constaría de enero, febrero y marzo; el segundo de abril, mayo y junio; el tercero de julio, agosto y septiembre, y el cuarto de octubre, noviembre y diciembre. En esta forma los días de cada trimestre serían 364 días que podrían ajustarse a una duración de 365 días, mediante la intercalación de un día suplementario, que no pertenecería a ninguna semana, al final del año, y que podría llamarse "Día de Año Nuevo". Otro día suplementario se intercalaría cada cuatro años, después del 30 de junio, y se llamaría "Día Bisiesto". Este año será bisiesto.

Los señores Herrera y Gamio representarán a la próxima Conferencia Económica Internacional americana que se celebrará en Buenos Aires, para que la incluya en su agenda la cuestión del Calendario Mundial.

"EL NACIONAL" Enero 22 1949

Los maestros apoyan las reformas al calendario actual

NUEVA YORK N. Y. enero 6 (Especial).—Los educadores de todo el mundo han concedido un decidido respaldo a la proyectada reforma al calendario gregoriano que actualmente nos rige de acuerdo con el proyecto formulado por la Asociación del Calendario Mundial en el servicio de implantar un calendario permanente

De Semana a Semana

Por ALFONSO ARGUEDAS

Como resultado de la actitud asumida por los diferentes países que tomarán parte en la Conferencia Económica Internacional que se reunirá en Buenos Aires, Argentina, en donde se espera que sea aprobada la reforma mencionada, consistente esencialmente en dividir el calendario en cuatro trimestres iguales de 91 días cada uno. El primer trimestre constaría de enero, febrero y marzo; el segundo de abril, mayo y junio; el tercero de julio, agosto y septiembre, y el cuarto de octubre, noviembre y diciembre. En esta forma los días de cada trimestre serían 364 días que podrían ajustarse a una duración de 365 días, mediante la intercalación de un día suplementario, que no pertenecería a ninguna semana, al final del año, y que podría llamarse "Día de Año Nuevo". Otro día suplementario se intercalaría cada cuatro años, después del 30 de junio, y se llamaría "Día Bisiesto". Este año será bisiesto.

"EL GRAFICO" Enero 6 1949

NEW ZEALAND

The World Calendar Association, International, Affiliate, Dr. I. L. Thomsen, Chairman, Carter Observatory, Wellington, W. 1

Dr. Thomsen is the Director of Carter Observatory at Wellington. He is also a member of the Research Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science.

ACTIVITY REPORT

PROGRESS has not been as rapid as could be desired, owing to the limited time available to me for this work. An attempt to obtain effective assistance from others in this country has not been successful. The general attitude among all thinking people appears to be that they are very interested, most heartily support the idea and would like to see the change, but none are ready or able to assist in the executive side of forcing a drive.

Generally speaking, journalists and newspapers are sympathetic and ready to give space in explaining the project.

The Royal Society of New Zealand has passed a resolution supporting the proposal due to the good efforts of Dr. C. M. Focken of Otago University.

The Carter Observatory Board has granted permission to me to hold public meetings in the Observatory Lecture Room, for the specific purpose of advancing the cause of The World Calendar. It has not yet been possible to take advantage of this.

The New Zealand Government is fairly non-committal at the moment.

From discussions with many people, I have found the general attitude is that the prime objective should be to obtain the acceptance by the Great Powers—U. S. A., Canada, England, France, etc. If this were possible, acceptance by smaller countries such as New Zealand would follow almost automatically.

I. L. Thomsen
Chairman, New Zealand Affiliate

NICARAGUA

The World Calendar Association, International, Affiliate, Don Jose H. Montalvan, Chairman, Palacio Nacional, Managua.

NICARAGUA FAVORABLE

ON 21 January, I had an interview in Managua, Nicaragua, with General Anastasio Somoza. Minister of Defense of Nicaragua, and without a doubt one of the most powerful politicians in this country. The results of this interview were that he liked the idea of The World Calendar. His exact words were: "I consider it a very commendable undertaking and one that should be backed because it will mean a definite improvement and give us a stable calendar. I shall speak to the President of Nicaragua, His Excellency, Victor Manuel Roman y Reyes, and point out to him the convenience of our country backing this project through an international discussion of same, for example, in the First Inter-American Economic Conference to be held in Buenos Aires."

His Excellency, Don Guillermo Sevilla Sacasa, the Nicaragua Ambassador in Washington, was expected back in Managua on the 24th. This gentleman, who is also this country's representative to the Organization of American States, will receive instructions to request that The World Calendar be included in the Agenda of the Buenos Aires Conference.

General Somoza gave me a list of names of people to be included in The World Calendar Affiliate of Nicaragua. And, thanks to his guidance, we can now count on a group powerful in politics, the press, the most distinguished cultural groups and a Catholic Church consultant.



DON JOSE H. MONTALVAN

The Nicaragua Affiliate consists of the following:

Chairman: Sr. Jose H. Montalvan
Minister of Education, Palacio Nacional, Managua
Sr. Agenor Argüello
Director of the newspaper "Novedades," Managua
Sra. Josefa de Aguerri
Presidenta de la Asociacion Nacional de Escritores, Managua
Religious Consultant: Monseñor Alejandro Gonzalez
Archbishop of Managua

Because of the fact that without due authorization from the Holy See he could not accept an executive position on the committee of The World Calendar, His Eminence, the Archbishop of Managua, agreed to be the "religious consultant" of the Nicaragua committee.

The following was discussed and approved at the first meeting:

1. Signing of the "Charter" and "Proxy."

2. To have the Minister of Education visit the Minister of Foreign Affairs so that arrangements could be made to call for an international discussion of The World Calendar.

3. Sra. de Aguerri promised to give us a list of prominent writers who could be of great help to the committee.

4. New members will be added to the committee as the need arises.

5. The Chairman of the committee suggested the following names be added to the committee.

Honorary Members:

His Excellency, the President of Nicaragua, Dr. Victor M. Roman

General Anastasio Somoza, Minister of Defense

Active Members:

Dr. Guillermo Sevilla Sacasa
Dr. Andres Vega Bolaños
Dr. Carlos Cuadra Pasos
Don Alberto Lopez Callejas
Monseñor Borge y Castillo
Dr. Emilio Gutierrez G.
Don Francisco Navarro
Don Elias Serrano
Dr. Juan J. Martinez
Don Salomon Ibarra M.
Coronel Julio C. Morales
Dr. Oscar Sevilla Sacasa
Dr. Salvador Guerrero
Dr. Ignacio Roman
Don Alejandro Abaunza
Dr. Lorenzo Guerrero
Dr. Marcelino M. Mora
Don Juan R. Aviles
Don Hernan Robleto
Don Gabry Rivas
Dr. Antonio Barquero
Dr. J. A. Romero Rojas
Dr. Felipe Rodriguez Serfano
Don Dionisio Martinez Sanz
Don Jose M. Castellon
Dr. Pedro J. Chamorro

The stand taken by the Minister of Education of Nicaragua was one of complete cooperation. He was very enthused with the idea and stated "that a simple study of the plan would convince anyone of the benefits to be derived socially, economically, commercially, etc."

Managua, D.N.
30 December 1948

. . . The Ministry of Foreign Relations has duly informed itself of the efforts of The World Calendar, that the Agenda of the Economic Conference for Latin America is now being prepared, and of the approaching arrival in Nicaragua of a Representative from John B. Walker & Associates to whom it offers to lend all aid in the discharge of his mission. *Efraim Castillo B. Chief of the Diplomatic Department.*

NICARAGUA

MINISTERIO DE RELACIONES EXTERIORES
REPÚBLICA DE NICARAGUA
"DEPARTAMENTO DIPLOMATICO"

DCB No. 896

Managua, D.N., 30 de Dici

Señora Presidente:

En ausencia del Señor Ministro de Relaciones Exteriores y por encargo especial, me es grato acusar recibo de su atenta comunicación fechada el 10 de diciembre en curso, por medio de la cual se informa al Gobierno de Nicaragua que el Calendario Mundial está intesificando sus esfuerzos en el campo de las relaciones públicas siendo ayudados en dicha tarea por la firma internacional de publicidad y relaciones públicas, John B. Walker & Associates.

El Ministerio de Relaciones Exteriores ha quedado debidamente enterado de los esfuerzos del Calendario Mundial, ahora que se está preparando la Agenda de la Conferencia Económica para la América Latina, así como de la próxima llegada a Nicaragua de un Representante de dicha firma comercial, a quien le ofrece prestar su ayuda para el desempeño de su misión.

Con toda consideración me suscribo de Usted, su muy atento y seguro servidor,

EFRAIN CASTILLO B.
Jefe del Departamento Diplomático.

(Translation)

In the absence of the Minister of Foreign Relations and by particular charge, I am pleased to acknowledge receipt of your kind letter dated the 10th of this December, informing the Government of Nicaragua that The World Calendar is intensifying its efforts in the field of public relations, being aided in that effort by the international publicity and public relations firm of John B. Walker & Associates.

The Ministry of Foreign Relations has duly informed itself of the efforts of The World Calendar, that the Agenda of the Economic Conference for Latin America is now being prepared, and of the approaching arrival in Nicaragua of a Representative from the said business firm, to whom it offers to lend all aid in the discharge of his mission.

With highest regards, I sign myself your obedient and faithful servant

(signed) EFRAIN CASTILLO B.
Chief of the Diplomatic Department

Novedades

Año XI — Managua, Domingo 23 de Enero de 1949 — Nº 5842

SE CREA EN LA REPUBLICA DE NICARAGUA UN COMITE DEPENDIENTE DE LA ASOCIACION INTERNACIONAL DEL CALENDARIO MUNDIAL

A formar parte del Comité nicaragüense, dependiente de la Asociación Internacional del Calendario Mundial con sede en Nueva York, han sido invitados el C. Ministro de Instrucción Pública, señor J. Montalván, la señora Josefa de Aguerri, el periodista Agenor Argüello, director de "Novedades" y el Excmo. y Revdmo. Arzobispo de Managua Monseñor Alejandro González.

Fué el señor Raúl Horta, periodista mexicano que representa en varios países de la América Latina a la referida Asociación Internacional, quien visitó ayer el señor General don Anastasio Somoza, para enterarlo de los planes que ha desarrollado en nuestra capital.

El señor Horta realiza este viaje a través de Centro América con objeto de formar comités nacionales que apoyen la idea de la reforma del actual calendario gregoriano. Todos los sectores de la vida moderna —económico, religioso, social, etc— hacen imperativa la cristalización de una reforma para evitar las irregularidades del actual calendario.

La solución se ha encontrado, por cierto, mediante el llamado Calendario Mundial, lo mismo que habrá de ser puesto en práctica, de así convenido internacionalmente los diversos países del Mundo, a partir del 1º de Enero de 1951 Mediante la reforma, de perfección matemática, el año se dividirá en cuatro trimestres, exactamente iguales, de 91 días

La idea de estabilizar el Calendario ha sido aceptada oficialmente por más de 17 países

La Asamblea Internacional del Calendario Mundial, reunida en Nueva York en 1937, dictó fallos en más de cuatro países y fue de beneplácito [illegible] trabajos, en [illegible] a bautizar para siempre [illegible] ha sido aceptada por más de 17 países y que [illegible] brosférico [illegible] ya.

Debe recordarse [illegible] 1937, y en el seno [illegible] de las Naciones, Chile propuso la adopción del Calendario Mundial de 12 meses e iguales trimestres, con el resultado de que 14 naciones respaldaran el sistema: la Argentina, el Canadá, Estados Americanos: Panamá, Brasil, Chile, México, Perú y Uruguay. También Panamá formó una propuesta con Honduras, Costa Rica y Uruguay, a causa de que el Consejo Económico y Social [illegible] se ocupara en su orden del día la resolución sobre el Calendario Mundial.

Entre los errores que contiene el calendario gregoriano que actualmente rige figuran los siguientes: los dos semestres del año son desiguales, teniendo: 181 días el primero y 184 el segundo; los trimestres también son desiguales, pues el primero tiene 90 días, el segundo 91, el tercero 92 y el cuarto 92; los meses son desiguales, pues unos tienen 28, otros 30 y otros 31 días; los días de la semana no corresponden a una misma fecha en todos los años, pues el primero de enero cae en domingo y en lunes si el año es bisiesto, lo cual [illegible] las operaciones comerciales, sobre todo bancarias y otras similares. Entre las naciones que han aceptado oficialmente el nuevo Calendario, se encuentran Afganistán, China, Brasil, México, Chile, Siria, Uruguay, Rusia, Hungría, Suecia, Arabia, Checoeslovaquia, Yugoslavia, Grecia, Noruega, España y Turquía.

La Asamblea Internacional del

VIENE HOY EL SEÑOR RAUL HORTA PARA LA REFORMA DE CALENDARIO GREGORIANO

En días pasados dimos información relacionados con los propósitos de reformas al Calendario Gregoriano que adolece de varias irregularidades [illegible] más interesados en [illegible] de parte de la Asociación Internacional del Calendario Mundial, el señor Raúl Horta, quien ingresará hoy a Managua con el objeto de formar en esta capital un Comité que habrá de estar integrado por principales personas, estimándose [illegible] el nuevo calendario compuesto todos de 91 días cada uno, con variables y hace necesaria uniformidad [illegible] para tratar de hacer cambios [illegible] En 1951 coincidirán los calendarios y por ello se estima que esa fecha sería ideal para la adopción del Calendario Mundial.

El señor Horta se hospedará en el Lido Palace y allí recibirá a las varias personas que han sido invitadas para visitarlo

MUNDOP
Managua, Nicaragua
Enero 23, 1949

NORWAY

The World Calendar Association, International, Affiliate, Major K. S. Klingenberg, Chairman, Thomas Heftyes Gate 56B, Oslo.

Norway (1 September, 1937)

The Norwegian Government accedes to the draft Convention communicated to the Council by the representative of Chile, on condition that this reform is adopted internationally. The Norwegian Government supposes that, in that case, the question of the stabilization of movable feasts would be the subject of a separate discussion at a later date.

REPORT OF ACTIVITIES IN NORWAY DURING 1948

1. The Affiliate of Norway was founded and is composed of the following persons:

Director Major K. S. Klingenberg, *Chairman*
Consul General R. Bjercke, *Commercial Adviser for the Government*
Professor T. Eika
Dr. H. Jelstrup, *Astronomer and Editor of the official almanac of Norway*
Lektor J. Helland, *Chairman of the Council of Education*
Professor L. Loe
Inspector K. Piene
Professor W. Werenskiold

2. The Chairman of the Affiliate has written an article on the reform of the calendar, and this article appeared in the largest newspaper in Norway. A copy has been sent to the Affiliate's international headquarters.

3. The Norwegian Broadcasting Company was contacted by the Chairman in regard to having a paper on the calendar and its reform read. The result is that such a broadcast will be given during the month of January, 1949.

Major Klingenberg, noted Norwegian topographer, and Director of the National Ordnance Survey for more than twenty years, was Chief of the Norway-Finland Boundary Comm. in 1925 and the Norway-Sweden Boundary Comm. in 1909 and 1929-30. Major Klingenberg is the present authority to whom questions on calendar reform are referred by the Norwegian Government.

Proposals For Reform Of The Calendar

By Major K. S. Klingenberg

THE calendar is indispensable to mankind and belongs among the inventions most used by man. The attempts that have been made and are being made to reform the Gregorian calendar may for this reason be of interest.

In ancient times, every race had its own chronology and the course of the moon through the heavens governed the time for most of them. In Egypt, however, the course of the sun governed the time, and when Caesar after his conquest of Egypt acquired a knowledge of the Egyptian calendar, which at that time was probably the most advanced in the world, he adopted this calendar with minor changes in the year 45 B.C.

This calendar, called the Julian calendar after him, was gradually introduced in the so-called civilized world. As is known, with this calendar the seasons were caused to change their place in the calendar; or, in other words, the vernal equinox appeared earlier in the year than 21 March, the date fixed for it by the church conference at Nicea in A.D. 325. In the calendar instituted by Pope Gregory XIII in 1582, this error was amended, and this Gregorian calendar is now, so to speak, used by all the world, most of the Mohammedan countries excepted. Japan

adopted it in 1873, China 1912, Union of Soviet Socialist Republics 1918, Roumania and Greece 1924, Turkey 1927.

The first attempt to amend the Gregorian calendar took place in 1793 during the French Revolution with its tendency to change that which had been transmitted from the past. A calendar that was practically a revival of the original Egyptian calendar of 360 days with five—in leap year six—supplementary days at the end of the year was adopted.

In 1834 an Italian abbot, Mastrofini, published his idea of a year of 364 days with one or two supplementary days.

In 1849 the Frenchman, Auguste Comte, proposed the adoption of a calendar of 364 days with the year divided into 13 months of 28 days with one or two supplementary days.

In 1887 the French Astronomical Society, which had offered prizes for the best proposals for a reform of the calendar in which the same day of the month would always fall on the same day of the week, awarded first prize to a proposal dividing the year into four equal quarters with one or two supplementary days.

In 1913 Switzerland took in hand the question of reform of the calendar, but the first World War put a stop to the work.

In 1923 the question was taken up by the League of Nations at the suggestion of the Swiss Government, the International Chamber of Commerce and the International Astronomical Union. The League appointed a commission to study the matter, and the Secretary-General of the League sent a letter to all governments inviting them to give an advisory and preliminary opinion. The League received more than 500 proposals for reform of the calendar, one of which was The World Calendar advocated by an Association of that name in the United States of America, and founded by Miss Elisabeth Achelis, its President. The League eliminated all but two proposals—one for 13 months and one for 12 months and equal quarters, the aforesaid World Calendar. The World Calendar has four equal quarters. The first month of every quarter has 31 days and begins on Sunday. The other months have 30 days. Every month has 26 weekdays. One day every year is a supplementary day without a weekday name but called Worldsday, W December, and follows 30 December. Leap years have one more supplementary day—Leapyear Day—which follows 30 June and is dated W June. Some have found that the interruption of the seven-day week would be antagonistic to religion, but it would seem that they have forgotten that one day is omitted when the International Date Line is crossed westward bound and that one day is repeated eastward bound. By 1937 the International Fixed Calendar League which advocated the 13-month calendar had ceased to exist, leaving The World Calendar as the sole logical calendar reform recommended.

In 1937 Chile submitted to the League of Nations a draft convention for the adoption of The World Calendar, and the text of the convention was sent to all governments. Fourteen states accepted the Chilean proposal in principle, 6 states declared themselves definitely opposed to the proposal, 9 states offered no remarks, 9 states could not define their attitude for the moment, and 7 states considered the reform appeared to them premature. As for Norway's view of the question of cal-

endar reform in 1937, the Norwegian Government acceded to The World Calendar on condition that the reform was adopted internationally.

The conclusion of the League Council was that it was not expedient for the time being to contemplate convening a conference to carry out a reform which in present circumstances would have little chance of being accepted. The question was deleted from the Council's agenda, but this would not prevent the Council from reexamining the problem at a more favorable time.

In 1946, after the second World War, impetus was given to the work for reform of the calendar. A bill for adoption of The World Calendar was introduced in the House of Representatives and in the Senate of the United States Congress. Changes in religious holidays were not included in the bill. In 1947 the bill was reintroduced in the House and in the Senate of the Congress.

In 1947 the Peruvian delegation introduced a draft resolution for The World Calendar in the Economic and Social Council of the United Nations. The nation of Peru was seconded by the Norwegian representative. Action was put off, however, because many more urgent problems were under consideration.

In 1948 an affiliate of The World Calendar Association was founded in Norway. Information on The World Calendar is being disseminated by the press and radio.

It is hardly necessary to point out that such a perpetual calendar which does not change every year is far more suitable to business, statistics, education, labor, travel, et al., than the Gregorian calendar. Chambers of commerce, scientific institutions, business and educational organizations have declared themselves in favor of The World Calendar.

Simultaneously with the question of a reform of the calendar there was brought forward the question of fixing Easter. Suggestions on these questions were offered the League of Nations by England and other countries and by the International Labour Conference. However, The World Calendar Association has consistently upheld the belief that as The World Calendar is a civil reform it belongs to the decision of governments, whereas Easter being religious in observance its fixation belongs to the authorities of the churches.



PANAMA

The World Calendar Association, International, Affiliate, Dr. Juan Rivera Reyes, Chairman, Panama City.

Panama **(28 June, 1937)**

The Government has instructed the delegate of Panama to the League of Nations to support the calling of a conference to adopt a new world calendar.

RECENT ACTIVITY IN PANAMA

A MEETING of the members of The World Calendar Association's Panama Affiliate was held on 15 January. This Affiliate is comprised of four people who are really interested in calendar reform and who are the following:

Dr. Juan Rivera Reyes, *Chairman*
(*Avenida Norte 10, Aptdo. Postal 269, Panama*)
Mr. S. Moscote
(*Catedratico del Instituto Nacional de Panama*)
Dr. Octavio Mendez Pereira
(*Rector de la Universidad de Panama*)
Mr. Benito Reyes Testa
(*Magistrado de la Suprema Corte de Justicia*)

Mr. Tomas Gabriel Duque, Director of *La Estrella de Panama*, a former member of the committee, offered his cooperation when I visited him at his office.

In accord with instructions received, we took up the following matters in the meeting:

1. Dr. Rivera Reyes signed the Proxy for the 1949 annual meeting of The World Calendar Association, International. The Agenda was studied and no objections were raised.

2. It was agreed that, at the end of January, the Panama Affiliate would visit the Minister of Foreign Affairs in order to get Mr. Octavio A. Vallarino, Panama's representative to the Organization of American States, to back The World Calendar. We wish to point out that Dr. Rivera Reyes' connections will be of great help to us in our work.



DR. JUAN RIVERA REYES

3. Dr. Rivera Reyes suggested that we remind Miss Elisabeth Achelis of the possibility of seeing Dr. Mario de Diego at Lake Success, N. Y. Dr. de Diego is Panama's representative before the United Nations. It has been said that Dr. de Diego is quite interested and willing to cooperate in the matter of calendar reform.

4. I gave Dr. Octavio Mendez Pereira a letter that was written to him by Dr. Manuel Gamio, Director of the Instituto Indigenista Panamericano of Mexico, in which he asked him to cooperate with me in favor of The World Calendar. Dr. Mendez Pereira, besides being the Rector of the University of Panama, is head of the Instituto Indigenista of this country.

The Affiliate of Panama is very fortunate in having among its members such outstanding persons as Dr. Juan Rivera Reyes, Dr. Mendez Pereira and such active members as Messrs. Moscote and Reyes Testa. There is every possibility of their meeting with outstanding success, and their efforts will no doubt result in their obtaining their country's vote in favor of having The World Calendar included on the agenda of the Economic Conference to be held in Buenos Aires.

Interview With The President of Panama:

His Excellency, Domingo Diaz Arosemena, President of the Republic of Panama, favored me with an interview in his private office, on 15 January. I delivered to him the proposed resolution for the Buenos Aires Conference as well as some material we had prepared in favor of The World Calendar. The President was very much interested and promised that before 15 February his representative to the Organization of American States in Washington would receive instructions in this regard, signed either by himself or the Minister of Foreign Affairs. I again repeat that His Excellency, Dr. Diaz Arosemena, showed great interest in the advantages to be obtained through The World Calendar. He instructed his private secretary, Mr. Joaquin Fernando Franco, to study the matter and take it up with him without delay. It was a very cordial interview which lasted for more than an hour.

Interview With The Minister Of Foreign Affairs:

A shorter interview, but entirely satisfactory, was the one held with Mr. Ignacio Molino, Minister of Foreign Affairs. On mentioning The World Calendar, he said it was a splendid idea. Upon learning that we had interviewed the President the day before, he promised to study the matter and give it his prompt attention. Dr. Rivera Reyes will visit Mr. Molino some time in January or at the beginning of February.

Raul Horta, General Manager
Mexican Office
John B. Walker & Associates



LA ESTRELLA DE PANAMA

(FRONT PAGE)

FUNDADO EN 1855

PANAMA, R. de P., LUNES 17 de ENERO de 1949

Es posible que Panamá apoye una reforma

Es la del calendario que se discutirá en la próxima reunión interamericana de Buenos Aires.

El C. Presidente de la República Excmo. S. Domingo Díaz Arosemena, estudia la posibilidad de que nuestro país a... la próxima Confe...

Durante su estancia en la ciudad de Panamá, el señor Horta ha tenido cambios de impresiones con los miembros del Comité Panameño del

Calendario Mundial que preside el ... Juan Rivera Reyes, y en el cual figuran el Dr. Octavio Méndez Pereira, Rector de la Universidad de Panamá; el Dr. Benito Reyes Testa; el señor Moscote del Instituto Nacional; el señor Tomás Gabriel Duque.

El C. Presidente de la República hizo el ofrecimiento al señor Horta, de que antes del 15 de febrero próximo, el representante de este país ... más de 17 naciones. Ello se debe a que la mencionada reforma beneficia por igual a todas las actividades de la vida presente, sin dejar de influir en esas las religiosas. Debe apuntarse que en 1937, y en el seno de la Liga de las Naciones, Chile propuso la adopción del Calendario Mundial de 12 meses e iguales trimestres, con el resultado de que 16 naciones respaldaron oficialmente la iniciativa; entre aquellas figuraron seis del Continente Americano: Panamá, Brasil, Chile, México, Perú y Uruguay. También Panamá firmó una propuesta —con Honduras, Costa Rica y Uruguay— a efecto de que el Consejo Económico y Social Interamericano considerase en su orden del día la resolución sobre el Ca...

...ción en distintos días de la semana. Las dificultades resultantes producen desigualdades en las cifras de ingresos, intereses, salarios, etc., ajustadas sólo en virtud de constantes operaciones aritméticas.

En qué consiste la reforma para el calendario mundial

La adopción del Calendario Mundial Internacionalmente ... se espera lograr el 31 de diciembre de 1950 fecha en que coincide el calendario gregoriano, del cerrante con el pronunciado Calendario Mundial. El nuevo proyecto no implica cambios radicales, siendo su principal característica la simplificación del cómputo del tiempo, el cual hace que todas las fechas caigan en el mismo día, año tras año. En esta forma se suprimen los fa...

PANAMA

REPUBLICA DE PANAMA
PRESIDENCIA

Panamá, Febrero 8 de 1949.

Señor Don
Raúl Morte,
Reforma 1-1101,
México, D.F.

Mi estimado Amigo:

Con el mayor placer corresponde a su atenta carta de 1º del mes actual junto a la cual recibí el recorte que se sirvió enviarme y que trata sobre la entrevista publicada en el periódico "Excelsior" de ese país con motivo de su visita a Palacio.

En cuanto a la idea de que Panamá dé su voto aprobatorio ante la Organización de Estados Americanos -Washington- para la reforma del actual calendario gregoriano, pláceme manifestarle que se encuentra para el estudio de los técnicos de la Presidencia y del Ministerio de Relaciones Exteriores el proyecto de calendario mundial a que se refiere.

Oportunamente tendré el agrado de hacerle conocer la decisión definitiva de Panamá sobre el particular.

Envío a Ud. mis sinceros agradecimientos por el recorte enviado que ha merecido comentarios favorables en su totalidad en ese país hermano.

Reitero a Ud. los sentimientos de mi consideración y aprecio y quedo su amigo y servidor,

Domingo Díaz A.

REPUBLIC OF PANAMA

(Translation) Presidential Palace

Panama, February 8, 1949

Señor Don
Raul Morte,
Reforma 1-1101,
Mexico D.F.

My esteemed friend:

It is a pleasure to answer yours of the 1st. which enclosed a clipping published in "Excelsior" of Mexico, covering your interview when you visited the Palace.

As regards Panama voting in favor of calendar reform at the Organization of American States in Washington, I am pleased to advise you that this project of calendar reform is now being studied by the Minister of Foreign Affairs and the Presidencial advisers.

I shall be most pleased to advise you of the stand Panama will take regarding this matter.

I again wish to express my sincere thanks for the clipping you sent me and which has been so favorably commented on in that sister nation.

With assurance of my deep appreciation and best wishes I am,

Sincerely yours,

Domingo Díaz A.

PARAGUAY

Comité Paraguayano del Calendario Mundial, H. E. Senor Ministro Coronel Don Luis Irrazabal, Chairman, Paraguayan Embassy, Lima, Peru.

VISIT TO PARAGUAY STIRS INTEREST

UNFORTUNATELY, upon arrival at Asuncion, I found that the Ministro Coronel Don Luis Irrazabal, whom you indicated as head of the Paraguayan World Calendar Committee, has been away from Paraguay for a number of years and is at present the Paraguayan Ambassador in Lima, Peru. Consequently, the best procedure will be to have the J.B.W. officer in Lima contact Dr. Irrazabal and get him to sign the Charter and Proxy, etc.

I was more fortunate in the matter with the Paraguayan Government. I contacted Professor Juan Vicente Ramirez, a member of the Paraguayan World Calendar Committee, and Dean of the University of Paraguay, who showed himself to be extremely interested in the Association's program as I outlined it to him. He is, needless to say, a very active and important person in Paraguay, and is close to the President. Consequently, and without any hesitation, he agreed to approach the President directly on the subject and endeavor to persuade him on behalf of Paraguay to sign the resolution to be presented at the First Inter-American Economic Conference to be held in Buenos Aires in March. He will likewise impress upon the President the need for instructing the Paraguayan delegate to support the resolution when it is presented at the Conference.

Professor Ramirez has promised to keep in touch with us, and send us the signed resolution as soon as he is successful in getting the President's signature. Furthermore, and owing to his close association with the Paraguayan Press, Professor Ramirez volunteered to ensure that our releases are published by the Paraguayan Press, and to send us clippings. We have every reason to believe that his mission will be successful for The World Calendar Association.

Subsequent word has been received from Professor Ramirez, that he called on the Foreign Minister and handed him a memorandum requesting that the Government send instructions to the Paraguayan Ambassador in Washington to request that The World Calendar project be included in the agenda of the forthcoming Economic Conference to be held in Buenos Aires. Professor Ramirez also handed the Foreign Minister a copy of The World Calendar project with the request that the Minister hand it to the President. In his letter to us, Professor Ramirez said that he would advise us of the Government's decision in the matter since logically the Foreign Minister could not decide the matter on the spot. We shall, of course, keep you advised of developments in Paraguay.

Ronald J. Boxall, General Manager
Buenos Aires Office
John B. Walker & Associates

PERU

The World Calendar Association, International, Affiliate, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

Peru (29 July, 1937)

The Peruvian Government has decided to adhere, with reservations, to the draft Convention on the Reform of the Calendar, the period for the ratification of which expires on August 1st next.

BRIEF REPORT FROM PERU OF ACTIVITIES DURING 1948

UP to the time of the arrival of Miss Elisabeth Achelis, on Friday, 6 February, this Affiliate was entirely devoted to preparing what it considered necessary to facilitate the work of Miss Achelis who arrived just before the Carnival festivities, which last three days. Thus she had only the following morning in which to work as she left for La Paz on 12 February, and there remained only another working day, the 11th. She returned on 17 February when we arranged an interview for her with the Peruvian Foreign Minister, who seemed much interested and looked with favor upon The World Calendar.

Dr. J. B. de Lavalle of the Pan American Union in Washington also came to Lima on a short visit during those days. Dr. de Lavalle, who is a calendarist, was introduced by me, while in Washington in July, 1946, to the late Mr. Westy Egmont, at that time Director General of the Association. We had almost the certainty of approval of The World Calendar at the Bogota Conference in April, but the lamentable death of Mr. Egmont on 18 March and the unfortunate riots that started on 6 April overthrew the plans that had been so well prepared by Miss Achelis during her visit to the countries of the Southern Hemisphere.

After that, the committee had no activities, but we are now preparing ourselves to act again, intensifying our work toward the presentation of The World Calendar at the Economic Conference of the American States, to be held in Buenos Aires in March 1949. At that time, we hope that with the valuable help of Messrs. John B. Walker & Associates, who will act in favor of The World Calendar, it may be accepted by all the countries meeting there so as to start the calendar from 1 January, 1951.

L. Montero y Tirado
Chairman, Peruvian Affiliate

PERU SUPPORTS

I HAVE interviewed Sr. Don Luis Montero y Tirado, Chairman of The World Calendar Association's Affiliate here in Peru. He proved most interested and cooperative, and we are developing plans to approach the new government officials.

I showed Sr. Montero the special article entitled "Will the Jubilee Year 1950 Open the Era of a New Civil and Religious Calendar" by Father Conrad M. Morin of Canada, Professor of Church History at the University of Montreal, and he thought

it so valuable to the cause of The World Calendar that he suggested it be reprinted for widespread distribution. With this I agree. We can use 750 to 1,000 copies here in Peru; 500 to 750 in both Ecuador and Bolivia.

It occurs to me that reprints of this article by Father Morin would be equally valuable in other countries, so I am suggesting that The World Calendar Association reprint it in Spanish, send us the quantities above mentioned, and supply other countries in accord with their needs.

Sr. Montero and I talked to Cardinal Juan Gualberto Guevara about the Morin article, and he, too, believes its wide distribution will further our cause. The Cardinal would like a supply of the reprints for his own use.

On my return from Bolivia where I had gone in behalf of The World Calendar Association, I had another visit with Sr. Don Luis Montero y Tirado. He told me he had received a cable from The World Calendar Association, asking him to obtain an interview with the Minister of Foreign Affairs and to get him to instruct the Peruvian delegate to the Council of American States to have The World Calendar included in the Agenda of the Buenos Aires Conference.

Sr. Montero y Tirado interviewed the Minister of Foreign Affairs of Peru, Rear Admiral Federico Diaz Dulanto, who told him he was well informed on the question of calendar reform as set forth by The World Calendar Association. He is deeply interested and greatly favors The World Calendar. He said that Peru at the present moment did not have a representative at the Council of American States, that this had been handled by Ingeniero Carlos Alzamora, who is at present in Lima.

The Minister said he would do everything possible to help in the adoption of The World Calendar and that, in his opinion, the United States should be the one to present the resolution, which would guarantee its being accepted.

During the course of the meeting the question came up as to whether the Conference at Buenos Aires would be postponed. Several cables have appeared in the Peruvian newspapers in this respect. Sr. Montero y Tirado said that if that proved to be the case, he would have another opportunity of talking to the Minister and perhaps by that time Peru would have its delegate at the Council of American States in Washington.

Sr. Montero y Tirado is of the opinion that some excellent work can be done just as soon as Peru's delegates to the Buenos Aires Conference are appointed. He would then call on each of the delegates to insure their backing the resolution favoring the adoption of The World Calendar.

I will keep you advised of developments.

Eduardo Urrutia, General Manager
Lima Office
John B. Walker & Associates



Conjura Internacional pa… meter en vereda al calendar…

En los días que preceden al final del año, y en los días iniciales del año nuevo, el pensamiento de los gentes se fija, a veces, en el calendario.

Ya pasaron los tiempos en que las casas se llenaban de calendarios y almanaques. Los había de todos los colores, formas, tamaños, calidades. Los comerciantes eran hasta regalones, para obligar al cliente a llevarse su almanaque. Los fabricantes de productos farmacéuticos los regalaban profusamente hasta a quienes compraban dos centavos de botellas. Los intelectuales se ufanaban en hacer una almanaquería lo más atractiva y lujosa que fuera posible para tener así la seguridad de que se iban a poner al lecho de la basura.

Pero todo eso pertenece a la época en que se usaban calendarios para dar a luz las gentes. Ahora, hay que estar atentos y meticulosos, buscar recomendaciones y prodigar sonrisas y agradecimientos para conseguir un humilde almanaquillo, de esos que antes ni siquiera nos tomábamos el trabajo de recibir.

Son consecuencias de la guerra de la inflación de la escasez de …

Funciona en el Perú un Comité Nacional de la Asociación del Calendario Mundial

Desde hace años funciona en el Perú, como en los más importantes países del mundo, un Comité Nacional de la Asociación del Calendario Mundial, organismo que propugna la implantación de un nuevo calendario que, respetando la estructura general del que está hoy en uso, entrañe, en cuanto a la división del tiempo, un sistema más racional, más equilibrado, más perfecto, y también más cómodo.

A partir del momento que fué lanzada la idea de un Calendario Mundial, intelectuales y hombres de ciencia de todos los países acogieron la iniciativa con entusiasmo, procediendo a constituir agrupaciones para estudiar las posibilidades y ventajas de esa reforma. El organismo central, con sede en Nueva York, se denomina Asociación del Calendario Mundial, y está presidido por la señora Elisabeth Achelis.

Después de cuidadosas comprobaciones científicas, se ha llegado a elaborar un Calendario Mundial, que ofrece sobre el Calendario Gregoriano, la ventaja de la uniforme división del año en períodos exactamente iguales, con trimestres de 91 días, y que comienzan invariablemente en domingo.

Mediante la revista que edita y otras publicaciones profusamente, la Asociación del Calendario Mundial ha conseguido promover un vigoroso movimiento de simpatía y apoyo hacia su proyecto. Basta decir a manera de ejemplo, que en los Estados Unidos, tanto en la Cámara representantes como en el Senado, se han presentado posiciones, suscritas por parlamentarios demócratas y republicanos, para que se implante el Calendario Mundial. En la Argentina, donde el Comité Nacional edita el periódico semanal «Saturno», se ha tramitado un expediente sobre el Calendario Mundial en el Ministerio de Relaciones Exteriores y Culto, y el delegado argentino ante la Unión Panamericana presentó oportunamente una moción para que el plan del Calendario Mundial fuera discutido en la Conferencia Panamericana realizada en Bogotá. Otra parte, el Consejo Económico y Social de la O. N. U. que preside el delegado de la India, Dr. Rameswami Mudaliar, ha enviado circulares a todos los países miembros solicitándoles su opinión de dicho proyecto.

¿CONSIDERA USTED CONVENIENTE ADOPTAR EL CALENDARIO MUNDIAL?

La señorita Elisabeth Achelis, Presidenta de la Asociación del Calendario Mundial y residente en Nueva York, opina que el calendario en actual no ofrece ventajas diferentes tipos de años y que además reduce tiempo útil. Esta observación provino de una consulta que se hizo a la señorita Achelis sobre las ventajas de adoptar un calendario.

"Este inconveniente dijo la señorita Achelis refiriéndose al calendario actual continuamente está restando a la humanidad una cantidad de tiempo precioso cada año". Señalando la urgente necesidad de adoptar el Calendario Mundial en el cual los trimestres y semestres son siempre iguales, agregó que debemos tener en cuenta la actualidad existente en los países donde debido a que sólo un mes tiene tres semanas, cuatro tienen cinco y el mes de febrero tiene cuatro. Esta irregularidad ocasiona mucho trastorno. Agregó además que el nuevo calendario tiene cuatro trimestres iguales de 91 días y estos a su vez constan de trece días.

De otro lado —manifestó— sabemos que se gasta grandes cantidades de dinero tiempo y esfuerzo para compilar los horarios de escuelas colegios y universidades lo mismo que al fin de cada año, resultan inservibles. Nuestro calendario actual es decididamente costoso y despercidador.

Explicando la manera de poner fin a esta situación, la señorita Achelis explico que el proyecto Calendario Mundial de doce meses que se ajusta a cuatro trimestres iguales y semestres iguales que contempla la manera de establecer los días laborables es un remedio sencillo y efectivo. Se refirió al cambiante calendario gregoriano. Suministra un plan eficaz de cincuentidos semanas al año de noventiun días exactamente o trece semanas o trimestres para cada trimestre con la ventaja de tener veintiseis días hábiles de trabajo en cada mes. Cada trimestre es igual al primero tiene invariablemente treinta y un días y los dos otros meses treinta días cada uno. Los meses de treintiun días tienen cinco domingos y a pesar de ello existen veintiseis días de trabajo en el mes al igual que los ocho meses restantes. Los días y las fechas coinciden siempre. Los trimestres y los semestres son de división igual. Los trimestres siempre tienen noventiún días y los semestres ciento ochentidos. El Calendario Mundial es perpetuo y veraz.

Funciona en el Perú un Comité Nacional de la Asociación del Calendario Mundial

LIMA - PERU

Diecisiete países han aprobado la reforma del Calendario

Diecisiete naciones han respaldado el calendario mundial y se espera que se adopte mundialmente alrededor del 30 de Diciembre de 1949, fecha en que el presente Calendario Gregoriano y el propuesto calendario mundial coincidan.

Innumerables ventajas supone la adopción del Calendario Mundial

Nueva York — La señorita … Elisabeth Achelis, Presidente … de la Asociación del Calendario Mundial, en una reciente … petición para que se adopte el nuevo calendario, señaló que el calendario en actual uso, difiere en 14 diferentes tipos de año y que además reduce tiempo útil.

«Este contribuye — dijo la señorita Achelis — continuamente a restar a la humanidad cantidades de tiempo precioso cada año».

Explicando la manera de poner fin a esta situación, la señorita Achelis explicó que el proyecto Calendario Mundial de 12 meses trimestres iguales que contempla la manera de establecer los días laborables.

ESTE ES EL CALENDARIO MUNDIAL

ENERO						
D	L	M	M	J	V	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

FEBRERO						
D	L	M	M	J	V	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

MARZO						
D	L	M	M	J	V	S

ABRIL						
D	L	M	M	J	V	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

MAYO						
D	L	M	M	J	V	S

JUNIO						
D	L	M	M	J	V	S

JULIO						
D	L	M	M	J	V	S

AGOSTO						
D	L	M	M	J	V	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

SEPTIEMBRE						
D	L	M	M	J	V	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

DIA BISIESTO

OCTUBRE						
D	L	M	M	J	V	S
	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

NOVIEMBRE						
D	L	M	M	J	V	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

DICIEMBRE						
D	L	M	M	J	V	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DIA DE LA ORGANIZACION DE LAS NACIONES UNIDAS

Trimestres de noventiún días. Cada trimestre se inicia en domingo. Según este Calendario, ya no puede haber día trecentavo de febrero. Y hasta del trentio de febrero.

POLAND

Polish Committee for Calendar Reform, Albin Jakiel, Chairman, Krasiuskiego, 21 m. 27, Warsaw.

SAUDI ARABIA

Saudi Arabia **(12 June, 1948)**

Saudi Arabia through their Minister to the United States — "should the whole western world, including the Americas come to a decision to substitute the Gregorian Calendar with The World Calendar, Saudi Arabia may see no objection to indicate the corresponding dates of The World Calendar on the Lunar Calendar now in use."

SPAIN

Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.

Spain (16 August, 1937)

The Spanish Government has informed the Secretary-General that, after having consulted the competent authorities, it has no objection to acceding to the draft Convention communicated to the Council by the Chilean representative, although it points out that serious difficulties would arise in international postal connections if the modification proposed were not adopted unanimously and made compulsory in all countries. The Spanish Government recalls the historical antecedents of the reform and the various solutions which have been suggested to the League of Nations, and on which it has already communicated its observations. The reasons which have led it to form the opinion given above are the following: (1) The draft Convention was proposed by plenipotentiaries. (2) The solution now put forward is superior to all others suggested up to the present, in view of the fact that it divides the year into equal half-years and quarters and fixes in a uniform way the position of the days of the week for all years and quarters to come. The division of the days of the year would create fewer difficulties for the interconnection between the Gregorian calendar and the reformed calendar, thus facilitating the comparison of observations and work carried out, and the collection of statistics of all kinds with the greatest possible accuracy.

SWITZERLAND

The World Calendar Association, International, Affiliate. Prof. Emile Marchand, Chairman, 2, Genferstrasse, Zurich 2.

IN Switzerland the calendar reform has been thrown in the rear during the last years. Owing to the events in Europe, the military service of our army during the world war and the after war problems of public affairs (f.i. the introduction of the Official Old Age and Pension Insurance) it seemed not indicated to put the question of calendar reform too much in the foreground. Nevertheless, we made an effort to have an article published every year in the newspapers pointing out current thoughts on calendar reform, but it must be said that these articles have been admitted only recently. . . .

Emile Marchand

Chairman, Swiss Affiliate

25 OCT 1948

USS

SCHWEIZERISCHER GEWERKSCHAFTSBUND
UNION SYNDICALE SUISSE / UNIONE SINDACALE SVIZZERA

Miss Elisabeth Achelis,
The World Calendar Association
630 Fifth Avenue
New York 20
USA

M k

le 13 novembre 1948

Chère Miss Achelis,

J'ai bien reçu votre lettre du 28 septembre 1948 concernant l'introduction éventuelle d'un nouveau calendrier mondial ainsi que la documentation qui l'accompagnait.

Ce problème m'intéresse en effet à tel point que je vous serais obligé d'écrire pour la "Revue syndicale suisse" une étude à ce propos. Un manuscrit d'une dizaine de pages dactylographiées conviendrait parfaitement et je vous serais reconnaissant de me communiquer votre assentiment et m'informer à quelle date approximative vous pensez pouvoir me faire tenir cette étude.

Quant à la résolution qui sera présentée à la prochaine conférence internationale du travail, je puis vous donner l'assurance qu'elle sera soutenue par les membres travailleurs de la délégation suisse. Entre temps, j'aurai eu probablement l'occasion de discuter de ce problème avec mon ami Corneille Mertens, soit à l'occasion d'un de ses voyages à Berne.

Dans ces sentiments, je vous prie d'agréer, Chère Miss Achelis, mes salutations distinguées.

Union syndicale suisse

J. Mori

Translation

13 October 1948

Dear Miss Achelis:

I have received your letter of 28 September 1948 concerning the eventual introduction of the new World Calendar together with the documentation that accompanied it.

This problem interests me, in fact to such a degree that I would be very much obliged to you if you would write a survey of this matter for the *Revue syndicale suisse*. A manuscript of some ten typewritten pages would do very well; and I would appreciate your writing me your approval and informing me of the approximate date on which you think you could have it in my hands.

As for the resolution which will be presented at the next International Labor Conference, I can assure you that it will have the backing of the labor members of the Swiss Delegation. Meanwhile, I will probably have an opportunity to discuss this problem with my friend, Corneille Mertens, on the occasion of one of his visits to Berne.

With these sentiments, please accept, dear Miss Achelis, my kind greetings.

Swiss Federation of Trade Unions
(Signed) J. Mori

EASTER AND OUR CALENDAR

By Dr. O. W. Spring

This article by Dr. Spring appeared in the *Neue Zürcher Zeitung*, Zurich, 26 March 1948, and has been translated from the German. The illustrations are by Cornelia Forster.

WHEN one first comes into possession of the calendar for a new year he becomes interested in, among other things, the dates on which the Christian feast days fall. For these represent certain milestones in the course of the time of the new calendar year. Of special significance is the date of Easter, because numerous other feasts are dependent on it (Palm Sunday, Good Friday, Ascension, Whitsuntide).

Easter is a so-called movable feast. It can fall at the earliest on 22 March and



at the latest on 25 April. Inside this 35-day period the fixing of Easter is made in accordance with the Alexandrian Easter Rule drawn up by the first Council of Nicea in the year A.D. 325. Easter is always celebrated on the first Sunday following the Spring Full Moon. By Spring Full Moon we mean that which comes at the beginning of Spring, the 21st of March, or nearest time after this date. The full moon is thus not astronomically but cyclically reckoned and will always be considered as the 14th day of a moon month, while the day of the new moon will be counted as the first day.



Therefore the variability of Easter does not rest on grounds of necessity. It is on this account that so many proposals have been put forward for revision of the Easter Rule. Easter, for example, always to fall on the Sunday following the second Saturday in April, was popular in both church and secular circles* Thereby would Easter lie in closer relation to the day from which it was named than it does under the Alexandrian Easter Rule. One assumes that the actual date of the Crucifixion, which took place on a Friday during the Passover, was 7 April, A.D. 30.

In wide circles the necessity has been

*EDITOR'S NOTE: The World Calendar Association believes that the stabilization of Easter is a matter for the decision of religious authorities.

felt that a calendar reform should be effected in a new sense. This has as its aim increased order in the less than yearly time periods (the half-year, the quarter and the month). The Gregorian calendar furnishes the basis of our present time reckoning. In a well-prepared article ap-



pearing in the Sunday edition of "*N.Z.Z.*" for 29 December 1946 and entitled "The Nature and History of the Calendar," Mr. P. Klaesi shows how the Gregorian calendar is outmoded. It is the result of many reforms put into effect through the centuries and these are not to be regretted insofar as they affected the lack of harmony between the tropical and the civil year.

For more than 30 years the Committee of the Chambers of Commerce at London and the standing Committee of the International Chamber of Commerce at Paris grappled with the problem of calendar reform. Later the Commerce and Transportation section of the League of Nations examined the subject and the material put out by that body served to effect a widespread clarification of this complex subject. Next a member of the committee together with some savants and representatives of the high church authorities and special committees of various governments succeeded in assembling all the proposals for reform. The result of these efforts was published in a comprehensive report of the committee in the year 1926. In this manner the committee stimulated the formation of national study committees with the purpose of forming into associations in the respective countries. This proposal was put before the Council of the League of Nations on 20 August 1927. After the reports of the national study committees were presented, there took place in Geneva in October 1931, in conjunction with the fourth general commerce conference, an international calendar conference, but which came to no definite conclusions. On 25 January 1937 the Chilean representative at the League of Nations put forward a draft convention on calendar reform, to which a number of member and non-member governments adhered. The introduction of the new calendar was suggested for 1 January 1939. Because of the outbreak of war, discussion of the subject was interrupted.

Over all the others, two reform plans were earnestly studied. Both would divide the year into 364 days in weeks of seven days, the 365th day to be "Year-End Day" or "Sylvester Day" and in leap years the "Leap-Year Day" was to be inserted in the middle of the year. One of the plans called for 52 weeks within 13 months of four weeks each. The other plan does not go nearly so far in schematization. It concerns itself with The World Calendar which was always in the foreground of discussion and which offers great improvement of the Gregorian calendar while retaining the division of the year into 12 months. It provides for the

symmetrical arrangement of the quarters in such a manner that each is made up of 13 weeks and 91 days. The first month of each quarter would always begin on a Sunday and have 31 days. The second month of the quarter would always begin on Wednesday and the third month always on a Friday and these months would have 30 days each. The "Sylvester Day" would be sandwiched between Saturday, 30 December, and Sunday, 1 January, and the Leap-Year Day placed in the same way after 30 June. Outside of placing the Leap-Year Day at the end of June, only three dates of the old calendar would be upset, namely, the 31st of March, May and August, and in their places three new dates inserted, the 29th and 30th of February and the 31st of April.

At the outbreak of the second World War this reform had already gained a certain momentum. At the end of the war many things which gave form and direction to the life of the people found themselves ripe for change. So it is not surprising to see renewed efforts to introduce a better calendar in place of the Gregorian.

For instance, Representatives Mundt and Kee introduced into the House of Representatives of the United States on 15 and 16 July 1946 a bill for the adoption of The World Calendar, while an identical bill was presented in the United States Senate on 1 August by Senators James E. Murray and H. Alexander Smith. The bills provided for the operation of The World Calendar to commence in the United States on 1 January 1950. The bills went for study to the Foreign Affairs Committees of the House and Senate* If the United States legalizes The World Calendar for use there, the other nations will be faced with the question of themselves also adopting the innovation.

It must be remembered that since 1930 there has been active in Switzerland a study committee dealing with calendar reform. In 1931 this committee circulated a questionnaire on calendar reform to church and state officials, to representatives of commerce, industry, crafts, agriculture, finance, insurance, transport, and hotel keepers and employers and employees, etc. The result of this questionnaire is in a report submitted to the Swiss Government and to the League of Nations. About 90 per cent of the answers at that time favored calendar simplification and practically 100 per cent were in favor of the fixing of Easter.

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*EDITOR'S NOTE: The bill for the adoption of The World Calendar was reintroduced in the First Session of the 80th Congress, on 27 January 1947, by Representatives John Kee and Karl Mundt, and in the Senate, on 26 July 1947, by Senator Elbert D. Thomas. The bills were referred to the House Committee on Foreign Affairs and the Senate Committee on Foreign Relations.

SYRIA

Syria (6 June, 1948)

Syria through their Ministry of Foreign Affairs—"have the honor to inform you that Syrian Government has instructed their delegation to the United Nations to support the adoption of The World Calendar and avail themselves of the opportunity to present the assurance of their highest consideration."

TURKEY

The World Calendar Association, International, Affiliate, Dr. I. A. Dereoglu, Chairman, Beyoglu, Istiklal Caddesi 485, Istanbul.

Turkey (7 January, 1938)

The Government of the Republic considers that all the provisions contained in this draft, especially those having in view the adoption of the perpetual calendar of twelve months and equal quarters, are in every way in keeping with the requirements of the century. It therefore sees no objection to the proposed calendar being adopted on January 1st, 1939.

In order to arrive at a general agreement, Turkey is in favor of an international conference meeting under the auspices of the League of Nations, which conference would open this year, and at which the whole question of calendar reform would be discussed, in the light of the results obtained thanks to the remarkable work hitherto carried out, and always on the basis of the draft Convention put forward by the Delegate of Chile.

REPORT ON ACTIVITIES AND DEVELOPMENTS IN TURKEY DURING THE YEAR 1948

THE members of associations dealing with scientific subjects, being men of high intellectual culture, have concerted their efforts toward the reform of the calendar.

Also, great transport agencies, above all our D.D.Y. (Railways of Turkish State) and D. Deniz Y. (Seaways of Turkish State), having felt the disadvantages of the present calendar, have concentrated their activities on this subject. Several specialized sections, too, have worked on the reform of the calendar.

Many conferences and meetings have been held for debate on this subject, the first phases of which have been treated on a theoretical plane.

I have been present at all the meetings, at which I have endeavored to keep them informed of the most recent progress and to engender enthusiasm and active interest. These activities have created very strong advocates for The World Calendar.

I have done everything possible to inform the general public on The World Calendar. However, interest has been limited mostly to men of science.

The Administrations of D.D.Y. and D. Deniz Y. are in the vanguard of the advocates. These Administrations, being official departments of our Government, have made a thorough scientific study of the subject and, consequently, will be well prepared for any future International Congress, because they intend to adopt a reformed calendar for their own business.

Our Public Instruction Ministry has begun a theoretical, although somewhat superficial, study of calendar reform. Only when an International Congress has been convoked, on the agenda of which reform of the calendar is included and at which the Turkish Government is called upon for an opinion, will our activities enter into their positive and final stage.

Various individual and private requests have been made for an unchangeable and perpetual calendar.

I am making every effort to follow these activities closely and to point out the advantages of the preferred plan—The World Calendar.

I. A. Dereoglu
Chairman, Turkish Affiliate

URUGUAY

The World Calendar Association, International, Affiliate, Prof. Alberto Reyes Thevenet, Chairman, Liceo "Hector Miranda," Calle Sierra 2274. Montevideo.

***Uruguay* (9 August, 1937)**

The Government of Uruguay has resolved that its delegates to the Assembly of the League of Nations shall support the proposal presented by the Government of Chile on calendar reform.

URUGUAY APPROVED

PROFESSOR Alberto Reyes Thevenet only today returned from his summer home in Punta del Este for a few days, and we were fortunate enough in that his evening tonight was not occupied. I, therefore, presented myself to him, and he immediately agreed to call a partial meeting of the Affiliate, of which he is Chairman.

There were only four persons at this meeting, including myself. These were: Professor Reyes Thevenet, Professor Carlos A. Etchecopar, Director of the Montevideo University Observatory, and Professor Rogelio de Pro, a former Director of the Observatory.

Because Professor Reyes Thevenet had been delaying his return to Montevideo, we had decided to begin our campaign; and this we have succeeded in doing, as you will have noted from the few sample clippings we have already sent you, of which there are already numerous others.

The three committee members fully approved our having begun work on the campaign and were very well pleased with the articles published and the results obtained. They were of the opinion that we should by no means neglect the provincial press, and we assured them that this constitutes one of the bulwarks in our publicity volume.

To begin with, Professor Reyes Thevenet promptly signed the Proxy.

It was then agreed that the various committee members, including General Roletti, rotate in delivering a cycle of lectures on the subject of The World Calendar over Radio Official (or Radio Sodre, as it is also known). Professor Reyes Thevenet promised that tomorrow he would see the Director of the Government radio station, proposing said cycle of lectures, and he is certain that this will be agreed to. As soon as Professor Reyes Thevenet is certain of the day and hour each week (it would be a weekly lecture) that is fixed for the cycle we will prepare a local release giving the news together with some quotes by Professor Reyes Thevenet. This will be distributed to the interior with ample time for those in localities other than Montevideo to tune in on the lectures.

These gentlemen were absolutely certain that Uruguay will instruct its delegate to vote The World Calendar reform at Buenos Aires since there is already the precedent that Uruguay had wanted to present the resolution at Bogota; then the riots came and it was forgotten. It was also pointed out that Uruguayan Foreign Minister Daniel Castellanos is a close friend of Professor Reyes Thevenet and he will be visited shortly by the committee.

It was pointed out at the meeting that our part in this campaign is most valuable because, while the Government had been one of the first to go on record in favor of adoption of The World Calendar, virtually no publicity had been given to it. For this reason, they were particularly pleased that there will now be a concerted, coordinated publicity effort throughout the Continent toward this aim.

In April, 1948, Professor Reyes Theve-

et published a very excellent article on e projected reform in the Sunday Sup- ement of *El Dia*. We have taken this ory over and will run it in serial form the interior under his byline, which ill give the campaign certain weight due the prestige surrounding the name of rofessor Reyes Thevenet.

They have no misgivings whatsoever n the part of Uruguay, since it only needs slight effort to have the former willing- ess to vote the resolution renewed for e March Conference.

We are pleased to assure you that the embers of the committee here are all ry well connected both in and out of overnment. General Roletti, for example, as Minister of Defense back in 1940.

So far our campaign—which has only st opened—seems to be enjoying general ceptance by the press, and we see no ason why this should not continue.

Tonight's meeting was only a prelimi- ry affair for purposes of exploration on th sides. We all separated good friends, the point that Professor Reyes Theve- t has asked the writer and his wife to op by at their home in Punta del Este hen we drive out there on Sunday.

As soon as we have some news, such the fixing of the day of the week and e hour for the cycle of lectures, we will port to you.

I am happy to inform you that, as per ur cable sent you today, Professors lberto Reyes Thevenet and Carlos A. tchecopar succeeded in getting to- ether and being received by Professor eyes Thevenet's one-time pupil, Dr. Jus- no Carrera Sapriza, the Undersecretary Foreign Affairs.

Professors Reyes Thevenet and Etchecopar invited me to accompany them as "the international liaison officer" of the Association's headquarters in New York with the local committee.

Dr. Carrera Sapriza was entirely in agreement with the committee that The World Calendar should be adopted, and added, "estamos en la epoca"; that is to say, it belongs to the times we live in. He also added that there would be no difficulty whatsoever, since Uruguay is already on record as being in favor of the reform. In our presence, he summoned his cable clerk and instructed him to cable Señor Don Juan F. Yriart in Washington that the matter be pushed by Uruguay.

To make certain that I had heard rightly, and even despite the sign that Professor Reyes Thevenet gave me with a smile of satisfaction, I asked Dr. Carrera Sapriza concretely if he was cabling Sr. Yriart to that effect. His textual reply was "in a half hour our cable will be in Washington."

Professor Reyes Thevenet today turned over to us three articles which we are to release under his byline; and a fourth—it is to be a series of four scholarly articles —he will deliver shortly. However, he is of the opinion that we should hold our ammunition until a month before the Conference is actually held. Right now, and despite the contrary opinion of Undersecretary Carrera Sapriza, he is a firm believer that the Conference will be postponed and therefore he has slowed down all effort "in order not to waste our ammunition prematurely."

Vincent de Pascal, General Manager
Montevideo Office
John B. Walker & Associates

A MAGNIFICENT OPPORTUNITY FOR THE ENTIRE CONTINENT

AN unusual opportunity has presented itself to the countries of South America. They are in a position to prove to the world that the countries of this continent can unite as one when faced with important problems affecting the entire world.

For the moment the subject is comparatively of minor importance on the agenda of the forthcoming Inter-American Economic Conference at Buenos Aires in March. It is a project which too frequently has been set aside at past conferences because of the pressure of national interests, selfish and relatively unimportant.

If any action is taken on the subject of calendar reform during the forthcoming conference, we can safely state that it will influence business throughout the world far more than any of the other important and individual problems which the delegates will discuss. Without a doubt this is an excellent opportunity for the entire continent. If a favorable solution is reached, the forthcoming conference will go down in history as one of the most important events of our times.

This subject is so vital because it will simplify national and international business; stabilize our present uncertain calendar; stabilize time by means of balanced quarters; fix the dates of the church festivals and holidays of all kinds for the first time in history.* This will influence the home, the office, business in general, and the personal life of mankind. By creating a reform which for centuries mankind has so badly needed, it will help unite the world. We will thus take an important step toward universal peace.

This is the opportunity facing the delegates of our country and the delegates of the South American countries if they take the proper steps in regard to the proposed World Calendar, which will be discussed at the Buenos Aires Conference.

This apparently unimportant matter is included in the list of subjects or projects which are set aside when discussions are held on matters of immediate importance. But all the delegates to the Buenos Aires Conference should study this matter immediately and thoroughly. This is a matter which has been examined and proven during almost a quarter of a century and which has never been definitely adopted.

Calendar reform is of such significance

Translated from the Spanish from *La Tribuna Popular*, Montevideo, 16 January, 1949.

**EDITOR'S NOTE: The stabilization of church festivals and holidays is a matter for the decision of religious authorities.*

that action can only be taken by all the countries of the entire hemisphere.* This is a thing that cannot be undertaken either locally or nationally—The World Calendar is an opportunity for the official delegates of our country. It is to be hoped that the delegates from Uruguay attend the Buenos Aires Conference well informed on this vital matter, and that they back the immediate adoption of The World Calendar.

*EDITOR'S NOTE: To achieve universal adoption at the outset would be ideal; but, unfortunately, history to date has proved that no change has been accepted simultaneously by all peoples.

SUCCESS!!

DELEGACION DEL URUGUAY

Washington, D. C.
31 January, 1949

. . . I am about to request the Inter-American Economic and Social Council to include the consideration of The World Calendar in the Agenda of the Buenos Aires Economic Conference.

Perhaps you already know that the Conference will be postponed until some time not later than December of this year. Nevertheless, I feel that the request for the inclusion in the Agenda of this new item should not be delayed. . . .

(signed) *Juan Felipe Yriart*
Delegate of Uruguay to the Inter-American Economic and Social Council

Canadá Apoya un Nuevo Calenda

Orientación

URUGUAY CLIPPINGS

Pago

Año V — Nº 187

EL BIEN PUBLICO

"NUESTRA VICTORIA ES NUESTRA FE" (S. Juan, 5, 4)

Montevideo, miércoles 19 de enero de 1949

UNA GRAN OPORTUNIDAD PARA TODO EL CONTINENTE

Una poco comun oportunidad para los paises de Sud America de enseñarle al mundo el verdadero camino en una demostración de su solidaridad continental, y también de exhibir el sentido que cada nación de este hemisferio tiene de las realizaciones importantes, dentro de los grandes problemas del momento, esa oportunidad de que hablamos, existe en un futuro inmediato

Por el momento, el tema es uno más, comparativamente poco trascendente en la agenda de la próxima Conferencia Económica Interamericana, que sesionara en Buenos Aires en Marzo Es un proyecto como tantos que con toda frecuencia han sido pasado por alto en conferencias anteriores, ante el embate de intereses nacionales, egoistas, y solo aparentemente nacionales.

Si alguna acción es tomada en este tema, en la próxima conferencia puede asegurarse que tendrá un más largo y más durable efecto sobre los negocios

EL ABATE CHAUVE-BERTRAND ADMITE EL NUEVO CALENDARIO

PARIS 21 (U. P.) — El abate



PUEBLO

SAN JOSÉ SABADO 22 DE ENERO DE 1949

Tiene apoyo la idea de un nuevo calendario

Nueva York (U. P.) — El apoyo de más destacados educadores de Europa y América, al proyecto de un nuevo calendario mundial, ha sido anunciado por The World Calendar Association. La encuesta realizada esta entidad entre los más destacados educadores del mundo favorable a la reforma mediante la cual, en el año corriente, por ejemplo, el 1º de enero será domingo y el 1º de enero del año comercial en junio. Entre las respuesta que estudiosos a través de todo sideran que ha llegado la un sentido moderno calendario, y que es

LA PRENSA

El Temario De La Conferencia Económica Interamericana Contendrá La Reforma Del Calendario Mundial

EL DIA

FUNDADO POR DON JOSE BATLLE Y ORDOÑEZ EL 16 DE JUNIO DE 1886

Director Propietario: Dr. RAFAEL BATLLE PACHECO — Secretario Redactor: [illegible]

Diario PATRIOTA

VIERNES 14 de Enero de 1949

Iguales días de fiesta para todos los hombres

WASHINGTON (U. P.) — El proyecto de reforma del Calendario Gregoriano, actualmente en vigencia, [illegible] modificaciones de los proyectos [illegible] El proyecto [illegible] un nuevo calendario [illegible] de cada año, [illegible] excepción en días y [illegible] dos, que siempre [illegible] días de la semana [illegible] comenzará con domingo [illegible] año comercial en junio [illegible]

LA TRIBUNA POPULAR

Una Gran Oportunidad Para Todo el Continente

LA REFORMA DEL CALENDARIO

Una poco comun oportunidad para los paises de Sud America de enseñarle al mundo el verdadero camino, en una demostración de su solidaridad continental, tambien de exhibir el sentido que cada nación en este hemisferio tiene de las realizaciones importantes, dentro de los grandes problemas del momento, esa oportunidad de que hablamos existe en un futuro inmediato

Por el momento, el tema es uno más, comparativamente poco trascendente en la agenda de la próxima conferencia Interamericana que se reunirá en Buenos Aires en Marzo. Es un proyecto como tantos que con toda frecuencia han sido pasados por alto en conferencias anteriores, ante el embate de intereses nacionales, egoistas y solo aparentemente nacionales.

Si alguna acción es tomada en este tema en la proxima conferencia, puede asegurarse que tendrá un mas largo y mas durable efecto sobre los negocios diarios, que muchos de los mas

PRENSA

Iguales Días De Fiesta Para Todos Los Hombres Del Mundo

LUNES 17 de Enero de 1949

WASHINGTON (U. P.) El proyecto de reforma del calendario mundial, tantas veces estudiada, ha sido oficialmente incluida en el temario de la Conferencia Económica Interamericana, que se realizará en Buenos Aires en Marzo de 1949, bajo la Organización de los E-tados Americanos.

VENEZUELA

Comité Venezolano del Calendario Mundial, Don Antonio Arráiz, Chairman, c/o El Nacional, *Apartado de Correos 209, Caracas.*

THE Chairman of the Venezuelan World Calendar Committee, Don Antonio Arraiz, has been on an assignment to the United Nations at Lake Success but is returning to Caracas this week. He is one of the most forceful and influential men on the committee as well as the head thereof.

During his absence, which encompassed all of January, and due to the fact that we have recently had a complete change of Government, there was little that could be done.

Meanwhile, I have visited most of the committee members, acquainted them with the program we have been asked to initiate for The World Calendar Association, and they are ready to convene in a meeting with Don Antonio Arraiz upon his return next week.

Since Sr. Arraiz was sent on an assignment to the United Nations by the new Government of Venezuela, I am sure that he is the one man to prosecute successfully the program which you and The World Calendar Association wish here in Venezuela and have therefore been awaiting his return before instituting any definite action on this.

In the meantime, we have prepared a number of translations of the news material which you sent us, but fearful of not making the right approach, and desiring the advice and counsel of Sr. Arraiz as Chairman of the Comite Venezolano del Calendario Mundial, I and other members of the Committee felt that in view of the recent change in Government we should await the momentarily expected return of Sr. Arraiz and make certain that our approach was correct before releasing the articles I have prepared for publication.

Depending on how quickly Sr. Arraiz is available after reporting to the Government upon his activities at the United Nations, we will convene a meeting of the Venezuelan Calendar Committee and determine our course of action.

Cirilo Montes Zuñiga, General Manager
Caracas Office
John B. Walker & Associates

YUGOSLAVIA

Yugoslavian Committee on Calendar Reform, George Curcin, Chairman, Akademska 10/I, Zemun.

HOW YOU CAN HELP

THE World Calendar Association is a non-profit organization existing solely on voluntary contributions from those interested in obtaining the adoption of a sensible and perpetual calendar by nations of the world on 31 December 1950. No charge is made for any material or service rendered by the Association—hence the generosity of its contributors is relied upon.

As you know (from reading the Fourth Quarter, 1948, *Journal*), we have launched an intensive information campaign throughout Latin America. This international edition of the *Journal* presents some of the outstanding results obtained so far by this campaign. They have been so excellent that the Association feels that the same policy should be expanded into other foreign countries immediately if we are to accomplish our purpose by the adoption date. The Association is now without funds to carry on such a program and is therefore asking for additional contributions. (Deductible for Federal Income Tax)

You can mail your contribution, large or small, for this campaign on the blank provided below. Organize a World Calendar benefit in your city immediately and participate in this progressive movement. *Now is the time for action!*

(tear off here and mail with your donation)

Make check or money order payable to:

The World Calendar Assn., Inc.
630 Fifth Ave., Suite 903
New York 20, N. Y.

(Name)

(Address)

(City and State)

Amount

☐ **Check**

☐ **Money Order**

The World Calendar Simplifies Your Life,
Not For A Year—But For Centuries!

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New York • Philadelphia

ENDORSEMENTS

Organizations

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Federation of Chambers of Commerce of the British Empire
Assn. of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
Galveston Chamber of Commerce
London Chamber of Commerce
National Chamber of Trade (English)
Board of Trustees, Retail Trade Bureau, Portland, Ore.
Pittsburgh Chamber of Commerce
Junior Chamber of Commerce of Pittsburgh
Danville, Ky., Chamber of Commerce
Lancaster, Pa., Chamber of Commerce
Cumberland, Md., Chamber of Commerce
Chillicothe, Mo., Chamber of Commerce
Hagerstown, Md., Chamber of Commerce
Chicago Association of Commerce
Hibbing, Minn., Chamber of Commerce
Independence, Kan., Chamber of Commerce
Olean, N. Y., Chamber of Commerce
Pasadena, Cal., Chamber of Commerce
Board of Trade, Halifax, Nova Scotia
Board of Trade of Orillia, Canada
Ottawa Board of Trade

SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee of Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
Engineering Profession in British Columbia
Australian Branch of the Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba
Royal Astronomical Society of Canada
Science Society of China
Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
Britsh Astronomical Society: New South Wales Branch

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agricultural History Society, Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

BUSINESS

Newspaper Advertising Executives Association, Inc.
International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Manufacturers' Assn. of Delaware County, Chester, Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.

MISCELLANEOUS

Amateur Athletic Union of the United States
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

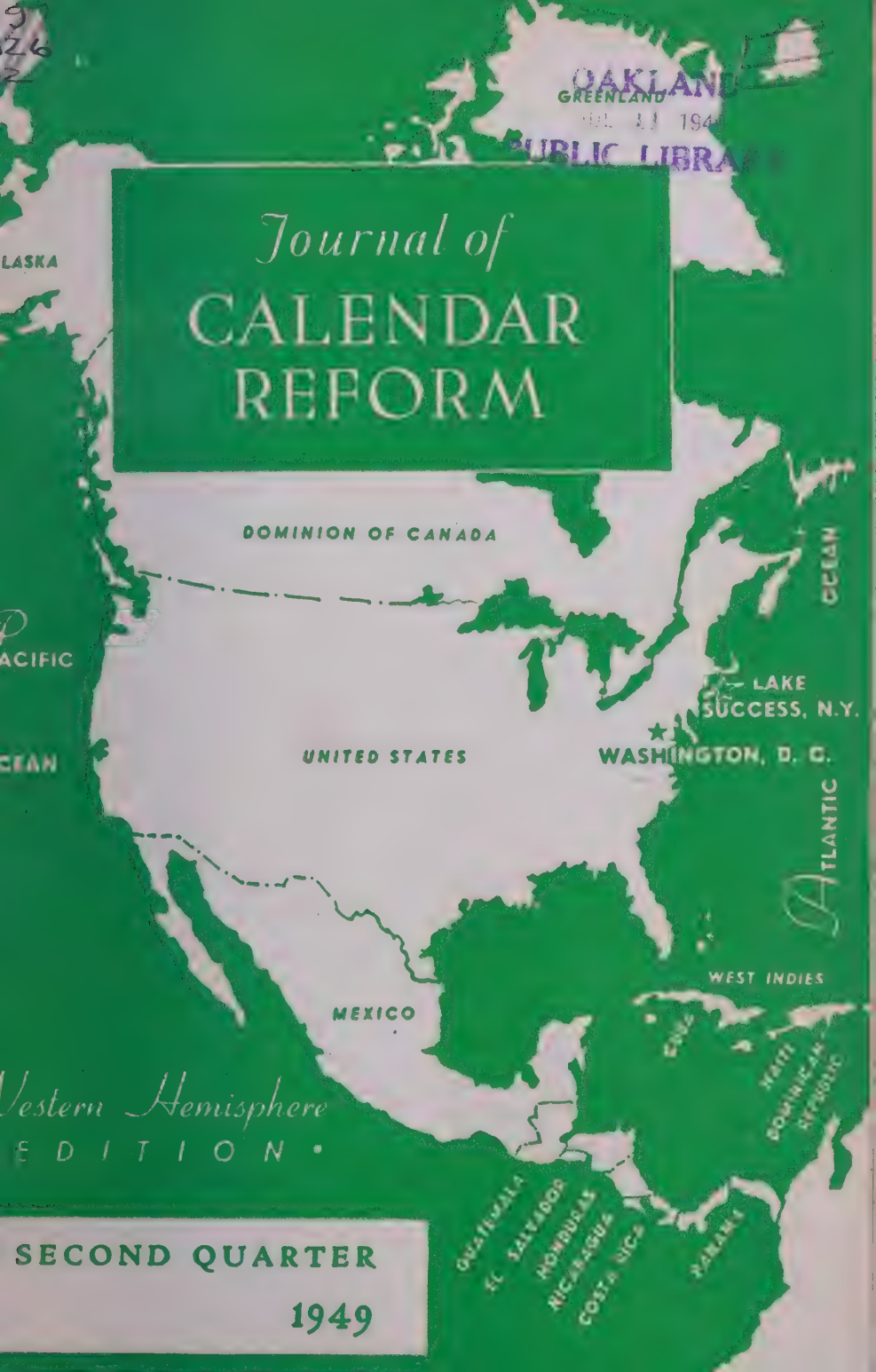
A Partial List



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PUBLIC LIBRARY

Journal of CALENDAR REFORM



Western Hemisphere EDITION

SECOND QUARTER

1949

1 9 4 9

GREGORIAN CALENDAR

FIRST QUARTER

JANUARY

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

FEBRUARY

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27	28					

MARCH

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13	14	15	16	17	18	19
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27	28	29	30	31		

SECOND QUARTER

APRIL

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MAY

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JUNE

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26	27	28	29	30		

THIRD QUARTER

JULY

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31						

AUGUST

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28	29	30	31			

SEPTEMBER

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18	19	20	21	22	23	24
25	26	27	28	29	30	

FOURTH QUARTER

OCTOBER

S	M	T	W	T	F	S
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16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

NOVEMBER

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27	28	29	30			

DECEMBER

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4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion. Also note varying number of days in each quarter.

THE WORLD CALENDAR

FIRST QUARTER

JANUARY | **FEBRUARY** | **MARCH**

SECOND QUARTER

APRIL | **MAY** | **JUNE ****

THIRD QUARTER

JULY | **AUGUST** | **SEPTEMBER**

FOURTH QUARTER

OCTOBER | **NOVEMBER** | **DECEMBER***

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

S	M	T	W	T	F	S
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26	27	28	29	30		

S	M	T	W	T	F	S
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
						* W

* Worldsday, (a World Holiday), W or 31 December (365th day), follows 30 December every year.

* * The Leapyear Day, (another World Holiday), W or 31 June follows 30 June in leap years.



Each Year Different

This calendar is always different from year to year. Holidays fall on different days of the week.

The quarters are unequal in length.

Each quarter begins and ends on a different day of the week.

Each month begins and ends on a different weekday.

The months have a varying number of weekdays.

Each year begins on a different weekday.

Its irregularity precludes comparison of periods and necessitates continued and never-ceasing changes in matters routine in character.

This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR.

Each Year the Same

This 12-month equal-quarter calendar is the same for every year perpetually. Holidays are fixed and always fall on the same day of the week.

The quarters are equal in length.

Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.

Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

Each year begins on Sunday, 1 January; and the business year begins with Monday, 2 January. Because Worldsday precedes Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.

Worldsday and Leapyear Day, W or 31 December and W or 31 June, are World Holidays.

This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR.

Journal of

CALENDAR REFORM

APRIL · MAY · JUNE

1949

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J. FRANK CASS, Editor LINDA HALSTED, Assistant Editor

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NEW YORK, UNITED STATES OF AMERICA



Mr. A. J. Hills, on the left, Chairman of the Canadian Affiliate, and Mr. John B. Walker, who recently returned from a tour of his Latin American offices, discussing the latest Western Hemisphere developments of The World Calendar movement with Miss Elisabeth Achelis, President of the Association.

ONE WORLD CALENDAR FOR ONE WORLD

VOL. XIX SECOND QUARTER, 1949 NO. 2

THE "HOME STRETCH"?

THE World Calendar seems to be on the threshold of success. After many years of ardent endeavor on the part of its President, Miss Elisabeth Achelis, and The World Calendar Association, prospects for adoption of a stable and perpetual calendar have never looked rosier. Don't forget that it took seventeen years to put in Standard Time Zones throughout the world. The vast advantages of that simple improvement have been such a boon to all phases of society that one wonders why it took so long to impress nations with its merits.

The same sort of chaotic situation exists today, caused by our present "grasshopping" calendar, which has been so costly a burden for generations to all the world. But peoples and nations are beginning to pause, to take a long cool look at this easily avoidable condition, and have decided it is time to modernize our calendar to get in step with our progressive civilization. After all, operating on our present antiquated calendar in this modern day and age is as old-fashioned as driving down Main Street in a surrey with a fringe on top.

Their calculated opinions are massing into a loud and insistent demand for immediate action to remedy "the time-system mess." The challenge has been taken up by the farsighted Government of Panama and flung to the Fourth Regular Session of the United Nations General Assembly, meeting this September. On 18 May 1949, His Excellency, Dr. Ricardo J. Alfaro, well-known international personality, Chairman of the Panama delegation, requested that the General Assembly "take immediate action" to adopt The World Calendar. Also, the Honorable Estes Kefauver of Tennessee, one of our outstanding Senators, introduced bill S. 1415 into the Senate on 28 March 1949 (text in this issue).

So the year 1949 may go down in history with such dates as those of the Julian and Gregorian revisions, when popular demand was sufficient for renovation of the then existing time system. *But,* if this is to come to pass, determined and audible support must be evidenced by all of you to the proper authorities with whom rests the final decision.

Our speed down the "home stretch" to success will be in exact ratio to each person's individual effort and support, for 'your hand is on the throttle with a clear track ahead.'



His Excellency, Dr. Ricardo J. Alfaro, Chairman, Delegation of Panama, who in behalf of his Government has proposed The World Calendar for the Provisional Agenda of the Fourth Regular Session of the United Nations General Assembly, meeting in September.

UNITED NATIONS

IS 1949 THE YEAR OF SUCCESS?

United Nations *Nations Unies* UNRESTRICTED

GENERAL ASSEMBLY ASSEMBLEE GENERALE A/840
22 April 1949

ORIGINAL: SPANISH

Fourth session

PROVISIONAL AGENDA OF THE FOURTH REGULAR SESSION OF THE GENERAL ASSEMBLY

ITEM PROPOSED BY PANAMA

Letter dated 18 April 1949 from the Delegation of Panama to the Secretary-General

New York, 18 April 1949

The Government of Panama considers that the plan for the reform of the calendar proposed by the institution called The World Calendar Association Inc., is of very great importance. The purpose of the plan is to adopt for the whole world, as from 1950, a new system for a fixed, uniform, invariable calendar, regulated astronomically according to the movement of the earth round the sun, and consequently more regular, more scientific and more advantageous from every point of view than the Gregorian calendar in use at present.

For the above reasons, I urgently request, on behalf of my Government that the plan for the reform of the calendar be included in the agenda of the fourth regular session of the General Assembly of the United Nations.

(Signed) Ricardo J. Alfaro
Chairman of the Delegation of Panama

United Nations

UNRESTRICTED

A/901
24 May 1949
ENGLISH
ORIGINAL: SPANISH

GENERAL ASSEMBLY

Fourth session

PLAN FOR THE REFORM OF THE CALENDAR

ITEM PROPOSED BY PANAMA FOR INCLUSION IN THE PROVISIONAL AGENDA OF THE FOURTH REGULAR SESSION*

Memorandum on "The World Calendar" presented by the Delegation of Panama

New York, 13 May 1949

Need of a perpetual calendar

The ideal of the whole world is to have a logical and perpetual calendar to replace the present Gregorian calendar, because it is widely recognized that the calendar we now use is unsatisfactory for economic, social, educational, scientific and other activities of man. Modern progress demands the change.

Such a revision has been the subject of study and research on the part of experts, institutions and international organizations for many years. The general consensus was that a new time system was necessary, adhering to the customary twelve months; but that it should be fixed, uniform, an invariable calendar, perpetually the same, regulated astronomically according to the movement of the earth around the sun, and consequently more regular, more scientific and more advantageous from every point of view than the present Gregorian calendar.

Defects of the Gregorian calendar

Our present calendar is virtually the one introduced by Julius Caesar in 45 B.C., which, due to its irregularity and the time difference caused by erroneous astronomical calculations, was corrected and readjusted in 1582 by Pope Gregory XIII. This is

*A/840

the reason why the present calendar is known as the Gregorian calendar. Since that time, mankind has laboured under its shiftiness, irregularity and instability. Successive years are never and can never be identical. There are 14 variations of calendar years; 28 different kinds of months; quarters and months begin and end on any day of the week, days and dates never agree from year to year; quarters are unequal; and, though containing 52 weeks, the year must borrow from another week to complete itself. This causes unending disorder and confusion to all levels of society throughout the world; even more so than the chaotic condition which existed before the adoption of Standard Time Zones.

Benefits of "The World Calendar"

Of over 500 proposals submitted to the League of Nations, "The World Calendar" is the only survivor, having strong support in 41 nations of the world and being endorsed by outstanding business leaders, government authorities, scientists, prominent religious authorities, international organizations and laymen. (See "The World Calendar and Public Opinion," published by The World Calendar Association Inc.*)

"The World Calendar" is scientific, uniform, stable and perpetual with but one unvarying calendar every year. It retains the present 12 months; the four quarters are always equal; each quarter has 3 months, 13 weeks, or 91 days, beginning on Sunday and ending on Saturday; each month contains 26 working days *plus* Sundays; days and dates always agree from year to year, and holidays are permanently fixed.

This perpetual calendar offers harmony and order to all strata of society—government, finance, industry, labour, retail trade, administration of justice, home life, religion, transportation and education. In the last two fields alone millions of dollars annually would be saved by eliminating yearly schedule-making. In fact, the new calendar would permit of an exact comparability of dates and periods of any year (see "The World Calendar for All of Us"*).

"The World Calendar" remains identical from year to year.

"WORLDSDAY" (A World Holiday)

The 365th day of the year in "The World Calendar" is an international holiday, dedicated simultaneously in every country of the world to the universal harmony and unity of mankind, thus knitting all races, creeds, peoples and nations into a closer bond of fellowship, creating world-wide citizenship in the "One World." The poten-

*Reference material referred to in this document may be obtained upon request from the Distribution Section of the Secretariat. As the number of copies of the reference material available is very limited only one copy can be supplied in each case.

tialities of "Worldsday" for strengthening and promoting international peace among all nations are of great value.

In leap years another international holiday is interposed between 30 June and 1 July.

Adoption date

The only feasible time for adopting a new calendar is when both the old and the new calendars coincide, enabling the changeover to be instituted with a minimum of disturbance. Fortunately, both the outgoing Gregorian and the incoming World Calendars coincide on Saturday, 30 December 1950, giving the nations of the world another year to prepare for this significant and historical reform if adopted by the United Nations NOW.

"The World Calendar" can easily be put into effect by converting 31 December 1950 of the Gregorian calendar to "Worldsday," which will start the second half of the twentieth century on Sunday, 1 January 1951, with "The World Calendar" in operation.

Immediate action necessary

If immediate action is not forthcoming at the fourth regular session, such a fortuitous opportunity for calendar reform will not recur until 1956, resulting in six more years of avoidable calendar chaos, which has been a very costly burden for generations to every nation of the world.

See overleaf a tabular simplification of The World Calendar.

ANNEX

(Illustration cut of The World Calendar Plan)

ACTION!

All of you should write immediately to your United Nations delegates to support The World Calendar now on the Provisional Agenda of the September General Assembly. The United States delegates are H. E. the Honorable Warren R. Austin and Dr. Philip C. Jessup. (Address) United States Mission to the United Nations, 2 Park Avenue, New York 16, New York.

United Nations *Nations Unies*

UNRESTRICTED

ECONOMIC AND SOCIAL COUNCIL

CONSEIL ECONOMIQUE ET SOCIAL

E/1271
15 March 1949

ORIGINAL: ENGLISH

WORLD CALENDAR

The Secretary-General has received the following communication from the permanent representative of Brazil to the United Nations, on the subject of Calendar reform:

"New York, February 23, 1949

"I beg to refer to Your Excellency's communication SOA 46/01/TLT of January 24 last, to the Minister of External Affairs of Brazil, concerning resolution No. 385 adopted by the General Assembly of the National Council of Statistics of Brazil on the subject of Calendar reform.

"2. I shall be greatly obliged if Your Excellency will instruct the Secretariat to distribute copies of the aforementioned resolution to the delegations of the member nations, as a contribution of the Brazilian delegation to the study of the matter.

(signed)
João Carlos Muniz
Permanent Representative of Brazil"

Department of Foreign Affairs
Correspondence Received
Brazilian Institute of Geography and Statistics - Secretariat

RESOLUTION NO. 385 OF 19 JULY 1948 RECORDING THE INSTITUTE'S VIEWS ON A PROJECT FOR THE REFORM OF THE GREGORIAN CALENDAR

The General Assembly of the National Statistical Council, in exercise of its powers, and

Considering that the work of interpreting statistics would be facilitated if the Gregorian Calendar were reformed, and if principles of systematization and rationalization were adopted to correct the anomalies at present existing in that calendar;

Considering that the advantages of reforming the calendar would extend to all branches of human activity;

Considering that the Peruvian representative to the United Nations Economic and Social Council proposed the appointment of a Committee of five members of that body to study the adoption, on 1 January 1950, of a new calendar, as drafted by The World Calendar Association, and to take the necessary measures to secure approval of this step by the General Assembly of the United Nations;

Considering that the calendar drafted by The World Calendar Association, the adoption of which is also under discussion in the United States House of Representatives, as the result of a proposal submitted in January 1947, makes no great changes in the traditional calendar used by most countries, but embodies a number of principles, such as the division of the year into twelve months, with each quarterly period containing thirteen weeks, 91 days, and the same number of Sundays and weekdays, so that each year, quarter or week starts on a Sunday and ends on a Saturday, and the introduction of a "Year-end World Holiday" and another similar holiday between June and July in Leap years;

Considering that the date of 1 January 1950 is recognized as ideal to start the new World Calendar, because that year begins on a Sunday, which would render easier the transition from one system to the other, and because it also marks the beginning of the second half of the twentieth century;

Considering further that Brazil, when giving her opinion of studies carried out by the Committee for Communications and Transit of the League of Nations between 1923 and 1937, upon the question of the reform of the calendar, officially declared herself in favour of providing a substitute for the Gregorian Calendar;

Considering that the Council, in its resolution 33 of 14 July 1937 gave its support to the plan for the reform of the calendar drawn up by the League of Nations;

Considering, lastly, that the Institute's opinion upon the proposal for the reform of the calendar submitted to the consideration of the United Nations has been officially requested, it hereby

RESOLVES

Article 1. The Council recognizes the desirability and need of replacing the Gregorian calendar by another which would be adopted by all the nations of the world, and which would correct the anomalies contained in the present calendar by following a more simple system.

Article 2. The Council also wishes to place on record its support for the activities of the United Nations in connection with this matter, expressing the hope that a world calendar will be adopted within the shortest possible time.

EDITOR'S NOTE: The World Calendar and the calendar now in use coincide as to weekday not only on I January, 1950, but also on 30 December of that year. By converting the old 31 December of the Gregorian calendar to the new Worldsday of The World Calendar, W December, the year 1950 will actually end with the new time-system in operation, so that 1951 will begin with Sunday, 1 January, under The World Calendar. This change in date for the adoption of The World Calendar will offer an additional year in which to prepare the way for this significant event.

Article 3. While refraining from expressing an opinion upon the different proposals for calendars already prepared, the Assembly recommends Brazilian statisticians to study the question and the possibilities of organizing a propaganda programme to popularize the idea of reforming the calendar and to prepare public opinion for the adoption of whichever new system may be approved.

Rio de Janeiro, 19 July 1948, 13th year of the Institute. Checked and numbered. Waldemar Lopes, Assistant Secretary to the Assembly. Seen and initialled. Rafael Xavier, Secretary-General to the Institute. To be published. José Carlos de Macedo Soares, President of the Institute and of the Council.

Panama Urges U.N. to Approve The World Calendar

Suggests It Take Effect December 1950, When It and Gregorian Coincide

(Reprinted from the New York Herald Tribune, *27 May 1949)*

LAKE SUCCESS, May 26.—Panama has proposed to the United Nations that the world shelve its calendar and adopt one that will remain identical from year to year.

In a memorandum released today, the Panamanian delegation asked discussion of a "World Calendar" be placed on the agenda of the next session of the General Assembly in the interests of general harmony and stability.

The world's present calendar, it was explained, is virtually the one introduced by Julius Caesar. It was corrected by Pope Gregory XIII in 1582 and since that time "mankind has labored under its shiftiness, irregularity and instability."

The World Calendar retains the present twelve months and includes an annual end-of-the-year international holiday "dedicated to the universal harmony and unity of mankind." In Leap Year, a second world holiday is interposed between 30 June and 1 July.

In the proposed system, the four quarters consist of thirteen weeks, or ninety-one days, beginning on Sunday and ending on Saturday. Each month contains twenty-six working days plus Sundays. Days and dates always agree from year to year and holidays are permanently fixed.

"This perpetual calendar," the Panamanian delegation said, "offers harmony and order to all strata of society—government, finance, industry, retail trade, administration of justice, home life, religion, transportation and education. In the last two fields alone millions of dollars annually would be saved by eliminating yearly schedule making."

Prompt action by the U. N. was urged as the change-over could readily be made on 31 December, 1950, when the Gregorian and World Calendars coincide.*

If no action is taken at the fourth session of the Assembly, the memorandum concluded, "such a fortuitous opportunity for calendar reform will not recur until 1956, resulting in six more years of avoidable calendar chaos."

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* EDITOR'S NOTE: The calendars coincide on 30 December and by converting the following day, 31 December, to Worldsday, the year 1951 will start Sunday, 1 January, with The World Calendar in operation.

Biography of DR. RICARDO J. ALFARO

HIS Excellency, Dr. Alfaro, was born in Panama, Republic of Panama, on 20 August 1882, the son of Luis R. Alfaro and Hortensia Jované Alfaro. He is a jurist and a statesman. He completed secondary studies at the University of Cartagena (Colombia); holds degrees of Doctor in Law and Political Science from the National Faculty of Panama, and of Doctor in Law *honoris causa* from the University of Southern California.

During his long and fruitful career, Dr. Alfaro has been: Assistant Secretary of External Affairs, 1905-1908; Legal Adviser to the Panama Delegation in Washington, especially assigned to the task related to the question of borders between Panama and Costa Rica, 1912; Member of the Codifying Commission of the Republic in charge of drafting the Juridical Code (Organization, Civil Procedure and Penalty Procedure), 1913-1916; Judge of the Mixed Commission created by the Treaty of 1903 between Panama and the United States for the arbitral adjustment of expropriation claims made for the work of the canal, 1915-1918; Professor of History at the National Institute, 1910-1917; Professor of Civil Law at the National School of Law, 1917-1922; Professor of Internation Law at the University of Panama, 1948; Secretary of State and Justice and several times temporarily in charge of the Ministry of External Affairs, 1918-1922; Special Delegate and Ambassador Plenipotentiary of Panama to the United States, 1922-1930 and 1933-1936; Minister Plenipotentiary to the Sixth International Conference of American States in Havana and Rapporteur of the subject "Peaceful Solution of International Conflicts," 1928; Chairman of the Panama Delegation to the Inter-American Conference of Conciliation and Arbitration of Washington and Member of the Sub-Committee drafting the conciliation and arbitration treaties signed on 5 January 1929; Elected First Designate to the Executive Power, 1928; President of the Republic, 1931-1932; Chairman of the Special Commission that negotiated the treaties and agreements signed on 2 March 1936 between Panama and the United States for the modification of the Treaty of 1903 and the regulation of the relations created by the building of the canal, 1934-1936; Member of the Codifying Commission of Panama, June, 1944; Member of the Commission drafting Panama's new Constitution, November, 1944; Head of the UNRRA Mission to ten Latin American Republics, February, 1945; Minister of External Affairs from August 1945 to December 1948; President of the Panama Delegation to the First (2nd part), Second and Third General Assembly of the United Nations in Lake Success and Paris in 1946, 1947, 1948, 1949, and

elected Member of the Codifying Commission of International Law of the United Nations, 1948; Member of the Permanent Court of International Arbitration of the Hague since 1929; Foreign Member for Venezuela and Chile of the Permanent Commissions of Conciliation created by the treaties between Venezuela and Brazil and between Norway and Chile for the peaceful solution of controversies.

Dr. Alfaro holds a membership in many and varied organizations throughout the world: Founding Member and for two years President of the Panamanian Society of International Law; Founding Member and since 1938 General Secretary of the American Institute of International Law; Member of the International Law Association, London; Honorary Member of the Colombian Academy of Law; Honorary Member of the Institute of the Order of Brazilian Lawyers; Honorary Member of the American Bar Association; Corresponding Member of the Argentinian Institute of International Law; Titular Member of the International Diplomatic Academy, Paris; Member of the American Society of International Law, Washington; Member of the Consulting Council of the American Academy of Political and Social Sciences, Philadelphia; Member of the Curatorium of the Inter-American Academy of Comparative and International Law, Havana; Member of the Board of Trustees of Gorgas Memorial Institute of Washington; Honorary Member of the Sanmartinian Institute of Bogota and of the Bolivarian Society of Colombia; Founding Member of the Panamanian Red Cross; Founding and Prominent Member of the Panama Academy of History and the Panama Academy of Language; Corresponding Member of the Royal Spanish Academy and the History Academies of Madrid, Caracas, Havana, Buenos Aires, Cartagena of Indies and the Vallecaucano Center of History and Antiques of Cali, Colombia.

The following honors have been conferred on Dr. Alfaro: Official of Public Instruction and Knight of the Legion of Honor (France); Knight with Star of the Order of Isabel the Catholic (Spain); Knight of the Order of Carlos J. Finlay (Cuba); Grand Official of the Order of the Liberator (Venezuela); Grand Cross of the Order of the Sun (Peru), of the Order of the Crown (Italy), of the Order of Merit (Ecuador), of the Order of the Holy Sepulchre (Patriarchate of Jerusalem), of the Order of Juan Pablo Duarte (Dominican Republic), of the Order of Vasco Núñez de Balboa (Panama), of the Order of Merit (Chile), of the Order of Cruiser of the South (Brazil), of the Order of the Liberator San Martin (Argentina), of the National Order of Boyacá (Colombia), of the Order of Morazan (Honduras), of the Order of the Aztec Eagle (Mexico), of the Order of Liberation (Spain); Medal of Distinguished Service of Nicaragua.

Dr. Alfaro is the author of many books, monographs, lectures and addresses on legal, international and historical subjects, among them being: *Judicial Code of Panama*, Official Edition, Barcelona, 1916; *El Fideicomiso* (distinguished with a Gold Medal by the National Institute of Panama), Panama, 1920; *The International Panorama of America*, lectures at Harvard University, Cambridge, Massachusetts, 1938.



Senator Estes Kefauver of Tennessee who has introduced a bill into the Senate of the 81st Congress for the adoption of The World Calendar by the United States on the new Worldsday (31 December, 1950).

UNITED STATES
THE WORLD CALENDAR IN SENATE

81ST CONGRESS
1ST SESSION

S. 1415

IN THE SENATE OF THE UNITED STATES

MARCH 28 (legislative day, MARCH 18), 1949

Mr. KEFAUVER introduced the following bill; which was read twice and referred to the Committee on Foreign Relations

A BILL

To improve the calendar now in use by making it perpetual; to retain the number of twelve months; to equalize the quarters of the year so that days of the week and dates always agree, each quarter to have ninety-one days or thirteen weeks or three months equivalent to the season and every month to have twenty-six weekdays plus Sundays; to begin years and weeks on the first day of the week, Sunday; to fix holidays; to give the calendar comparability, not for a year but for centuries.

Whereas the previous House Bill Numbered 7041 and Senate Resolution Numbered 318, Seventy-ninth Congress, and House Bill Numbered 1345 and Senate Bill Numbered 1755, Eightieth Congress, include the history of past calendars, the history of the present calendar reform, and the many benefits to be had in the saving of material, money, time, and effort with The World Calendar; and

Whereas this bill offers information of the most recent and immediate progress made in the international field that to the former fourteen governments which have given official approval, namely, Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay, three more have been added—Czechoslovakia (June 1948), Saudi Arabia (June 1948), and Syria (June 1948)—and that twenty-four governments and/or influential interests within the respective nations have indicated they will immediately adopt or support The World Calendar were a major power such as the United States, Great Britain, Russia, France, Canada, and so forth, to take the initiative;

these governments or influential interests being Argentina, Australia, Belgium, Bolivia, Canada, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, France, Germany, Guatemala, Haiti, Honduras, India (New Delhi), Italy, Japan, New Zealand, Nicaragua, Paraguay, Switzerland, and Venezuela; and

Whereas the best time of adoption is when both the present and new calendars agree simultaneously on the same day, date, and year, which occurs on the next to the last day, Saturday, December 30, 1950, and that by changing the following day, Sunday, December 31, to the new year-end world holiday, Worldsday, W December, 1950, whereby the new year 1951 will begin on Sunday, January 1, with The World Calendar in operation; and

Whereas this adoption date is uniquely significant in that it is the midturning point of the twentieth century by which Worldsday, W December 1950, closes the first half century and Sunday, January 1, 1951, begins the second half century with The World Calendar; and

Whereas in stabilizing the calendar the observance of the annual Worldsday, a world holiday, W December (a letter not a number), inserted between December 30 and January 1 every year, as well as another world holiday, Leapyear Day, W June (a letter not a number), added in leap years between June 30 and July 1, is an innovation; similarly as the sun-seasonal calendar in Egypt, the leap-year day innovation in the Julian calendar, the introduction of the seven-day week and the adoption of Sunday (the first day of the week as the day of worship for Christians) by Constantine the Great, the adjustment of ten days in the calendar of the Gregorian reform, and standard time based on the twenty-four time zones, including the new International Date Line; and that all these innovations proved of inestimable value, and that the innovation of Worldsday is of great benefit and importance to the entire world, governments, businesses, and peoples everywhere in its far-reaching influence for the stability of the calendar and its unity of observance; and

Whereas international unity and peace are the objectives of all governments, international organizations, the United Nations, and peoples everywhere and that establishing a common measurement of time would aid in these objectives; and

Whereas the United States is one of the influential members whose opinion carries great weight in all international groups: Now, therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on and after the old Sunday, December 31, converted to the new Worldsday, W December, 1950, The World Calendar set out in words and figures as follows shall be the official calendar of the United States of America and all the Territories subject to its jurisdiction:

[The World Calendar reproduced]

SEC. 2. The President is hereby authorized and directed to take appropriate administrative action to facilitate the change by the Government and by the public in accordance with this Act.

SEC. 3. The President is authorized and requested that among other things the delegates of the United States be instructed at international conferences that may be held and/or sessions of the United Nations and/or any other international bodies, that The World Calendar has this country's approval and to urge that it be adopted on Worlds-day, W December, 1950, at the significant midcenturial turning point and that 1951 begins on Sunday, January 1, with The World Calendar in operation.

MEMBERS OF SENATE FOREIGN RELATIONS COMMITTEE

Tom Connally, Texas
Walter F. George, Georgia
Elbert D. Thomas, Utah
Millard E. Tydings, Maryland
Claude Pepper, Florida
Theodore Francis Green, Rhode Island
Brien McMahon, Connecticut
J. William Fulbright, Arkansas
Arthur H. Vandenberg, Michigan
Alexander Wiley, Wisconsin
H. Alexander Smith, New Jersey
Bourke B. Hickenlooper, Iowa
Henry Cabot Lodge, Jr., Massachusetts

CONGRESS COURAGE URGED BY TRUMAN

(Reprinted from The New York Times, 8 May 1949)

WASHINGTON, May 7—President Truman urged members of Congress today to do what they thought was right on the basis of facts at hand. He spoke informally at a luncheon in the Carlton Hotel following a ceremony in the rose garden at the White House in which he presented the annual Collier's Magazine Congressional awards for distinguished service to Senator Arthur H. Vandenberg, Republican, of Michigan, and Speaker Sam Rayburn, Democrat, of Texas.

Describing Congress as the greatest legislative body in the world, Mr. Truman expressed the hope that citizens who agreed with what their members of Congress were doing would tell them so. Several speakers who preceded him had remarked that they constantly received complaints from those who disagreed with them but almost never heard from those who agreed.

In urging the legislators to do what was right on the basis of the facts at hand, the President expressed the conviction that the right would prevail. And if the legislators were right, he added, the people would stay with them, polls or no polls.

He agreed out of an experience of ten years in the Senate that those who supported a legislator "don't give a damn whether you know it or not. . . ."

Biography of SENATOR ESTES KEFAUVER

SENATOR Kefauver was born in Monroe County, Tennessee, 45 years ago. His forebears have been Tennesseans for many generations. His grandfather was a minister of the Baptist Church. His father, R. C. Kefauver, resides in Madisonville, Monroe County, Tennessee, and his late mother was Phredonia Estes, of Brownsville, Haywood County, Tennessee. He is married to the former Nancy Pigott, the daughter of Sir Stephen and Lady Pigott. Sir Stephen Pigott was instrumental in the construction of the Queen Mary and the Queen Elizabeth. Senator and Mrs. Kefauver have two daughters and one son.

Receiving his basic education in Madisonville, he attended the University of Tennessee and was graduated with an A.B. degree in 1924. While a student at the University, Kefauver was president of the student body, editor of the weekly campus publication, and starred four years on the football and track teams. In 1924, he was captain of the track team and was chosen on many all-star selections from the Southern Conference. He played tackle and end, and was known as "Old Ironsides" because of his stamina. (He was never knocked out). Following his graduation, Senator Kefauver worked his way through Yale University's School of Law and was graduated with honors and the degree of LL. B. in 1927.

Moving to the nearest city from his home town, Senator Kefauver engaged in the practice of law as a member of the firm of Sizer, Chambliss, & Kefauver, and later with Kefauver, Duggan, & Wilson. He was vice president of the Tennessee Bar Association in 1934, and for many years served on the Central Council of the American Bar Association. In 1934 and 1935, he was chairman of the Hamilton County Regional Planning Commission and later a director of the National Planning Association. As president of a group of citizens, he led the successful fight to bring public power (TVA) to the City of Chattanooga. His civic and political activities brought him the award as "Chattanooga's Man of the Year" in 1937, at the behest of the Junior Chamber of Commerce, of which he is a former president.

The Senator served for four months in the early part of 1939 as Commissioner of Finance and Taxation for the State of Tennessee, and, following the death of the late Congressman Sam D. McReynolds, he was elected to the Congress in September, 1939, where he continued to serve (for nearly ten years) until his election to the United States Senate.

In the House of Representatives, he was a member of the Judiciary Committee and of the Special Committee on Small Business. He took the lead in the House in the controversies over the Tennessee Valley Authority. Other accomplishments

n the tenure in the House include: spon-
orship of legislation for the termination
f war contracts; sponsorship of the Ad-
inistrative Procedures Act, which es-
ablished a uniform system of hearings
nd appeals in governmental bureaus and
gencies; placing of Referees in Bank-
uptcy on salaries rather than on a fee
asis; an act to enable defunct munici-
alities to be included under the Bank-
uptcy Act and of the Second War Pow-
rs Act; the strengthening of anti-trust
ws; furtherance of the Hull Reciprocal
rade Agreements; special study of small
usiness problems, and creation of the
maller War Plants Corporation, enabl-
ng this classification of businesses to
eather the early war strain; Federal aid
o education; raise salaries and extend
etirement benefits of postal employees;
qualization of freight rates (being a
ember of the unofficial committee of the
louse which played a large part in the
outh's fight to end freight rate discrimi-
ation); an original sponsor of the so-
alled G. I. Bill of Rights, the vocational
ehabilitation program for veterans; spon-
ored a bill to create a so-called Little
FC for Veterans; sponsored bills to in-
lude National Guardsmen, Army, and
ir Corps veterans under the reserve re-
rement plan; and, to permit veteran
wyers to practice before governmental
ureaus, boards, and agencies without
rther examination.

For his outstanding work in 1946, Sen-
tor Kefauver was named by *Collier's Magazine* Award Committee as one of the
en outstanding members of the House of Representatives. His colleagues in the House selected him as one of six Representatives to attend an Inter-Parliamentary Conference in Cairo, Egypt, and to represent Congress at the Philippine Independence Ceremony on 4 July 1946. He is a vice president of the American Political Science Association, being the only non-professor ever to be elected to office by that group. His work on the Legislative Reorganization Act of 1946 has been hailed far and wide, and his book on the subject, *20th Century Congress*, is widely read and utilized in colleges and universities as a text.

In 1947-1948, Senator Kefauver made political history in his home state when he was nominated and elected to the Senate over the bitter opposition of the powerful political machine of E. H. Crump, Memphis political leader of long and successful standing.

In the 81st Congress, Senator Kefauver has been assigned to the Armed Services, Interstate & Foreign Commerce, and District of Columbia committees, being one of eleven of the 96 Senators to draw three committee assignments. He is rapidly becoming one of the most televised public figures in Washington.

His admirers claim that, even as a freshman Senator, Kefauver is one of the "big men" in the Senate; he stands 6′3″ and tips the beams at 220 pounds. A man of unbridled energy, Kefauver will be constantly in the limelight of public opinion because of his heavy schedule of speaking engagements and probable activity in the affairs of government.

THE WORLD CALENDAR TELEVISED

AS a matter of interest, The World Calendar was televised over the "Woman's Club" program of Dumont Television at 1:45 p.m. on 7 June, over Station WABD, New York City.

Appearing on the Woman's Club program, conducted by Miss Irene Murphy, were the Honorable Estes Kefauver, United States Senator from Tennessee, and His Excellency, Dr. Ricardo J. Alfaro, Chairman of the Panama delegation to the United Nations.

Relations Committee, Senator Kefauver having introduced a bill into the Senate on 28 March.

The subject of calendar revision was covered rather comprehensively, including the need for a perpetual calendar and the benefits to be derived from the adoption of The World Calendar.

In stressing the fact that the present calendar is unsatisfactory for economic, social, educational, scientific and other activities, Senator Kefauver stated that



Miss Irene Murphy

In her opening remarks, Miss Murphy informed her radio audience that The World Calendar, at the request of Panama, has been placed on the Provisional Agenda of the United Nations General Assembly, meeting in September, and that it is also before the Senate Foreign

modern progress demands a revision, that such a revision has been the subject of study and research on the part of experts for many years, and that we need a calendar that is perpetual, a fixed, ordered system of measuring time.

Miss Murphy then questioned Dr. Al

faro as to what is wrong with the present calendar. Dr. Alfaro pointed out that it is shifting, irregular and unstable. He said that it is virtually the one introduced by Julius Caesar in 45 B.C., which due to its inaccuracy and the time difference caused by erroneous astronomical calculations was corrected and readjusted in 1582 by Pope Gregory XIII. He explained in detail the irregularities under which man has labored for more than three centuries and a half—14 variations of calendar years; 28 different kinds of months; unequal quarters, etc.

Upon a question from Miss Murphy concerning the benefits to be derived from the perpetual World Calendar, Senator Kefauver explained that this calendar, which has firm support in 41 nations of the world and has been endorsed by outstanding business leaders, government authorities, scientists, etc., would be unvarying every year, and a more uniform and scientific time measure, for while retaining the familiar 12 months it would provide quarters that would always be equal — each consisting of 3 months, 13 weeks or 91 days — and months that would always have 26 weekdays plus Sundays. This perpetual calendar, the Senator continued, would bring order and harmony to all strata of society. Particular mention was made of the benefits that would accrue to government when provided with a fiscal year that could always begin on the same day and date and in which the quarters would always be equal. The Senator next took up Labor, which he said would find The World Calendar a perfect timing-tool whereby wages and expenses could be figured more accurately since payments would always come regularly at the same interval, on the same weekdays and month-dates of every year, which would have exactly 52 weeks.

"What about law?" Miss Murphy next interposed. "Well," replied the Senator, "take Election Day, for instance. All politicians are interested in Election Day. Under the present calendar it comes on 'the first Tuesday after the first Monday in November.' With The World Calendar you would always know it came on a set date, the 7th of November every year." Laughingly, Miss Murphy commented, "Naturally, you would all be interested in knowing that date—the windup of the campaign!"

Dr. Alfaro then pointed out that the opening of the United Nations General Assembly is set for the third Tuesday of September every year, and that with The World Calendar in effect we would know that that date would perennially be the 19th of September.

Miss Murphy asked Dr. Alfaro if there were any special advantages to the entire world to be gained from adoption of The World Calendar; to which he replied, "I would consider the principal advantage to be unity—uniformity in the matter of chronology all over the world."

"As the United States prides itself on setting an example in progressive thinking and action," Miss Murphy next remarked, "Senator, what do you feel is the public opinion on calendar reform here in America?" Senator Kefauver replied that, from all the newspaper editorials he had read and all the mail he had received since he introduced his bill for The World Calendar into the Senate, he believed almost everybody is in favor,

Miss Murphy then asked Dr. Alfaro, as an authority on calendar reform, if he would tell their listeners some of the highlights of calendar reform history, which Dr. Alfaro did, concluding with the statement that "the world moves toward unity in every sense; and it is not only desirable but urgent to have a universal system of chronology which, on account of its simplicity, uniformity and perpetuity, may be used as a fixed standard both for reference and for computation."

The next topic brought up by Miss Murphy was the problems that would arise with the changeover to The World Calendar. "When will the people whose birthdays fall on the three rearranged days in The World Calendar—31 March, 31 May and 31 August—celebrate their birthdays?" she asked of Senator Kefauver. "This is a very simple matter," replied the Senator. "You do the same as leap-year children do now. In fact, King Henry III of England must have been a leap-year child, himself, for he decreed a law in 1236 A.D. which established the custom whereby anyone born on a leap-year day celebrates his regular birthday on the day previous in the years which are not leap years. This custom would merely be continued under The World Calendar and extended to include the birthdays that fall on the three rearranged days so that they will be celebrated on the day before."

"Are there any valid arguments against The World Calendar?" was Miss Murphy's next question, which was directed to Dr. Alfaro, who replied as follows: "Only apathy and inertia. Some one might point out certain irregularities in The World Calendar, but these are unavoidable because they are originated by the unavoidable fact that the time figure of the revolution of the earth around the sun, as measured in days, is irregular. The merit of The World Calendar is that of all calendars known it offers the maximum of regularity within a minimum of irregularity."

Miss Murphy then, turning to the Senator, remarked that she would like to ask him, as the sponsor of Senate Bill 1415, when and how he hoped to get action. The Senator's reply was: "The present Session of Congress will be devoted entirely to 'must' legislation. However, should the United Nations General Assembly take favorable action, I am confident that the United States Senate's Foreign Relations Committee will report the Bill out favorably, so that action can be taken on it in the Senate in the Second Session, and perhaps in the House as well."

Miss Murphy next remarked to Dr. Alfaro that she understood the Government of Panama was sponsoring The World Calendar in the September session of the United Nations General Assembly and asked what he thought of its chances for success. "I believe the success of the reform is assured if only people do seriously think about it," replied Dr. Alfaro. "Do all the countries have to adopt it at once?" further queried Miss Murphy. Dr. Alfaro answered: "Of course all countries do not have to adopt it at once, but there should be a substantial number of countries — among them the biggest nations of the world — adopting it, so that its advantages may be proven by a substantial majority of the peoples of the world." Then, upon being asked how

many countries have indicated their support, Dr. Alfaro pointed out that 17 countries have officially approved and that 24 other nations or strong influential groups within those nations have indicated they will adopt The World Calendar, if a major power spearheads. In this connection, he concluded with the remark that "this makes in all 41—more than two-thirds of the States Members of the United Nations and sufficient to pass the desired resolution in the General Assembly."

Senator Kefauver, upon a question from Miss Murphy, next explained the reason for selecting the last day of 1950 as the adoption date for The World Calendar—that the only feasible time is when both the old and the new calendars coincide, enabling the changeover to be instituted with a minimum of disturbance. "While the opening day of 1950 will be such a coinciding date," the Senator pointed out, "fortunately the two calendars for 1950 will also coincide on the next to the last day, 30 December, offering an extra year for the nations of the world to make the necessary changeover." Turning to the chart of The World Calendar, the Senator showed that the day following Saturday, 30 December, could be considered Worldsday, the year-end world holiday of The World Calendar, and that thus the new year of 1951 would begin with Sunday, 1 January, and the first business day of 1951 would be Monday, 2 January. "If this action is not taken in 1950," the Senator continued, "the world would have to wait until 1956 for another such opportunity for calendar reform to recur."

Picking up the subject of Worldsday, Miss Murphy then asked Dr. Alfaro how this Worldsday, celebrated as an international holiday, would affect the world as a whole. Dr. Alfaro replied that it would result in "knitting all races, creeds, peoples and nations into a closer bond of fellowship, creating worldwide citizenship in their 'One World'," and concluded with the statement that "the potentialities of Worldsday for strengthening and promoting international peace, among all nations, are unexcelled."

"Well, gentlemen, you have certainly been very convincing, and I would like to declare myself in favor of The World Calendar," Miss Murphy exclaimed. She then addressed her final question to both her guests: "Would it help to put this over if everybody wrote you that they supported The World Calendar?" To this Senator Kefauver remarked: "Well, of course, I am not here to drum up mail for Congress, because we get enough as it is, but everyone knows that the way to get action is to make your wishes in the matter known to your Congressmen." "And how about you, Doctor, wouldn't you like some letters too?" interposed Miss Murphy. Dr. Alfaro replied: "I would say that it is very desirable to have public opinion manifest itself by writing in favor of the project."

If you want a 16 mm. sound film of this broadcast, to show your organization, write to World Calendar Association, Attention Editor.

WE NEED A *new* CALENDAR



Making over the calendar can be as simple as the switch to Daylight Saving Time, say advocates of the 12-month, equal-quarter plan.

by A. J. Hills
Chairman, Canadian Affiliate

CANADA was one of the first nations publicly favoring calendar reform. This fact was brought out when Gordon Isnor, Liberal Member for Halifax, asked a question about it in the House of Commons in February, 1947. It brought a reply from Rt. Hon. Louis St. Laurent to the effect that in 1931, at the Fourth General Conference of the Communications and Transit Organization of the League of Nations, Canada had supported in principle a perpetual calendar.

The circumstances under which Canada took this step were not given. The facts are interesting. Moses Cotsworth, the indefatigable proponent of the 13-month calendar, (who had obtained the backing of the Kodak King, George Eastman) after getting considerable encouragement for calendar reform in Canadian business circles, managed to attach himself to the Canadian Mission to the League of Nations conference at Geneva as "technical adviser."

Reprinted by special permission from *Canadian Business*, April 1949, published by the Canadian Chamber of Commerce, Montreal, Canada.

When the matter came to a vote, Cotsworth apparently lost his head and cast an unauthorized vote for Canada as a supporter, with Yugoslavia, of the calendar he advocated.

However, as this action has been recorded because of the recommendations of interdepartmental committees established to study calendar reform, it probably indicates that government circles are dissatisfied with the Gregorian calendar.

Strangely enough, this vote was the beginning of the end for the 13-month calendar.

It was taken largely because of the advent on the scene of a woman who had entered the calendar reform field only a year before. Somehow, she was able to rally at least equal if not more support for the 12-month, equal-quarter plan of The World Calendar Association than the Eastman-Cotsworth forces could muster. Greece and Switzerland voted for the 12-month plan.

From a life of cultural and social diversions, Miss Elisabeth Achelis of New York was aroused by antagonism to proposals which she believed complicated rather than simplified the calendar. When (as she felt, almost miraculously) she was confronted with a plan which appealed to her as a satisfactory solution of the problem, she cut loose from her former pursuits. She pledged her considerable fortune and her talents to the cause; with extraordinary energy entered the field as the champion of the 12-month, equal-quarter plan. Untiringly, she demonstrated the superiority of the 12-month, equal-quarter plan, and soon became a leader in calendar reform.

Six years later the matter again came to the League of Nations. A labor conference of American countries endorsed The World Calendar at Santiago, Chile, in 1936, and, soon after, representatives of 14 nations signified to the League's Communications and Transit Organization their approval of it.

Spadework Done

As Father Morin puts it, this "Intervention by the League revealed a significant fact"—that "The World Calendar was without competitors in that international organization." However, the work of such pioneers as Eastman and Cotsworth was not by any means wasted. Miss Achelis herself pays a tribute to these men who, she says, performed most valuable service in drawing public attention to the defects of the present calendar. That was before The World Calendar Association entered the field.

To Miss Achelis must go the credit for putting before the nations a calendar more acceptable to the mass of people than one with 13 months. Had it not been for her, calendar reformers, in reaching for stability, might have saddled the world with a calendar now recognized as containing undesirable features. The fact that Eastman and Cotsworth obtained so much support for calendar reform in the radical form in which they presented it shows the great dissatisfaction over the present Gregorian calendar. In a relatively short period, most of the support for calendar reform obtained by the International Fixed Calendar League, on which Moses Cotsworth had been working for 25 years, was transferred to the 12-month plan.

Authorities on calendar reform have

spoken plainly about this preference. P. W. Wilson in his *Romance of the Calendar*, after pointing out that with the 13-month plan "more than a quarter of the days of the year have to be moved out of their months—a very grave disturbance of dates, civil, religious and personal," goes on to say, "Such a calendar, so far from being more convenient than the Gregorian, would involve society in grave inconvenience. It would start a new movement for calendar reform."

Gregorian's Defects

Storm clouds over Europe followed by World War II put a stop to action for adoption of The World Calendar, although organizations in many countries kept up the work. In peacetime, progress has been resumed. A definite objective—having the second half of the century bring with it the new World Calendar—has been set.

The present Gregorian calendar coincides with The World Calendar in the first 59 days of 1950, and throughout the last quarter of that year. Provided that 31 December is converted into Worldsday—coming in as an extra day—the second half of the century can begin with Sunday, 1 January, 1951.

The World Calendar reduced to its most simple form would appear as below—

January	February	March
April	May	June
July	August	September
October	November	December
1 to 31 days	1 to 30 days	1 to 30 days

Those who advocate adoption of The World Calendar insist that any calendar must be reliable, simple, exact, consistent, uniform and practical. They point out that our present Gregorian calendar has none of these qualities.

It is, of course, true that there are 14 different kinds of years in the Gregorian calendar, and that they come in a sequence which most people find it hard to predict. The so-called quarter-years are unequal and unbalanced, containing 90, 91, 92, and 92 days, and these quarters may have 35 different day arrangements. The present calendar may have from 24 to 27 business days in a month.

Holiday Difficulties

Holidays skip around. This in itself creates difficulties. For example, resolutions have reached The Canadian Chamber of Commerce asking that the Government be requested that such holidays as Victoria Day and Dominion Day be always observed on Mondays.

But whether the date in a month is named or a day of a specific week set, the holiday will vary within a period of seven days with the present calendar. Labor Day, for instance, which is observed on the first Monday in September, may come on the first or the seventh or on any date between. It is this variation which makes it necessary for all schools and colleges in North America to get out each autumn a schedule of events in the scholastic year. This varying date in early September affects holiday and other schedules well into the following summer.

The holidays-on-Monday plan will not, of course, cover Christmas and New Year, so at best it is a half measure.

The World Calendar has an answer—fix all dates first by adoption of the fixed, 12-month, equal-quarter plan. Any holidays which do not fall on the best possible

date can be adjusted and a permanent day and date selected.

Other Advantages

In addition to fixing dates of all kinds, The World Calendar offers one unvarying year, made up of equal quarters. Each quarter consists of the three kinds of months to be found in the year, always in the same 31-30-30 day arrangement. Each month has 26 working days, plus Sundays.

This balanced year may be obtained by making changes in the present months, to secure the invariable 31-30-30 days sequence in each quarter, which also provides that each quarter contains exactly thirteen weeks. Each quarter commences on a Sunday and ends with a Saturday.

To complete each ordinary year, the 365th day is put in after Saturday, 30 December, and before Sunday, 1 January, and is called "*Worldsday*." Similarly after Saturday, 30 June, and before Sunday, 1 July, in leap years, the 366th day is put in and called "*Leapyear Day*." These days are *intercalated*, or go in much as does the hour between midnight and 12:01 a.m., when changing from Daylight Saving to Standard Time.

As dates, these days will be 31 December and 31 June and will be indicated in the calendar as "W" December and "W" June. The letter indicates that they should be observed as World-Wide holidays devoted to peace and good will.

All holidays would be on a definite, perpetual schedule, as would all other dates, and by looking at The World Calendar you will see that nearly all national holidays come on appropriate dates.

The World Calendar is not opposed by any of the large religious sects. Among the countries whose representatives have favored its adoption are those which are largely Roman Catholic, Protestant, Mohammedan, Confucian, etc.

Father Conrad Morin, Professor of Church History at the University of Montreal's Institute of History, wrote an article which appeared in the December, 1947, issue of *Culture*, a quarterly review published in Quebec. In this article Father Morin expresses the view that "the religious as well as the secular world would benefit greatly by adoption of the calendar of The World Calendar Association." In his summary of the position of the Holy See he quotes to prove that the Vatican does not "in principle, object to a revision of the civil calendar which would leave it the guardian of the religious year."

The World Calendar Association's proposal for calendar reform does not include the fixing of Easter. They regard this as a religious matter only.

Support Growing

There seems to be little reason why Canada should not take a leading position in advocating this civil reform much as Sir Sandford Fleming, a great Canadian, was the moving spirit in the adoption of the Zone System of Standard Time. His plan has won world-wide acceptance.

The World Calendar Association has an organization in 32 countries and the *World Almanac* of 1949 describes it as "the world center of calendar authority."

The Latin American countries are keen supporters of The World Calendar. Chile helped to bring it before the League of Nations in 1937. The Peruvian delegation introduced the subject to the Eco-

nomic and Social Council of the United Nations. Other Latin American countries which approved The World Calendar, through their representatives to the League of Nations or since, are Brazil, Mexico, Panama, and Uruguay. If Canada and the United States should agree on adoption of The World Calendar, almost the entire Western Hemisphere would be in its favor.

In Europe, Spain, Norway, Hungary, Czechoslovakia, Estonia and Greece could be counted on: and in Asia, Afghanistan, Turkey, Saudi Arabia, Syria and China.

The International Chamber of Commerce backed the movement in 1910 when it adopted a resolution favoring calendar revision. In 1914, the Chamber requested the Swiss Government to study the question and to call a conference. This was prevented by World War I. Nine years later, it requested the League of Nations to study calendar revision and more recently the Canadian Section suggested inclusion of calendar reform (as proposed by The World Calendar Association) as a subject for the agenda at the meeting in Paris in 1947.

In 1948, at Vancouver, the subject was on the agenda at the 19th Annual Meeting of The Canadian Chamber of Commerce.

The Secretary-General of the United Nations wrote a note for member nations, on the instructions of the Council, after the matter had been considered at its fourth session held on 24 March, 1947, at Lake Success. This note quotes sections of the report by the League of Nations' Special Committee of Enquiry into the Reform of the Calendar and adds: "The unequal length of months, quarters and half-years is a cause of confusion and uncertainty in economic relations, in the arrangement of all statistics, accounts, commercial and transport figures, etc."

It is obvious that, to get action in the matter, the public must demand the reform. This it can do by recommending The World Calendar strongly to the Government, and pushing it through contacts with Members of Parliament and particularly Cabinet Ministers.

Would Bring Economies

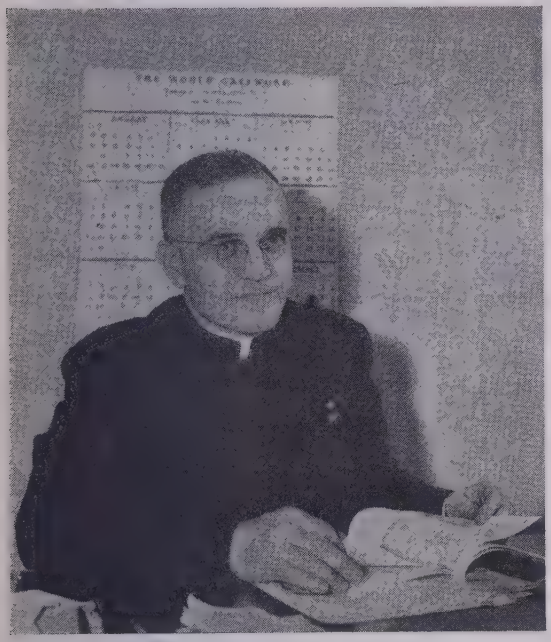
For all forms of business, the present calendar is costly and wasteful. Its vagaries result in great inconveniences as well as loss of recreation time. That is why the *voice of business* should be heard in support of a change which can be made with no more disturbance than the transition from Standard Time to Daylight Saving Time. The time change occurs twice in each year, while the calendar change, once made, would require no further action. It took the war to bring about adoption of Daylight Saving Time. It should be possible to obtain in peacetime the vast economies which a fixed, balanced and regular calendar would bring.

If any large industry had the say, The World Calendar would be made effective at the first convenient date. Government, the largest business of all, should want to obtain these economies just as much as any private business.

The weather can be counted upon to give us quite enough variety. We need not retain our hodgepodge calendar, a relic of despotism and of an age when time was crudely measured. In this split-second age, democracy should have its say about that all-essential calendar.

THE PERPETUAL WORLD CALENDAR THAT WE NEED

By the Reverend Conrad M. Morin, O.F.M.



FATHER MORIN, Doctor of Ecclesiastical History and Professor of Church History at the University of Montreal's Institute of History.

Mr. President, Ladies and Gentlemen:

IT is a pleasurable honor to speak before the members and the friends of this active and deserving Centre of the Royal Astronomical Society of Canada and, in so doing, on a subject which is of such interest to them. It may, therefore, be said that we are in a perfect community of . . . sentiment! For if, for my part, I hold in high esteem this admirable Quebec section (to which belongs, I am very happy to say, one of my former pupils of the academic course, and not the least outstanding to be sure), for your part (witness "the historical" forum of 4 December, 1948, on the calendar reform) you will feel drawn to the kind creature I am going to talk about: the Calendar, called universal or world, more precisely, according to its official English appelation, THE WORLD CALENDAR. But, beforehand, I believe it would be opportune to give some clarification.

I—Introductory Clarification

There is nothing surprising in the fact that astronomers should be interested in the calendar reform: our present calen-

Text of a lecture given before the members of the Quebec Centre of the Royal Astronomical Society of Canada on Saturday, 26 March 1949, at Laval University of Quebec.

dar, in its civil part, is based on the solar year. But, the fact that a monk, who is far from being an expert in astronomy, should take it upon himself to deal with the matter, may well surprise certain minds, perhaps. Their surprise, if any, will be of short duration if they stop to think that a religious does not for all that cease being a citizen. And, the matter of reform of the civil calendar should not be a subject of indifference to citizens, whoever they may be.

I would even say that, if any citizens should be interested in the reform of our calendar, it would indeed be the members of the clergy. Is it not, really, within the limits of the civil calendar that the liturgical calendar is developed, in such a way that any modification in the former always affects the latter? I must admit, however, that it is not with this double purpose, but with that of the historian that I have been led to study the question. It was for the use of our students in history, as a matter of fact, in the course of technical chronology which I gave at Rome, at the St. Anthony's Pontifical University, from 1942 to 1945, that I had to expose the various computations of time used in the past. At that time I became aware, among the reforms concerning the Gregorian calendar, of the plan of The World Calendar Association. Then I studied this plan thoroughly, and I was able to admire its simplicity, its logic, the facility of adoption and its beneficial usefulness. Moreover, I could not help working to make it better known. That is all!

However, the question may at least arise, is it not strange that a man of the Church, a professor of a Catholic university, should become the protagonist of a plan intended to supplant the Christian calendar? This objection, let us hasten to say, is not one in reality.

First of all, the present calendar is not Christian, either by its nature or by its origin; its author was, in the year 45 B.C., a pagan, Julius Caesar (whence its name of the "Julian calendar," until the XVIth century), and its names of months and of days, excepting those of Saturday and Sunday in the Latin languages alone, are secular names. It is Christian merely because the Church has adopted it from time immemorial and integrated with it its liturgical calendar (which is lunar, as it is known), and reformed it in 1582 under Pope Gregory XIII (whence its name of "Gregorian calendar") to make it synchronize with the astronomical year.

Moreover, even if it were really Christian it would be none the less modifiable, for it is not an institution which is essential to the Church. In other words, it does not pertain to divine law, even insofar as concerns the continuity of the week of seven days. This aspect was explicitly recognized by the Holy See, when, by letter from the Apostolic Nuncio at Bern to the Secretary General of the League of Nations, under date of 7 March, 1924, it was declared that the reform of the Gregorian calendar "did not create any dogmatic difficulty."[1] Thirteen years later, in July 1937, the Holy See expressed itself likewise, when it wrote in a *Memorandum* to the principal States of the League of Nations, shortly before the

[1]Letter from Mgr. Maglione to Sir E. Drummond, in the *Report relative to the Reform of the Calendar,* published by the section of Communications and Transit of the League of Nations, Geneva 1926, p. 86.

assembly which the latter was to hold in September on the reform of the calendar: "The proposed modifications are not in contradiction with any dogmatical truth."[1]

However, if the reform of the present calendar does not involve the faith, it is none the less true that it runs up against an old and strong tradition of Christianity, and, hence, of a good portion of humanity. Besides, that it should not be taken lightly is obvious. It could only be justified by "motives of universal interest," the representative of the Holy See added in his letter to the Secretary General of the League of Nations, on 7 March, 1924;[2] a point of view which was confirmed practically in the *Memorandum* of the Vatican of 1937, above-mentioned, which declares, in particular as regards the interruption of Hebdomadal cycle, that this could not be done with good reason "without a quite clear and very serious motive."[3]

Hence, today, if I am not mistaken, serious motives are not lacking to militate in favor of the reform. Among these motives, it will be agreed that the strongest, in the case, are not those of a material order, but those of a spiritual order. It is natural that a member of the clergy would devote himself in particular to these latter. For my part, I consider that any project which does not run counter to the law of God nor to the interest of the Church, and is of a nature to favor peace and unity among men, deserves to be encouraged and that one should assume the propagation thereof. And, in so saying, I do not believe that I am in conflict with the ideas of the Sovereign Pontiff gloriously reigning, far be it! Did he not say in his Christmas radio message, on 24 December last: "The fidelity of the Catholic Christian to the divine inheritance of truth left by Christ to the magisterium of the Church does not in any manner condemn him—as is believed by many people, or which they affect to believe—to a defiant reserve or a cold indifference in the face of urgent and serious duties of the present time. On the contrary, . . . everything proclaims the *obligation of the faithful to engage,* according to their means and their possibilities, *in the matters which have to be solved by a tried and troubled world.*"

II—The Origin of The World Calendar

Some may be inclined to believe that the project of The World Calendar Association was engendered by prejudice, that is by the desire to supplant, in an *anti-Christian* spirit, the calendar deriving from the reform of Gregory XIII, in 1582, and replace it by a *secular* calendar. The truth is quite the contrary. The author of this initiative was a Catholic priest of Italy, the Abbé Marco Mastrofini, mathematician and philosopher. His purpose was not to put aside the Gregorian calendar, but *to perfect* it by fixing the weeks, in such a manner that the civil year would have 52 complete weeks or

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[1]"Le modificazioni proposte al calendario vigente, pur non essendo in contradizione ad alcuna verità dommatica. . . ." According to the Italian text sent by the Vatican to the Member Nations of the League of Nations.

[2]Letter of Mgr. Maglione, Nuncio at Bern, according to the *Report relative to the Reform of the Calendar, Geneva 1926, p. 86.*

[3]"Senza un motivo ben chiaro e gravissimo." According to the text above mentioned.

364 days only and always start on a Sunday. To this end, he would make a special case of the 365th and 366th days of the astronomical year by giving them respectively the names of *feria octava* (eighth day) and *intercalary* day, without however equalizing the quarters or giving a fixed date to the feast of Easter. Such was the project which he exposed in a publication of 316 pages, containing three *Nihil obstat* and two *Imprimatur* and entitled *Amplissimi frutti da racogliersi ancora sul calendario gregoriano*, which may be translated as follows: "very ample fruits to be drawn still from the Gregorian calendar." This was in 1834.

It was left to a French astronomer, Camille Flammarion, to draw the attention of the great public to this project, fifty years later. In 1884, he launched in his review *L'Astronomie* a competition on the reform of the civil calendar. The six best projects of the fifty presented received a prize and the report of them which was published, in 1887, brought two important improvements to the effort of the Abbé Mastrofini: *symmetry* of the quarters, in view of the fact that they each contained 91 days or 13 complete weeks, and the fixing of the beginning of the year at the winter solstice.[1] In short, the idea of the reform of the calendar in the sense of invariability, symmetry and universality made so much progress that, as from 1900 in particular, it became a matter of public and international concern. Scholars and businessmen entered it on the agenda of their international congresses; the International Chamber of Commerce required, first in 1910 and later in 1921, that an international conference be held to settle the question; a large number of drafts of all kinds were proposed, but the International Astronomical Union fortunately brought some order to the situation, in 1922, at its Congress of Rome, when its calendar commission, which was established in 1919, asked for the adoption of a perpetual calendar which maintains "the 52 weeks divided into four quarters of 91 days, plus one or two extra days, depending upon whether the year is common or bissextile."[2]

In the meantime, the League of Nations had just come into existence. It was therefore approached with the question. Its Advisory Commission for Communications and Transit then formed, in 1922, a Committee to study the calendar reform which was to be based on the above mentioned decisions of the Congress of the International Astronomical Union and that of the International Chamber of Commerce. In 1926, this Committee therefore eliminated many drafts which did not comprise the two following combinations: year of 12 months with a total of 364 days divided into four equal quarters, and a year of 13 months of 28 days, with the necessary supplements to make one and the other conform to the astronomical year. Propaganda in favor of the reform was then intensified, especially in South America and in the United States.

Thereupon, to preserve the perpetual calendar of 12 months against that of 13

[1]See Bulletin of the Astronomical Society of France 1 (Paris 1887) 62.

[2]See *Transactions of the International Astronomical Union*. London, Vol. 1, p. 188.

months—which the International Fixed Calendar League, founded in Rochester in 1924, and the National Committee on Calendar Simplification, founded in 1928, were endeavoring to have supersede it—on 21 October, 1930, The World Calendar Association was founded in New York. Under the able and indefatigable Miss Achelis, founder and first president



Group of Members of the Quebec Centre

who is still so admirably active, such good work was done in organization and propaganda (among other things, the foundation of the *Journal of Calendar Reform*) that the Association succeeded in obtaining a hearing at the meeting, in June 1931, of the Preparatory Commission of the Organization of Communications and Transit and was invited to participate officially in the International Conference of the same organization, the following October. What is more, The World Calendar Association succeeded so well in winning over other associations of the kind to its cause that it prevented the 13-month plan from taking the first place and even survived it, since, at the meeting of the Council of the League of Nations, in January 1937, the matter of the plan of 13 months did not even arise: It was merely a matter of knowing whether or not it would be decided to call an international convention for the adoption of the calendar of The World Calendar Association. What was it that thus gave it such a privilege? Its merits no doubt.

III—The Merits of The World Calendar

Therefore, far from supplanting the Gregorian calendar, the plan of The World Calendar Association does not even reform it really: it is just a *per-*

fection of it. In other words, it only corrects the troublesome defects: irregularity and variability, the source of much hardship, of loss of time and of money, and even of breaches in matters of religion. To eliminate the cause of this irregularity and this variability, that is, the overlapping of the week of one month on the dates of the other and, what is worse, of one week in one year on the beginning of the next, all that had to be done was to make a special case, in the civil calendar, of the annual *astronomical* 365th day and of the bissextile 366th; in such a way that the civil year consists of 364 days or 52 complete weeks, that is, four quarters absolutely equal of 13 complete weeks or 91 days divided into invariable months of 31, 30 and 30 days.

The special days, however, are not "blank" days. They count in life, since they form part of the *astronomical* year, which no human being is in a position to change! On the other hand, they cannot count *numerically* in the run of the *civil* calendar, excepting at the expense of its regularity and invariability. That is why, from a *civil* point of view, they are considered as *intercalary* days, *supplements* to the series in termination. And to mark this peculiarity clearly, as well as to avoid breaking the *numerical symmetry* of the quarters, they are not given the name of a weekday, but a special appellation; "Yearend Day," or "Worldsday" for the 365th day, and "Bissextile Day" for the 366th; then they are placed between the part terminating and the following part, that is for the former, between the 30th of December and the 1st of January, and for the latter, at the end of the semester of the current year, between the 30th of June and the 1st of July. Moreover, to be logical, they are not dated by figures, but by letters and according to the name of the preceding month and the date of the current year. These letters are merely "*W*" and "*M*" because these are the first letter of the word "world" in the five principal modern languages (*monde, mundo, mondo, welt, world*) as well as in the Latin language (*mundus*). Thus, to date the yearend day of 1950, one would write: W December 1950 or M December 1950. In leap years, for the bissextile day, likewise one would say: W June or M June.

Thanks to the perfect symmetry thus obtained, each quarter like each year begins with a Sunday and ends with a Saturday, without changing the numerical series of the following year. And, since the intercalary days *W* or *M* are world holidays, the following week would never have more than six working days. It is certainly a genial as well as a humanitarian idea of The World Calendar Association to make workers' holidays of these two extra days. Thereby, it not only respects the law of the weekly rest in honor of the Lord, but allows the occasion for *civic* days devoted to thanksgiving as well as to the concord and unity of the large family of nations. This is, to my mind, the greatest merit of this project and the glaring proof that it is far from anti-religious, or even anti-Christian; for Sunday holds the place of honor and all religions, Christian or not, can make of these two world holidays days of religious intent without in any way disturbing civil life.

Furthermore, since about 1937, The World Calendar Association's policy has

been to confine itself to the *strictly civil* domain in the project which it wants to have adopted by all the States of the world. It is for this reason that it does not claim for its part the stability of the feast of Easter: It leaves the decision of this question to the religious authorities, in view of the fact that by its nature it falls within the ecclesiastical domain and is independent of the fixity of the civil calendar. In this regard, it may be noted, even if all States adopted the universal calendar, the Church would not be obliged to relinquish the mobility of the feast of Easter: it might continue to adhere strictly to the law of the Nicene Council of the year 325, that is to say, leaving this feast fixed at the Sunday that follows the full moon of the vernal equinox, with the advantage, however, of no longer having it spread over 35 various dates between 21 March and 26 April, but only over 5 of these, namely: 24 March, and 1, 8, 15, and 22 April. On the other hand, in an article appearing in the review *Culture*,[1] with which The World Calendar Association favored you by its extract issue, and in the English translation which appeared in the *Journal of Calendar Reform*,[2] I already had occasion to demonstrate that even if it were fixed at an invariable Sunday, the feast of Easter would remain none the less the fundamental date of the ecclesiastical year and close to the spring equinox and even to the *chronological* anniversary of the Resurrection of Christ, with no other modification of its cycle than the great advantage of invariability.

I would never come to an end, if I had to enumerate all the advantages, religious as well as secular, which could result from the universal adoption of The World Calendar. There is no need to do so, however, since you are certainly acquainted with them, and there are plenty of publications which make them more or less evident. It is sufficient to add that the plan of The World Calendar Association, besides its admirable simplicity and logic, its most worthy spirit and its perfect symmetry which makes it so easy to remember, has the tremendous advantage of presenting the possibility of immediate adoption, without in any way disturbing our daily life, and that it may start with the Jubilee Year 1950.

The 1st of January 1950, indeed, falls on a Sunday. The World Calendar, if it is approved in this year 1949, could go into effect as of that date, without its being noticeable. Otherwise, as the last quarter of 1950 of our present calendar coincides with The World Calendar, it would only have to be decreed that 31 December, 1950, would be *W* December, 1950, that is, the Worldsday or the Year-end Day. Consequently, the following day would be Sunday, 1 January, 1951 (instead of Monday), and the new calendar would begin at the very completion of the Jubilee Year, in such a way that the latter, at the full half of the century, would at once end one era and commence another. The World Calendar could not

[1] *L'année jubilaire 1950 sera-t-elle l'ère d'un nouveau calendrier civil et ecclésiastique?* In *Culture* 8 (Quebec 1947) 381-384; in separate issue of The World Calendar Association, N.Y. pp. 5-8.

[2] *Will the Jubilee Year 1950 Open the Era of a New Civil and Religious Calendar?*, in the *Journal of Calendar Reform* 18 (New York 1948) 20-23.

start with more glamour nor by favor of a more significant event! Has it any chance of being born under such happy auspices? That remains to be seen before finishing.



IV—Will The World Calendar Be Adopted?

If it depended on the popular vote, the adoption of The World Calendar would be something quickly decided. The World Calendar Association, thanks to affiliated and connected committees. is ramified over five continents. in more than 30 countries, one of which is Canada (head office at Ottawa, under chairmanship of Mr. A. J. Hills, Royal Bank Chambers, Room 311). It has already received and continues to receive incessantly the adherence of diverse personalities and associations of the learned world (among them several astronomical societies, notably the Royal Astronomical Society of Canada)—political, commercial, industrial, professional, educational, labor and religious. In resumé, it would not be exaggerated to say, I believe, that the adversaries of The World Calendar in the civil world represent a small minority. Does the same apply to political authorities?

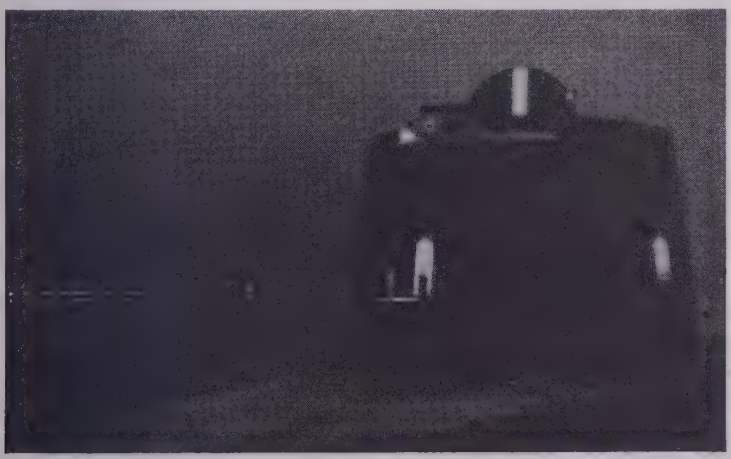
In January 1937, as is known, the Chilean delegate, at the request of the International Labor Conference, submitted to the Council of the League of Nations an international draft Convention for the adoption of The World Calendar. The Committee of Communications and Transit was then appointed to sound out the various States on the question, in order to receive their replies before the following 1 August. Of the 45 governments which answered, 14 only declared themselves in favor of The World Calendar. These were Afghanistan, Brazil, Chile, China, Estonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey and Uruguay. However, it was a significant fact that only 6 nations rejected the project positively. Just the same, because of the too wide diversity of opinion, the Council, at its 98th session, in September 1937, decided to withdraw the question from its agenda and to postpone its examination to a more propitious time.

Since then, the project of The World Calendar Association has gained ground in the diplomatic field. Three other nations have adhered to this reform: Saudi Arabia, Syria and Czechoslovakia. Even the United States of America has taken a progressive step by a bill designed to assure the adoption of The World Calendar in all the territory of the great Republic for the 1st of January 1950, which was introduced to the House of Representatives and to the Senate, respectively, on 15 July and 1 August, 1946; and later had a second reading, at the same places, on 27 January, and 26 July, 1947, at the 1st session of the 80th Congress. It was a distinct step toward general adoption.

For its part, England, through a statement of its Government made in the Parliament on 27 February, 1947, promised to give the matter "the most serious consideration," if it were submitted to the Economic and Social Council of the United Nations. In spite of all, on 24 March, 1947, the latter, at the 29th meeting of its 4th session, carefully examined the request of the Peruvian delegate to form a Committee whose mission it would be to study the possibility of adoption of The World Calendar for 1 January, 1950, and, upon receipt of a favorable reply from the latter, to make the consequent recommendations to the General Assembly at its next session. However, the Council was content to refer the matter to its 5th session, not without advising the Secretary-General, nevertheless, to assemble in the meantime all possible data on the question and to transmit the proposal of the Peruvian delegate to the Member Governments of the United Nations.

Unfortunately, the 5th session of the Economic and Social Council of the United Nations caused a great disappointment. At the last minute, the question of the calendar was crossed off its agenda. As a matter of consolation, however, this was but the result of a provision of a general order and of unfavorable circumstances. The measure undertaken had at least served to bring The World Calendar to the *official* attention of a greater number of nations. What is more, although the Secretariat of the United Nations received projects other than that of The World Calendar Association, and even protests against the calendar of the latter, it is apparent from the report of the Secretary-General[1] that petitions in favor of the plan concerned were innumerable, and that none of the Governments showed any opposition to the project; on the contrary, the majority seemed favorable to it.

[1] *The World Calendar, Note by the Secretary-General,* in *Journal of Calendar Reform* 18 (1948) 43-60.



The Observatory at Night

However it may be, The World Calendar Association did not consider itself beaten. It succeeded in having the question entered in the agenda of the IXth International Conference of American States which was to be held at Bogota, on 30 March, 1948. To promote the success of this matter, the untiring Miss Achelis undertook a tour in South America. Unfortunately, the political troubles in Central America did not allow the President of The World Calendar Association to visit this district, nor did the Conference of Bogota deal on the matter because of the disturbing conditions that had developed. She found time, even so, to pass through ten countries of South America and to meet not only the presidents and members of various national calendar committees, but also the Ministers of Foreign Affairs. Thus, the trip gave her the most encouraging hopes.[1]

Also, thereafter, the Association did not hesitate to provide for the necessary aid to work with its various affiliated associations and national committees of Latin America in presenting a united and solid front in view of the Inter-American Economic Conference, which was to take place in the beginning of the present month, at Buenos Aires, in Argentina, but which was postponed to the latter part of the year.[2] This consisted in having the said Conference pass a resolution "approving and recommending the adoption of The World Calendar" in order that it might "be made effective on 31 December, 1950, and thereafter, the latter date being changed to the yearend World Holiday, called Worldsday, *W* (*M* in French) December, which ends the first half of the 20th century, whereas the second half begins on a Sunday, 1 January, 1951." The resolution added: "That all nations be advised of this act and requested to cooperate in the general adoption of The World Calendar."[3]

So much for the chances of The World Calendar in the political world. Has it as much of a chance in the religious world? Among the non-Catholic religions, there is little opposition except from the Jews and the Adventists. The Protestants and the Orthodox, in general, are in agreement with the proposed reform. As for the Moslems, they seem to manifest no opposition.

Now as to the Catholic Church. Is it in favor of it or not? We have seen, in the foregoing, that it finds no dogmatic objection. In the case in point, it is simply a disciplinarian and human question. But, since a long and strong Christian tradition is at stake, the Holy See already declared that it should not be sought after without proportionate reasons. In 1937, the Vatican did not find these warranted. Moreover, it took the stand before the principal States of the League of Nations of preventing the draft from being adopted.

Since then, however, things have changed. At that time, it was fearing, I

[1] See Miss Achelis, *I Visit Ten South American Countries*, in *Journal of Calendar Reform* 18 (1948) 5-14.

[2] *Intense Program in Latin America To Ensure Action at Economic Conference*, in *Journal of Calendar Reform* 18 (1948) 147-148.

[3] *Draft Resolution, First Inter-American Economic Conference, Buenos Aires, Argentina*, in *Journal of Calendar Reform*, loc. cit., p. 149.

think, that The World Calendar Association did not consider the two intercalary days as non-working days. In that case, then, the *divine* law of weekly rest would have been threatened. But today, it is clear that the yearend world holiday (the W December or M December = Worldsday) and the bissextile world holiday (W June or M June = Leapyear Day), far from infringing upon this law, give it more force, in view of the fact that they may be devoted to God, to prayer and to thanksgiving, as well as to world unity, to joy and to peace.

Another reason why the Holy See was previously opposed to the adoption of The World Calendar was the fear that it would necessarily entail the abandonment of the paschal law of the Council of Nicea and, thence, further divisions in Christianity. We have seen that there is no cause to entertain such a fear owing to the fact that The World Calendar Association does not propose the stability of the feast of Easter and that the fixity of the civil calendar does not necessarily entail the abandonment of the law of Nicea. Besides, this law of the Council of Nicea, as I have had occasion to write elsewhere,[1] was above all a law of uniformity rather than of accordance with the lunar calendar. The adoption of The World Calendar would, on the contrary, constitute the means of attaining even greater uniformity than at the Council of Nicea, since nearly all the Christian non-Catholic denominations are in agreement on such an adoption and even for the fixing of the feast of Easter, at the second Sunday of April (8 April).

What will the Church do if the United Nations accepts the proposed calendar? It is not up to us to dictate to it the line of conduct to be followed. It seems that a proportionate reason will be found therein to accept the reform of the *civil* calendar and even to effect that of the *liturgical* calendar. Pius XI, however, declared, in 1937, that the supreme authority of the Church would not dare go against decisions of past councils on this subject "without having first obtained the favorable vote of a new oecumenical Council."[2] For that purpose, however, it is not necessary for the Sovereign Pontiff to assemble all the bishops at Rome; they could be consulted by correspondence, as was done for the question of the Immaculate Conception and as is being done at present for the definability of the Assumption of the Virgin Mary.

However it may be, we are content to know that the Holy See is not absolutely opposed to the adoption of The World Calendar, but only "for the moment" (that is to say, in 1937), according to its *Memorandum* of 1937, more precisely and textually: *allo stato presente delle cose.* Besides, the mere fact that it consents to study the question in Council is significant now. As to the present Pope, gloriously reigning, I am not aware that he has manifested any opposition to the

[1] *L'année jubilaire 1950 sera-t-il l'ère d'un nouveau calendrier civil et ecclésiastique?* in *Culture* 8 (1947) 401; extract issue, p. 25.

[2] "La Suprema Autoritá difficilmente riterrebbe opportuno annullare i voti di tante solennissime e venerande Assemblee, senza aver prima avuto il voto favorevole di un nuovo Concilio ecumenico." Extract from the *Memorandum* of the Vatican to the principal States of the League of Nations, in July 1937.

project. At least, the report which was presented by the Secretary-General of the United Nations to the Economic and Social Council, on 14 July, 1947, when the question was again under discussion, does not mention any statement of the Holy See in this connection.

I am not aware either that the Church has ever forbidden the members of the clergy to speak in favor of The World Calendar. Also, the more the latter is known, the more it meets with favor among the ecclesiastics, as among practising Catholics. For my part, if I have made an error, I am ready to submit to the verdict of the Supreme Ecclesiastical Authority. That is why I paid the tribute of my above-mentioned article not only to a fair number of Canadian bishops, but also to high officials of the Roman Curia and even to its Secretariat of State, and I have received no reproach. It goes without saying that I do not intend thereby to engage the responsibility of the Holy See. At least, the fact is worth mentioning.

On this account, I did not hesitate to accept the kind invitation made to me to come and speak to you about the project of reform. I consider sincerely that it is the best of all those which have been presented, because it is among all the one that brings a real improvement with a minimum of changes; that which, on the whole, is best designed to conciliate tradition and progress. For, in the desired reform, it is not a matter of obtaining the *ideal* calendar but that which is the most *practical,* that is to say the one which remedies the depreciatory disadvantages of the present one without disturbing our religious or civil life. The project of The World Calendar Association responds perfectly to these demands; conceived in such a manner that it may be adapted to any race, country or religion, it would certainly prove for our modern world, so enervated, to be an element of order, stability, concord, unity, and even of religiousness. When the nations agree on the subject, it will be an event of good omen and one which will have constituted, furthermore, the most vast agreement ever passed among the civil and religious authorities of the world. It is therefore worthwhile to hasten the birth of The World Calendar of The World Calendar Association. May the Jubilee Year 1950 bring us this gift!

PRIEST ASSERTS CATHOLIC CHURCH DOESN'T OBJECT TO NEW CALENDAR

(Reprinted from "The New York Times," 28 April 1949)

The Roman Catholic Church has expressed no objections to the proposed reform of the calendar, which has been placed on the Provisional Agenda for consideration by the United Nations General Assembly in September, a church history authority and exponent of The World Calendar declared here yesterday.

The Reverend Conrad M. Morin, Professor of Church History at the University of Montreal, made this statement yesterday at the offices of The World Calendar Association, 630 Fifth Avenue. He is in New York on his way to Rome to continue his war-interrupted studies of ecclesiastical archives . . .

Although the present calendar was drawn up by Pope Gregory XIII, in 1582, Father Morin can see no Church objection to a new reform. He said it would actually facilitate religious observance.

"The more the proposal has become known, the more clergymen have come to favor it," he said. "I have sent copies of articles I have written on it to many Bishops and the Papal Secretary of State and the Church has never forbidden me to talk about it." . . .

LATIN AMERICA SPEARHEADS

The following highlights from the reports of the John B. Walker & Associates offices evidence great strides toward hemispheric support of The World Calendar.

COUNTRIES of the Western Hemisphere in the second quarter of 1949 took a serious look at the existing calendar and decided that the time had come for something to be done about its immediate reform.

Uniformly using the last day of 1950 as their target date for the universal adoption of The World Calendar, affiliated committees of The World Calendar Association, International, throughout the Western Hemisphere were intensively active in the cause. This activity included reorganization of many of the committees, the addition of new members, lectures and public meetings, educational programs through the press and other media, as well as canvassing of and discussion with diplomats, enlisting their support in important international meetings to be held later in the year. In the closing weeks of the quarter under report, this international diplomatic activity was concentrated on preparations for full discussion of the subject of The World Calendar at the fall meeting of the General Assembly of the United Nations at Lake Success.

The theme most widely stressed in press and educational programs carried on throughout the South American countries was that there is no conflict whatsoever between religious interests and the new proposed World Calendar. Country by country this is what was done toward the goal of early calendar reform.

Mexico

Mexico was one of the most active countries in the matter of resolving the problem through international diplomatic channels.

The revitalized Mexican Affiliate is now composed of the following members: Dr. Horacio Herrera, prominent engineer, as Chairman; Dr. Enrique Juan Palacios Mendoza, Dr. Manuel Gamio, Felix F. Palavicini, Federico Peña Aquirri, Ramon Alcorta, Julian Adame, Dr. Bibiano Osorio Tafal and Dr. Honorato de Castro Vonel.

In addition to their activities on the diplomatic front, this committee was especially active in the field of research work and the exploration of questions on how calendar reform would affect the social and economic life of Mexico. Dr. Herrera, Chairman of the committee, prepared a special booklet entitled "El Calendario Mundial—Estudio Comparativo," which was widely distributed.

Along with its many other activities, the Mexican Affiliate began active agitation for a "Human Rights Day," the establishment of which will be made possible through the formal adoption of The World Calendar.

To the end of advancing the cause of a new calendar through formal diplomatic channels, members of the committee held a series of conversations with

Sr. Manuel Tello, Assistant Secretary of State. These activities resulted, on 30 April, in direct instructions from the Mexican State Department to Dr. Luis Padilla Nervo, Mexican delegate to the United Nations, to support and work in every way possible for The World Calendar when it comes up for formal discussion at Lake Success.

In explaining this action, Sr. Tello declared that the position which Mexico will take in connection with the adoption of the new calendar will become completely clarified as soon as the experts of the Department of Education render an official report on the subject.

Central American Countries

Panama took the lead in being the first country formally to request the placement of The World Calendar on the agenda of the fall meeting of the United Nations General Assembly.

In Guatemala, a series of conferences were held backing World Calendar reform. Sr. Rodriguez, Chairman of the Affiliate, reported that he was confident of the full support of his country's Government when the subject is taken up at the United Nations.

Honduras, through its United Nations delegate, H. E. Heliodoro Valle, Ambassador to Washington, has promised full support of The World Calendar.

A series of public forums on the meaning of and need for the new World Calendar were held in the National Library at Tegucigalpa. Similar activity occurred in Nicaragua, where Dr. José H. Montalvan, Chairman of the Affiliate, was preparing a series of instructions to be used by teachers throughout the country in explaining the facts of calendar reform.

Cuba

The Cuban Committee for The World Calendar was organized with Dr. Elias Entralgo as Chairman and Alfredo Nuñez Pascual as secretary. Dr. Entralgo is Dean of the School of Philosophy at the University of Havana. Dr. Salvador Massip is serving as general and technical adviser to the Committee.

One of the most effective efforts on behalf of The World Calendar was a meeting at the National Society of Engineers, which was devoted to the subject of calendar reform and at which Dr. Massip was the principal speaker. The meeting was sponsored by the National Cuban Society of Geography, whose Chairman is Dr. Isolina Velozco de Millas. The lecture and the attendant discussion received wide attention in the Havana and Cuban national press.

Dr. Manuel Pera Valiente, Professor of Astronomy of the School of Science of the University of Havana, lectured on 23 May on the necessity of calendar reform and in favor of the adoption of The World Calendar. This meeting was an unqualified success, both in terms of its attendance and the subsequent attention which it received in the press.

Chile

Activities looking to the formal adoption of The World Calendar have been vigorously undertaken in Chile, through the cooperation of an important organization, "Comite Interamericano Mutualista," founded on 21 April, 1946, in Valparaiso, with headquarters in Santiago.

This organization held a special meeting on the subject of calendar reform in the southern city of Chillan. The meeting was organized under the general direction of Sr. Manuel Marchant Herrera, prominent Chilean journalist, a member of the Chilean Committee for The World Calendar.

The meeting formally adopted a resolution which read in part, "The mutual societies of the provinces of Nuble, Linares, Tolca, and Churico, having met in a regional congress in Chile on 15 April, agreed to the adoption of the new World Calendar. It is hereby recommended to the Confederación Mutualista de Chile to adopt a similar resolution supporting this effort before other societies among the American nations."

This and other activities on behalf of The World Calendar received wide press attention throughout Chile.

Peru

In Peru, activities in behalf of The World Calendar were highlighted by the attention and interest evidenced in the subject by leading Government officials. These educational activities were carried out under the vigorous leadership of Don Luis Montero y Tirado, Chairman of the Peruvian World Calendar Affiliate.

Dr. Victor Casagrandi, Director General of the Labor Department of the Peruvian Government, took an active interest in the subject, studying it from the viewpoint of the value of much needed calendar change in the interest of labor. Also in the field of government, Sr. Santiago Salinas, head of Social Studies of the Ministry of Justice, undertook a special study of the subject and after preliminary inquiries publicly announced that in his opinion The World Calendar would greatly benefit both capital and labor.

Argentina

The cause of The World Calendar was successfully advanced along numerous fronts in Argentina. These included government, education and religion.

The Sub-Director of the Social Economic Department of the Foreign Ministry has been engaged for some time in a formal study of the problem of calendar reform.

Public forums for full discussion of the subject of calendar reform were held both in Buenos Aires and in the provinces. The Reverend Father Juan V. Monticelli, of Buenos Aires, head of Colegio Pio IX, who has been actively engaged in educational work of the campaign, has organized a number of study groups on the subject of The World Calendar. These groups through their activities have created much interest, particularly in the historic aspects of calendar change and how it can be accomplished with a minimum of dislocation in both secular and non-secular fields.

The Argentine World Calendar Affiliate, currently being reorganized, is at present concentrating the major part of its efforts toward organization of the fullest possible support for The World Calendar when it is formally presented as a subject for international discussion at the Fall meeting of the General Assembly of the United Nations.

Brazil

Activities on behalf of calendar reform in Brazil have recently been mainly reflected in general education work. The Brazilian Public Administration and a special Inter-Ministerial Commission, on which the clergy is fully represented, continues its study of the subject. As a result of these activities, backed up by an intensive publicity and public relations program, Brazil is expected to be found an active advocate of The World Calendar when the subject comes up for discussion at the September session of the General Assembly of the United Nations.

Other South American Countries

In other South American countries, specifically Venezuela, Ecuador, Bolivia, Uruguay and Paraguay, efforts for calendar reform and specifically the adoption of The World Calendar were carried on along lines similar to those of other countries among the American republics. Uruguay is taking an active lead in the solution of the problem through diplomatic channels, and under the able leadership of Professor Alberto Reyes Thevenet. The Uruguayan program has been especially effective as the result of an extremely strong press support. In Bolivia, through reorganization of the Bolivian World Calendar Committee under the chairmanship of Sr. Alberto Salinas Lopez, calendar reform has achieved a new and revitalized interest. Public educational forums and discussion groups have been the main activity of this group.

From all the activity and enthusiastic interest evidenced throughout the countries of Latin America, it becomes more evident daily that these countries realize they are in a position to prove to the entire world that the countries of this Hemisphere can unite as one when faced with important problems affecting the universe. They have rallied around the cause of calendar reform and will leave no stone unturned until The World Calendar is universally adopted, as advocated by their sister nation, Panama, before the September General Assembly of the United Nations.

THANKS TO MR. FLYNN

Mr. Edward F. Flynn, Past Director of Rotary International and former Director of Public Relations for the Great Northern Railway, is one of the outstanding speakers of our present times. He has made over four thousand addresses throughout America, and a large portion of them has been devoted to The World Calendar. The Association extends its deepest appreciation to Mr. Flynn for his unstinting efforts and the generous gift of his time.

If your club or organization would like to hear this enviable speaker when he is next in your area, he can be addressed at 1799 Summit Avenue, St. Paul 5, Minnesota.

THE EDUCATIONAL FIELD WOULD RECEIVE UNTOLD BENEFITS FROM THE WORLD CALENDAR

By Joseph F. Wright

Mr. Wright has been Director of Public Information of the University of Illinois for thirty years. He describes how the adoption of a perpetual calendar would save taxpayers' money and staff time in all educational institutions. What he specifically applies to the University of Illinois holds true for most other educational institutions throughout the world.

EDUCATION is today a big business, and in the case of State supported colleges involves millions of dollars of the taxpayers' money. Large universities engaged in education, research, and other services must schedule many things besides the hours at which classes are to meet. The clock by which class bells ring is no more important than the calendar by which semester schedules, special conferences, meetings, athletic events, and a host of items must be planned, often far in advance. Confusion can cost money; simplification can save money.

The University of Illinois, with an enrollment of 28,929 students, four campuses, widespread activities, and a biennial appropriation of $74,440,972, is typical of institutions where a simplified calendar would be reflected in saving of staff time and taxpayers' money, and an extension of service opportunities.

The University, now 82 years old, has 17 colleges and schools. The main campus is at Urbana-Champaign, the health sciences campus is in Chicago, the Chicago Undergraduate Division on Navy Pier in that city, and another Undergraduate Division in Galesburg. It has extension courses and experimental farms and fields in many parts of the State, and research and service projects reaching into almost every field of human interest and activity.

The scope of the University can be seen from the names of its units. Colleges and Schools are in the fields of Agriculture, Commerce, and Business Administrations, Dentistry, Education, Engineering, Fine and Applied Arts, Graduate Study, Journalism, Law, Liberal Arts and Sciences, Library, Medicine, Music, Nursing, Pharmacy, Physical Education, and Veterinary Medicine. Other teaching units are in the fields of Aviation, Communications Research, Government and Public Affairs, Labor and Industrial Relations, Military Science and Tactics, Naval Science, Social Welfare Administration, and Bands. Research and service units also work in the fields of Agriculture, Home Economics, Business Management, Community Planning, Economic

and Business Research, Educational Research and Service, Engineering, Surgery for Children, Small Homes, and other fields.

Since 1868, when it opened, the University has served 200,000 students. From original enrollment of 50 it has grown to the present figure—just short of 29,000—and this growth promises to continue as more trained persons are needed and more young people take advantage of the great opportunity offered by this State-supported institution.



Preparing new class schedules each academic year for thousands of students is one of a university's biggest problems. This problem would be eliminated with adoption of a fixed calendar. Pictured students on way to classes at the University of Illinois.

To make schedules for all its activities and arrange classes for the thousands of students calls for most careful planning far ahead. Just to arrange the semester class schedules, with the many courses and class meetings, is a tremendous job, for each semester must provide comparable educational opportunity despite the shifting of holidays and other dates on the calendar.

As a result, registration dates have varied from 13 September in 1940 to 5 October in 1944, 19 September in 1921 to 6 October in 1945—the last to fit civilian with concurrent wartime army and navy training on the campus The varying dates affect not only the University, but the families of every staff member and student.

Holidays have been just as erratic. Sometimes there have been five days at Thanksgiving, in other years one, as from 1942 to 1945. Christmas holidays have varied from 20 days to 12; this past year the students had 16½ days for this vacation.

Some years the weeks of instruction have totaled 27 plus a day or two. The highest was 30, but differences year by year can be traced in large part not only to the fact that the annual weeks of instruction must be kept at a total that will avoid overcrowding of instruction hours,

but also to the need for keeping a constant eye on holidays, long or short weekends, and special days which may pop up from time to time.

Easter vacations have been as short as three days and as extended as five. During a five-year period, no Easter vacations were granted—at times because they did not "fit in" and at others because of the need for a maximum of instruction hours or weeks—as during the accelerated training of war years.

Days and dates of outside activities of students must also be taken into account, such as the "rush weeks" during which campus sororities and fraternities look over and pledge new members. They must be set to avoid the varying days of registration, and established at least a year in advance. In 1945, "rush week" started 1 October; in 1946, 14 September; in 1947, 29 September; and last year, 1 September.

The opening dates of the University also affect others. Dormitory directors, rooming and boarding house operators, restaurants, all must plan in advance. Supplies, local services, the gasman and plumber, city inspector, merchant, and distributor, all have an important part in the important—and varying on the calendar—days of preparation.

This goes far beyond the border of the campus. Book sellers must be ready, rail lines must plan ahead, and even the telephone and telegraph services, newspapers and radio broadcasting stations, doctors and nurses, plan ahead with the University's dates in mind.

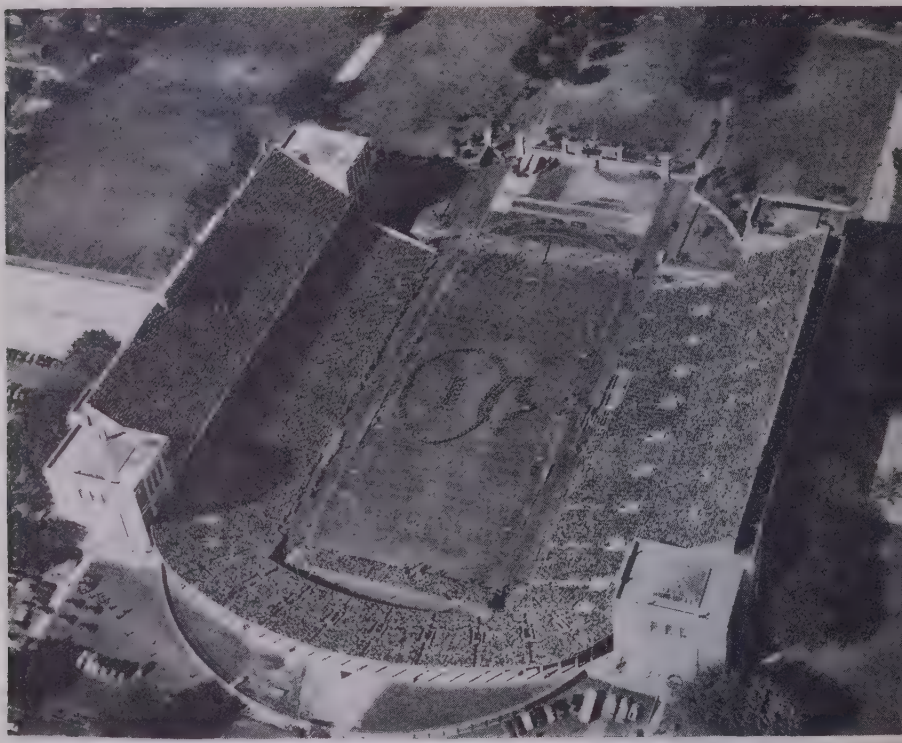
In addition to this thought for students and classes, many other things must be planned; seeding in the agricultural experiment farms, projects in engineering, smaller meetings which must not interfere with other work, larger meetings which can be held only while students are away on holidays short or long. In all these, planners must look semesters and even years into the future.

Dan Ferris, veteran executive secretary of the Amateur Athletic Union of the United States, one of the organizations much affected by the varying and uncertain dates, has pointed out that what we need in our scholastic system as much as in business, science, economy, and worldwide collaboration, is a time plan that could be depended upon to be perennially the same.

Speaking to Chip Royal, sports feature editor of the Associated Press, he said, when the steadying influence of The World Calendar Association plan was brought to his attention by AAU director Gustavus T. Kirby, that "the new calendar would benefit all sports. There wouldn't be any of the irregular scheduling we have now. Every year would be the same. The 1st of January would always be Sunday. Sports dates, Saturday games, would not vary.

"It is easy to see," Ferris is quoted as saying, "how such an arrangement would facilitate the scheduling of all events, travel plans, expense accounts, and preclude thousands of letters between this office and schools and colleges all over the world. Under the new plan, sports dates and all college and school events, sporting and otherwise, when once set up would become perennial."

What one calendar, such as The World Calendar and its assurance of continued regularity, would do for the AAU would



ILLINOIS MEMORIAL STADIUM

Football is a Saturday event in a limited season in North American colleges. Preparing schedules for such games is a difficult feat under the present shifting calendar. Under The World Calendar such an event as pictured at the University of Illinois, attended by 71,000 spectators, would be fixed on the same calendar date year to year.

be a small measure of what it could accomplish for universities such as Illinois. Its stabilizing influence, its pre-scheduling of events, whether scholastic, athletic, financial, or other, would exert a beneficial effect on everyone in and many far beyond the bounds of the institution.

Educational institutions work together in many ways besides sports. In work with grade and secondary schools, and with other institutions of higher education, there must be correlation. The ideal situation would be for all schools in th nation, and even in the world, to be o a time plan which would be an almos unchanging photostat of dates, always th same. This would be a dependable char that would be a world-wide blueprint o all educational and scholastic activities

In contemplation of The World Caler dar, too many times the practical finan cial advantages may be overstressed, an too many lost sight of are other advar tages, not only as short-cuts, but as mean

whereby accomplishments would come easier, errors be less likely, double treading and back-tracking become unnecessary, or at least avoidable. If these could be established in actual dollars and cents, they would far exceed the savings, vast as they are, that could accrue through the ledger side of this operation, and every dollar saved in economy of operation would provide greater good to those a university strives to serve.

That educators have not passed The World Calendar plan by with an idle nod is shown by those leaders and organizations which have seen the need for orderliness and after studies have given their endorsement to this logical and practical plan. Professors to whom an idle weekend is a rarity, department heads, deans, and others who must plan ahead, know of this need.

State legislators to whom their State University is very dear and who more fully appreciate its objectives, its accomplishments, and its services to the taxpayers of Illinois and to the progress of the world, know the handicaps of present irregularities. The man-hours which could be saved are beyond calculation. How much regularity would add to efficiency and to making every dollar do more cannot be contradicted.

Activities of the University are for the benefit of all citizens of the State. Any improvement will help give more for their money to the taxpayers. The benefit of the citizens, through teaching, research, and service, is the end to which every member of the University staff strives.

Sports events, with special trains bringing in thousands to Memorial Stadium, or with Huff Gymnasium packed for a basketball game, or high school athletes from all over Illinois gathered for the contests to determine State champions, are spectacular and receive much public attention. But there also are thousands of farmers, housewives, and Four-H boys and girls who come to the campus for the annual Farm and Home Week and other rural-interest activities, school teachers for meetings in their field, engineers and scientists, sociologists, persons interested in the annual "Contemporary Arts Festival," and people from all walks and with all interests who gather at the campus.

Planning for them, whether for the largest or the smallest group, and scheduling the many meetings demand the most meticulous care and study. Any day or date cannot be arbitrarily selected; too many factors are involved. Many things must be taken into consideration. Last year's plans or schedules cannot be followed because no week, month, or year is the same under the disconcerting time plan we now use.

The selection of an ill-timed date might mean the difference between a successful meeting, profitable to many, and one poorly attended. The wrong date may mean the difference between a cooperative and helpful gathering and one teeming with impatience, lacking in attention, and ending in failure. Dates do make a difference.

The University is the thought center of the State—not a place where ideas or ideals are manufactured and predigested for the consumption of Illinois citizens, but a place where all may gather to seek information, to assay the findings of the various colleges, the laboratory experi-

menters, the research men. It is a library of facts and theory open to all.

Here the citizens can pick what they find interesting, reject what they find or believe impractical, or hold in abeyance those things believed to be yet in the developing state. This is the right of everyone in the State, and outside too, if theirs is not a selfish motive.

But too many times these facilities, these findings, and these services are not taken advantage of by thousands who want and need this help, largely because a time convenient to all is not easy or even practical to establish.

This cannot help but breed disinterest of those who have no way of knowing what is possible for them, of the bits of knowledge and even courses available, both on the campus and through extension, largely because they cannot fit their time into the school calendar.

The impossibility of participating dul their interest; while if they could pa ticipate, that interest would continue grow. Once the casual visitor has four facts concerned with his own objectiv and interests, he will become an interest group member. But too often irritati and conflicting dates work to keep hi disinterested.

Educators are in a position to indica the need for calendar regularity, and point out to others the economic, soc ological, and cultural advantages of change from the present system. Th subject transcends not only the bounda of nations, but the boundary of prejudic tradition, apathy, and ignorance. Wi the first-hand knowledge of the cost, th universities, colleges, and high schools the world might well be a means of hel ing bring about a change.

WHEN IS THE HOLIDAY?

(Or—World Calendar, please . . .)

(Reprinted from the *Times-Herald*, Washington, D. C., 25 May 1949)

When is Memorial day? Go up to the first man you see in the street and ask him that question fast, and see how long it takes him to figure it out. Hmmm, he will say, it's Sunday, isn't it? No, it's Monday . . . No, it's the last Thursday in the month—no, that's Thanksgiving, it must be the 30th, yes, that's it, the 30th . . . so that makes Memorial day Sunday, I mean Monday.

Of course, if he is a government worker he may have the date at his finger tips because he has a week-end holiday arranged, and thus be able to answer your question in a hurry. If he does, then ask him when is Labor day and watch him flounder.

What a mess our calendar is!

Every month is different from every other month. Every year is different from the one before and the one after. And as if that weren't enough, every four years we throw in an extra day just to hash things up worse.

Every year the holidays fall on different days of the week—the immovable ones, that is, the movable ones fall on different days of the month. Holidays, like Easter, are so hard to determine in advance that it takes the a of astronomers.

What a slapdash, haphazard, rickety mes

* * *

When are we going to throw out the makeshift calendar that has plagued us sin 1582? When are we going to adopt a wo calendar? A calendar such as here pictur [Illustration of The World Calendar], wh gives us all years alike, all quarters equal, holidays unvarying?

Look at this picture, please, and see if y can find any fault with the system of counti our days thus set forth. If you can find su a fault you will be alone in your glory, cause no one, no businessman, scientist, pri or housewife has ever yet objected to t new calendar.

The only objections ever raised have b the usual barriers that oppose new ideas matter how sound and necessary—ignora and laziness.

There is no reason, no reason at all, for t

(Continued on p. 1

TIME OUT

SOMETHING ABOUT CALENDAR REFORM

By Dr. John Benjamin Nichols

SOME chronological device for measuring time and dating events is essential for the conduct of our daily affairs, and consequently all peoples in all places and all times, from savagery to civilization, have had to adopt some sort of calendar to meet their needs in this respect. The calendar now in use by us had its origins in the early civilizations, and in the course of its development came to us through the Roman regime, which largely shaped its present form, as shown by the names and arrangement of the months. The passage of long periods of time disclosed the existence of faults which required correction. Consequently, from time to time, at long intervals (centuries and millennia) drastic changes have been made in the calendar, notably in the years 45 B.C. and A.D. 1582 and 1752, which have brought it to its present form. But although we have been tinkering with the calendar for forty centuries, serious defects in it still exist and a completely satisfactory system has not yet been attained. Further reform and rectification of the calendar is an important item in the agenda for civilized progress that has earnest advocates.

Calendar reform has a past as well as a future. One problem of fundamental importance has in the course of a couple of thousand years been solved with satisfactory finality, the establishment of a permanent correspondence and synchronism between our conventional civil year and the cyclical astronomical events of the natural solar year, which constitutes the basis for our calendar, so that the celestial landmarks afforded by the equinoctial and solstitial days, together with the associated beginnings and course of the various seasons, shall always fall on the same approximate dates of the civil year and calendar. What makes us conscious of the solar year is the annual cyclical variation in the relative lengths of the daytime and nighttime in each twenty-four hours, and even more strikingly the annual succession of the four great seasons, spring, summer, autumn, winter. These events and changes, which are due to the inclination of the earth's ecliptic and axis of 23° and 27′ to the plane of its orbit around the sun,

Dr. Nichols, prominent physician of Washington, D. C., has been, among other things, Medical Director of the Acacia Mutual Life Insurance Company and President of the Medical Society of the District of Columbia, having received from the latter in 1943 a citation for meritorious service. He is the author of many books and articles on medical subjects and was presented with the Fiske Fund award for his essay, "*Diet in Typhoid Fever.*"

In submitting his article for publication, Dr. Nichols wrote: "Being a genealogical addict I have had occasion to familiarize myself with ancient methods of dating, and I have thus acquired some interest in the calendar in general. In spare moments I amused myself by compiling the enclosed article, 'Time Out: Something About Calendar Reform.'"

map out for us the course and duration of the solar year; and to these factors the civil calendar had to be adjusted. There are four days which we can fix as definite key points or celestial landmarks in the earth's annual revolution, namely, the two equinoxes, vernal and autumnal, and the two solstices, summer and winter. At the equinoxes, occurring on or near 21 March and 23 September, the day and night are exactly equal in length. At the summer solstice, about 21 June, the north pole is most tilted toward the sun and (in the northern hemisphere) the daytime is longest and the night shortest. At the winter solstice, about 21 December, the daytime in the north is at its shortest and the south pole is most inclined to the sun. These four points are conventionally taken as the approximate or nominal beginnings of the several seasons.

There are two astronomical movements which afford indispensable chronometric units on the basis of which calendars are elaborated: the annual revolution of the earth around the sun, and the diurnal rotation of the earth about its axis—the (solar) year and day. The rotations of the earth about its axis which make up the days do not come out even with the revolution of the earth around the sun which constitutes the solar year; and the adjustment of the discrepancy between these two periods complicated the setup of our civil year and calendar, but has been successfully surmounted. In terms of the artificial divisions of the civil year which have been adopted, the length of the solar year (the passage of the earth from one equinoctial point around to the same point, although during that period the equinoxes recede or "precess" 20 minutes and 23 seconds) is exactly 31,556,926 seconds, or 365 days, 5 hours, 48 minutes, and 46 seconds. That is a difference of nearly, but not quite, one-fourth of a day. Consequently, if this difference were disregarded civil years uniformly 365 days long would vary from the solar year nearly one day in every four years. In ancient Roman times there had thus accumulated a backward shifting or recession of the seasons of two or three months so that the winter weather came in the autumnal months, the autumn season in the summer months, and so on. To correct this divergence, Julius Caesar reformed the calendar, beginning on the first day of January in the year later numbered 45 B.C., by reestablishing the ordinary seasonal relations in the civil year and inserting an additional day every fourth or leap year to prevent recurrence of the discrepancy. This arrangement was called the Julian or Old Style (O.S.) calendar.

That adjustment of one-fourth of a day, however, was not exact, but left a small difference of 11 minutes and 14 seconds. Although this difference was slight, amounting to only about one day in 128 years, in the course of centuries it increased to a substantial degree and became noticeable in a gradual but continuous backward movement of the dates of the equinoxes and the seasons in the civil calendar. It also produced ecclesiastical complications, since it disturbed the dating of the fluctuating and movable festival of Easter and its associated holy days, as had been established by the great ecclesiastical Council of Nice held in the year A.D. 325. For these reasons Pope Gregory XIII in the year 1582 ordained for the Roman Catholic world a revision

of the calendar and established the present "Gregorian" or New Style (N.S.) system. At that time the date of the vernal equinox, marking the beginning of spring, had reverted to 11 March, instead of 21 March where it had stood at the time of the Council of Nice. The Pope took the year 325 as the standard basis or frame of reference for his rectified calendar; and in order to restore the ancient seasonal synchronism he ordained that the next day after 4 October in the year 1582 should be reckoned as 15 October, dropping the accumulated difference of ten days. In order to keep the seasonal dates constant for the future, the Gregorian calendar provided for the elimination of three of the leap-year days in every four centuries; that is, only the centennial years exactly divisible by 400 (e.g. 1600) should be treated as leap years. With this correction, the seasonal and equinoctial chronology will remain constant for 33 centuries before any further difference will amount to a single day; and we can leave to our successors in the year 5000 or 10000 the task of making any corrections then needed.

In the British dominions the reckoning (or "supputation" as it was then termed) of the calendar was legally changed to the New (or Gregorian) Style by an Act of Parliament passed in the year 1751 and put into effect in 1752. In the latter year the next day after 2 September was reckoned as 14 September, taking time out of the difference of eleven days then existing.

The adoption of the New Style calendar established with satisfactory finality the permanent adjustment or synchronization of the civil year with the course and length of the solar year. Other elements in our calendar are more problematic and questionable.

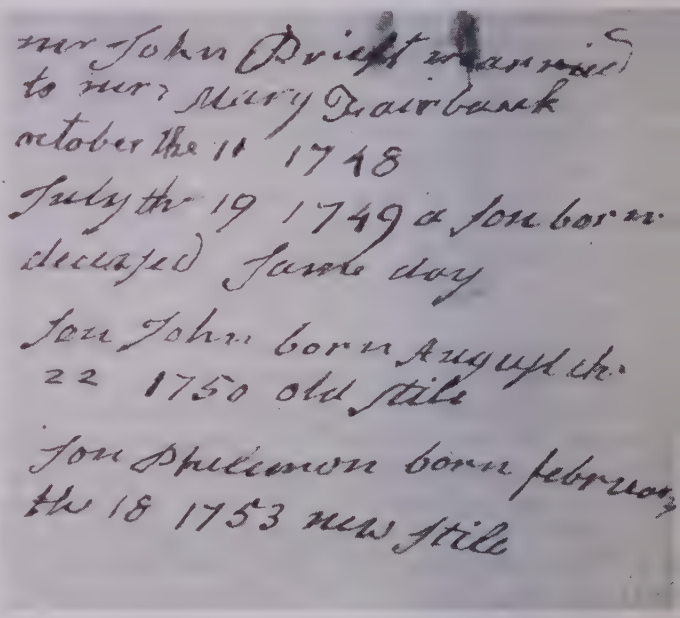
In the interminable succession of the years, some overall chronological system is necessary for fixing and specifying the dates of events, etc., by adopting a serial numeration of the years. This is accomplished by the arbitrary selection of some historical event as a starting point for counting the years forward and backward. Many different systems or "eras" have been used for this purpose by various religious organizations, national and racial groups, and dynastic regimes. In the old Roman calendar the years were numbered from the date of the founding of the city of Rome *(anno urbis conditae,* A.U.C.), corresponding to our year 753 B.C. The Jewish religious calendar numbers its years from the supposed date of the Creation *(anno mundi)* 3761 B.C.; the Moslem era is dated from the Hejira of Mohammed, A.D. 622. The "Christian era" in use by us numbers its years (A.D. and B.C.) from the putative birth of Christ, although that birth occurred at least four years prior to the first year of the accepted era. However, the key point selected as the starting point of any chronologic era must necessarily be an arbitrary choice, the only imperative condition being general agreement and usage.

One open question in the evolution of the calendar related to the day in the annual revolution of the earth to be selected as the first or beginning day of the civil year. At different times and under various circumstances, many different days have been adopted for the beginning of the year; but down to a couple of centuries ago two different days had come into most extensive use in dif-

ferent countries as the starting point for the civil year: the first day of January and the twenty-fifth day of March. The old Roman year as arranged by Julius Caesar began on 1 January. That date was also adopted for Catholic countries in the revision of the calendar ordained by Pope Gregory in 1582; and was legally established by other countries, such as Scotland in 1600, and by Germany, Denmark, and Sweden in 1700.

In England, however, under the Old Style calendar the official start of the civil year became fixed at the 25th day of March. Thus, Governor Bradford in his history "Of Plimouth Plantation" recorded "And being now come to y^e^ 25. of March I shall begine y^e^ year 1621." March was accounted the first month of the year, April the second month, May the third, and so on. That made September, October, November and December the seventh to the tenth months of the year, corresponding to the Latin numerals incorported in their names; whereas under our present calendar they are the ninth to the twelfth months, and thus misnumbered. However, in spite of a different date being used as the official start of the year, the first day of January was immemorially celebrated in England as a special day for joyous merrymaking, and called "New Year's Day."

Although the New Style was not formally adopted by England until 170 years after its introduction by the Pope, both the old and the new systems of expressing dates were familiar to the British world; and the concurrent knowledge and use of both Styles caused some confusion in the expression and interpretation of dates. The dates from 1 January to 24 March overlapped in the two Styles, occurring in one year in the Old Style, but in the year next numerically following accord


mr John Priest married
to mrs Mary Fairbank
october the 11 1748
July the 19 1749 a son born
deceased same day
Son John born August th.
22 1750 old stile
Son Philemon born febrwary
the 18 1753 new stile

Contemporary old family record (Priest) straddling the change in 1752 from the Old Style to the New Style.

ing to the New Style. In consequence, unless the Style which was meant was specified, or could be determined from the context or the attendant circumstances, it would not be clear which date was represented, the Old Style or the New Style.

In order to obviate this uncertainty in the duplicated date zone from 1 January to 24 March, a convenient and definitive device of "double-dating" was much used in the English possessions during the period of transition from the Old to the New Style. This consisted of including both of the years in the statement of the date, the first being O. S. and the second N. S. A typical example of this is afforded by the record in the family Bible of the birth of George Washington, which was stated as occurring on "ye 11th Day of February 1731/32." This expression meant that he was born February the 11th, 1731 Old Style, but 1732 New Style.

The present use of the first day of January as the starting point of the year is practically fortuitous and arbitrary, and not based on scientific or astronomical grounds. There is nothing distinctive about that date to have warranted its special adoption as the beginning of the year. January the first is just another day, possessing no significance different from that of 360 other days. There are just four distinctive dates which tie the civil year in with the solar year, those on which the equinoxes and solstices occur. The 25th of March was really a more logical and appropriate date for starting the year, as it nearly coincided with the vernal equinox, the opening up of a new annual seasonal cycle.

If our entire civil year could be moved backward eleven days so as to make its beginning (still to be reckoned as 1 January) fall on the day of the winter solstice, now 21 December, the civil year would start on a natural astronomical landmark, and would correspond more closely and scientifically with the course of the solar year and the beginnings of the various seasons.* This would have the desirable (though perhaps academic and sentimental) effect of establishing the calendar on an absolute and timeless astronomical basis, eliminating all relation to, connection with, or dependence on any ecclesiastical or other historical event or arbitrary choice.

As a matter of fact, in the various discussions and agitations for calendar reform that have taken place in the past, the matter of shifting the beginning of the year back to the winter solstice has not been unnoticed; and the commotion that might attend any future reformation of the calendar might be taken advantage of to introduce this change.** In the active discussions of calendar reform that took place a couple of decades ago this matter was on the agenda, but was dismissed from consideration. It also appeared in the spirited discussions which were presented in the London magazines

*EDITOR'S NOTE: The World Calendar Association does not advocate changing the beginning of the year from 1 January to the winter solstice as it feels that such a change would not warrant the confusion entailed.

**EDITOR'S NOTE: The date selected for the transition from the present to the new calendar is when both calendars agree, so that there would be no confusion whatsoever in making the change.

at the time of the British adoption of the New Style in 1752. At the time of his revision of the calendar in 45 B. C., Julius Caesar desired to start the year at the winter solstice; but on account of popular opposition as a compromise the first day of January was selected as being the date of a new moon and of the consuls taking public office in that year.* On such flimsy fortuity rests this key point in our calendar.

It is the internal arrangement and construction of the civil year, and its subdivision into smaller chronometric units, that constitutes the present problem of the calendar reformers. There are irrational, inconvenient, and unsatisfactory features in the present setup of the fractions of the year. It is pointed out that in length and arrangement the months are arbitrary, unsystematic, and unequal; that the year is not divisible into even halves and quarters; that the days of the week do not recurrently coincide with the dates of the months except in cycles of 28 years (4, for leap years, multiplied by 7, for the days of the week); that the holidays recur at inconveniently varying weekdays.

In the evolution of the internal structure of the civil year of our present calendar, a third astronomical movement has been greatly influential, the revolution of the moon around the earth, the month or lunation. This is a conspicuous measure of time which would naturally attract the attention and usage of primitive peoples. The length of a lunation is about 29½ days; 12 lunations equal 35 days, lacking about 11¼ days from solar year; 235 lunations come out abou even with 19 solar years. This differenc is so great and incommensurate that has been found impossible to reconci the lunar periods exactly with, or t bring them within the framework o the civil year. The monthly periods hav however, become so deeply ingrained i human traditions, or they are of suc convenient length for measuring huma activities, that the approximate divisio of the year into twelve periods calle months has become an established el ment in our calendar. Owing to the grea and unreconcilable divergence betwee the lunar and the solar movements, how ever, these so-called (calendar) month are practically arbitrary and artificia creations, having no correspondence wit the actual lunar movements. In curren practice it is only for ecclesiastical pur poses that any semblance or attempt i made to follow the astronomical luna cycles, as in the determination of th movable festival of Easter, and in th Jewish calendar.

Aside from the months, the smalle chronometric subdivisions of the year weeks, hours, minutes, seconds, are arti ficial and arbitrary. The twelve monthl periods in the year seem to have intro duced a marked duodecimal element i our chronology. Thus, the day is di vided into two 12-hour periods; the hou into five times 12 minutes and seconds the circle into 360°, an easy multipl of 12. The seven days of the week a ford a septenary numeration. The num ber of days in the year, 365, is an awk ward and incommensurate one to divid

*EDITOR'S NOTE: It is generally stated by historians that the beginning of the year was changed to 1 January in 153 B.C.

5 being the only prime number by which it is divisible; binary, ternary, decimal, and duodecimal division not coming out even.

There are some minor features in our chronological system and practice that are susceptible of change and improvement without much public disturbance. One of these consists in the continuous numeration of the hours and minutes of the day from 0001 to 2400, instead of in two sections of twelve hours each, A. M. and P. M. The afternoon hours and minutes are numbered consecutively from 1200 to 2400; thus, 1530 would correspond to 3:30 P. M. This plan eliminates the artificial halving of the day and the trouble of designating the time as A. M. or P. M. The method has come into common use in some important quarters, as in the military services.

There is another source of error and confusion, which may have troublesome results, involved in current methods of the order in which the day, month, and year are arranged in expressing dates. The usual order in which they are arranged in the United States is month, day, year; in Europe and in some quarters (military and other) in this country they are arranged in the more regular and consistent order of day, month, year, the time units following the order of their lengths, shortest, medium, longest. It has become common custom, and indeed with much convenience, to shorten the expression for the date by using Arabic numerals for the three items in it. If one of the numbers is greater than 12, that number obviously is the day of the month; but if not, then it is uncertain which number represents the day and which the month. Thus, the expression 6/10/49 might mean either 10 June or 6 October; the former in the American usage, the latter in the European. Unless the month is clearly indicated or understood uncertainty can arise; international complications and misunderstandings have actually occurred from this cause. In order to obviate uncertainty the plan might be adopted, with but slight loss of convenience, of expressing the month by Roman numerals, thus 6/X/49, or X/6/49, the month being October.

Reform and improvement of the calendar has been given consideration numbers of times in the past, and various plans have been presented and advocated for effecting the change. A couple of decades ago especially, the matter was under active and intensive discussion, under the auspices of the League of Nations, Congressional committees, and organizations and committees privately formed.

At first, attention was given to the adoption of a thirteen-month calendar, that is, 13 months of 28 days each; this would aggregate 364 days, leaving one day (two in leap years) for intercalary insertion. This proposition was abandoned, however, and superseded by the plan known as "The World Calendar," which has since been energetically advocated by The World Calendar Association, organized in 1930.

According to "The World Calendar plan," the year would be divided into 52 weeks, which would amount to 364 days, leaving one supernumerary or "extranumerary" day in common years, two in leap years. The 52 weeks are evenly divisible into equal quarters, each divided into

three months. The first month in each quarter, January, April, July, October, would have 31 days each, the other months 30 days. In this way the days of the week would fall on the same dates of the months in every successive year; and the holidays would always come on the same weekday. The extra day in the common years would be inserted as an "end-year" holiday, Worldsday, following 30 December, and it could also be called W or 31 December; it would not be reckoned as a weekday, but would be "extranumerary" and "non-numerary" outside the basic year. Similarly the extra leap-year day would be inserted as a "leap-year" holiday after 30 June, called Leapyear Day, W or 31 June, extraneous to the basic year.

The advantages and conveniences of this proposed alteration of the calendar are obvious. The urge for the change is primarily utilitarian, aiming at greater convenience and system in business and daily affairs; but it is perhaps also motivated by the sense of taste for order and rationality that appeals to many intelligent people.

The World Calendar has been endorsed by a large number of important national and international organizations and governments. Being necessarily of international application, it should naturally come under the purview of the United Nations. Bills have been introduced in Congress looking toward its adoption by the United States. If and when adopted, it would require some definitive designation to specify it, corresponding to the former O. S. and N. S.; for example, W. S., World Style, or W. C., World Calendar. Sunday, 1 January 1950, has been hopefully fixed as a propitious date for the inauguration of the reformed calendar. That would be an ideally appropriate date for its "initium," since that would be at the exact mid-century point; but time is running out.*

A crucial factor in effecting the reform will be the reaction and attitude of the public toward its adoption.

Judging from the clamor that arises annually against the introduction of so mild a change as daylight saving, it seems hardly possible that the proposal of a much more radical calendar reform could at the present time escape violent opposition. The daylight scheme has been repeatedly denounced in harsh terms; even on the floor of the United States Senate (6 April, 1948) in such actual terms as "fantastic, ridiculous, absurd, haphazard, confusing, radical, irreligious, iconoclastic, infidelic, agnostic, infamous, damnable." One would think from the fears and objections expressed by those whose minds are incapable of entertaining a little innovation that terrible results would ensue from it. The object of daylight saving is to gain some obvious convenience and utility, and does not involve any drastic alteration. It is but a temporary device, meaning merely the

*EDITOR'S NOTE: Since The World Calendar and the calendar now in use coincide as to weekday not only on 1 January, 1950 but also on 30 December of that year, the following day, the old 31 December, can be converted to the new Worldsday of The World Calendar. This is a most propitious time to inaugurate the change as the end of 1950 marks the end of the first half of the century and the second half-century will begin on Sunday, 1 January, 1951 with The World Calendar in operation. This added time gives another year for governments and all concerned to prepare for the change.

borrowing of an hour in the spring, and returning it in the autumn.

If such opposition is raised to so slight and almost imperceptible a change as this, it is certain that any more drastic revision of the calendar would in the present temper of the public encounter vociferous hostility.* The scheme would be viewed with alarm; the conservatives would be mind-bound against it; the purists would find it immoral and sacrilegious; the witless and hysterical would overwork their imaginations; the rabble-rousing demagogs would rant about the evils that would be inflicted on the helpless people.

Nevertheless, drastic alterations and improvements of the calendar have been successfully achieved at several times in the past—by Julius Caesar, by Pope Gregory in 1582, by the English in 1752, by the French revolutionists for a brief period, 1792 to 1805. It would be interesting and useful to know and consider the reaction and attitude of the people on these occasions. Some indication of the reception of the public to so abrupt a change as the bodily taking of eleven days' time out of the year, and their reaction to their New Look at the calendar, is afforded by the circumstances attending the English revision of 1752, as set forth in the contemporary newspapers and journals.

So far as can be judged from these, the people at the time took the reformation of the calendar placidly and unresistingly. This was not due to meekness or suppression of spirit, since a little later in the Revolutionary period these same people raised violent opposition to oppressive government measures. During a few years prior to the time in 1752 when the changes were made, scholarly dissertations appeared in the London periodicals discussing the errors in the calendar and the measures for their correction. In many of the newspapers there was little or no comment or mention of the subject; with so little said about it, one wonders how the people could have become informed on the matter so that they should have accepted the innovation so quietly and as a matter of course. They even took it humorously, as in this legend:

". . . Man's superior part
Uncheck'd may rise, and climb from Art to Art;
Trace Science then, with Modesty thy Guide;
Instruct the Planets in what Course to run,
Correct old Time and regulate the Sun."

Most of the American colonial newspapers used the New Style dating in the first issue after the omitted interval of time, but without comment. The *Boston*

NEW-ENGLAND. Numb. 2619.

The BOSTON Weekly News-Letter.

THURSDAY, *September* 14. New Stile, (according to the late Act of Parliament) 1752.

*EDITOR'S NOTE: Revision of the calendar has been the subject of study and research by institutions, organizations and persons in all fields of activity, both nationally and internationally, and the general consensus is that a new time system is necessary, the 12-month equal-quarter plan being the preferred plan.

Weekly News Letter was one American newspaper that gave some attention to the matter. In its issue for 8 August, 1751, it gave a synopsis of the recent Act of Parliament for reformation of the calendar. Its next issue following that of Thursday, 27 August, 1752, was headed "Thursday, September 14. New Stile, (according to the late Act of Parliament) 1752." This number contained a notice by the publisher of a calendar for that year apologizing for its failure to follow the New Style of reckoning, on account of not having received definite information of the changes in time to include them in the publication.

The issue of the *London Daily Advertiser* next following that of Wednesday, 2 September, 1752, was dated "Thursday, September 14, 1752, N. S." It contained this facetious comment:

"What a whimsical Change will be wrought in our Isle,
By this odd-fangled Leap-Frog, of old and new Style;
TIME hastens his Pace, in his boundless Career,
To add to the Jokes of this marvellous year;
When from *Britons* eleven broad Days took their Flight;
And, waking, all swore they had slept but one Night."

Some countries did not adopt the Gregorian New Style calendar until recent years: Japan 1873, China 1912, the Soviet Union 1918, Turkey 1927. Any difficulties encountered then evidently were not insuperable.

In the censorious temper of the public at the present time the reform of the calendar may not be unopposed or easy. Natural conservatism will be an obstacle. However, the experience of 1752 shows that the public may after all, if convinced of the need, be willing to accept calendar change. Human affairs would in that event, as formerly, continue to move on smoothly without any terrible or catastrophic consequences.

(Continued from p. 178)

country not to adpot this calendar right now, and let the rest of the world tag along at its leisure—which would not be very prolonged, once it was demonstrated practically what a tremendous advantage the new system gave.

Notice how simply the new calendar handles the odds and ends of time which no calendar can ever get rid of, so long as the earth rotates around the sun once in 365.24219 days and not 365 days precisely. The World Calendar does it by merely slipping in, once every four years, between 30 June and 1 July, an extra day called W or 31 June, Leap Year day. Between 30 December and 1 January every year comes another extra day, W or 31 December, Worldsday.

Except for these two "bonus days," which harm no one and benefit everybody—everybody who likes a holiday, that is—the new calendar rocks along, year after year after year, with each quarter the same, each year the same. Each holiday falling on the same day of the same week of the same month.

Businessmen particularly favor the new calendar. It takes the buckles and kinks out of accounting and interest periods, it makes possible accurate calculation of work-time arrangements, it puts an end to approximations.

Insurance companies, banks, governments, all going concerns which employ any kind of accounting system, have been plugging for The World Calendar for years.

There is no real opposition.

Why don't we get it?

Only because of habit—laziness—a certain feeling that there is something sacred about our old Gregorian calendar.

But the time for the new time is coming. At present there is a bill in Congress which would authorize U. S. adoption of The World Calendar. Senator Estes Kefauver of Tennessee introduced it, "to alleviate the calendar chaos now existing throughout the world."

Chaos is right, Senator. Illogical, unwieldy expensive, useless chaos which has ruled our lives nearly 400 years. The old calendar must go, the new World Calendar must come. Why not now?

PRESIDENT'S LETTER TO CALENDAR COMMITTEES CONCERNING THE INTERNATIONAL LABOR ORGANIZATION

Geneva, Switzerland

This letter is to let you know that I arrived in Geneva, Sunday, 29 May, to attend the 32d Session of the International Labor Conference beginning 8 June, 1949. I am here in an unofficial capacity and to keep you fully apprised of what is happening.

The proposed resolution and request to place The World Calendar on the agenda of the International Labor Organization Conference arrived from Mexico on 1 June, thus complying with the requirement that all requests for action be submitted at least seven days prior to the opening of the Conference, 8 June, 1949.

The request was duly signed by the Assistant Secretary of Labor of Mexico, and submitted to the Director General of ILO. Unfortunately for us, this request for adoption of The World Calendar was not recognized as Conference business by the Governing Body. ILO Conference regulations require that all such requests be submitted by official Conference delegates.

Since no Mexican delegate had been selected prior to the seven-day time limit, it was not possible to meet the requirements and the resolution could not be placed on the agenda.

Even though The World Calendar is not on the agenda, ILO has given us full permission to have material on the subject distributed freely among the delegates for their information while these influential representatives of 59 nations are concentrated here in one group. This is now being done with the able assistance of Mr. Charles W. Alexander of Geneva, who has been engaged to assist us in representing The World Calendar here.

We earnestly hope this change of plan will not in any way lessen your activities and interest toward obtaining your government's support and approval of The World Calendar. In these days of international disagreements, economic uncertainties, confusion and disorder, there is an urgent and imperative need for the establishment of increased order, harmony and stability in our world. This need The World Calendar fulfills within the realm of time. And are we not all influenced by time?

Have we Calendar Committees, then, any justification to lag in our endeavors to see The World Calendar put into adoption? The time is ripe for urgent action to be taken.

Panama has proposed The World Calendar on the Provisional Agenda of the United Nations General Assembly, convening this September. Shall history record a delay by the U. N., or shall history finally acclaim a momentous accomplishment by the U. N.? We cannot, must not, fail civilization; nor can the United Nations afford to retard the adoption of The World Calendar.

Because of the changes in plans necessitated during recent developments, we are preparing a new concentrated program of immediate action to accomplish the world-wide adoption of The World Calendar by the United Nations for 1950. You will receive, very shortly, a description of the new activities and a number of suggestions for action. Your most energetic cooperation within the next few weeks will be essential to make the plan a success.

In united cooperation is strength. Let us all band together to win this victory for The World Calendar, that will bring greater benefits to the world and to mankind.

Sincerely yours,

(signed) *Elisabeth Achelis, President*
The World Calendar Association, Inc.

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YUGOSLAVIA: Yugoslavian Committee on Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. George Curcin).

HOW YOU CAN HELP

THE World Calendar Association is a non-profit organization existing solely on voluntary contributions from those interested in obtaining the adoption of a sensible and perpetual calendar by nations of the world on 31 December 1950. No charge is made for any material or service rendered by the Association—hence the generosity of its contributors is relied upon.

As you know (from reading the International Edition of the *Journal*), we have launched an intensive information campaign throughout the Western Hemisphere. This Second Quarter issue of the *Journal* presents some of the outstanding results obtained so far by this campaign. The Association feels that the same policy should be expanded into other foreign countries immediately if we are to accomplish our purpose by the adoption date. The Association is now without funds to carry on such a program and is therefore asking for additional contributions. (Deductible for Federal Income Tax)

You can mail your contribution, large or small, for this campaign on the blank provided below. Organize a World Calendar benefit in your city immediately and participate in this progressive movement. *Now is the time for action!*

(tear off here and mail with your donation)

Make check or money order payable to:

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SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
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Committee of Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
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LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agricultural History Society, Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

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American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Manufacturers' Assn. of Delaware County, Chester, Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.

MISCELLANEOUS

Amateur Athletic Union of the United States
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers


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1973

Journal of CALENDAR REFORM



THE PEOPLES

United Nations
• EDITION •

THIRD QUARTER
1949



United Nations General Assembly.
The decision of this august body determines the fate of The World Calendar.
(United Nations Photo.)

ONE WORLD CALENDAR FOR ONE WORLD

VOL. XIX THIRD QUARTER, 1949 No. 3

UNITED NATIONS' GOLDEN OPPORTUNITY

THE United Nations is a great and eminent organization, truly representative of friendly international cooperation among nations. It has many outstanding achievements to its credit—among which are the Israel-Arab mediation, the India-Pakistan agreement, Genocide and the Document of Human Rights. The United Nations holds aloft—for the entire world to see—the torch of international peace.

All these milestones are implanted in the sands of time.

And now, Time, itself, comes before this august body for rearrangement into a logical and perpetual system. By so doing, the United Nations will give to the shifting sands of time a permanent foundation, carving its record indelibly and historically for all future generations to read throughout perpetuity.

The present disordered calendar, endured for centuries, has such an irregular arrangement, with diverse changes every year, that it causes untold difficulties, inconveniences and confusion in our modern life. This instability is costly to government, business, economy, agriculture, transportation, society, education, and has been a non-sensical burden to every individual.

Thus, an equal-quarter, perpetual calendar, logical, ordered and stable, has been a crying need for hundreds of years; as a matter of fact, as necessary as were Standard Time Zones and the International Date Line. The World Calendar will complete the time-revision process and fully answer this need; even more so, as it offers "Worldsday," a holiday for all nations to devote to worship and international peace—a fundamental precept of the United Nations.

Yes, in September, the United Nations has a golden opportunity to correct existing "calendar-chaos" by adopting "The World Calendar." The issue, being non-political, non-sectarian and of paramount exigency, holding immense benefits for all

nations, races, creeds and peoples, offers an unexcelled possibility for unanimous approval by Member States.

A favorable decision would be a powerful demonstration of the United Nations' ability and concern to alleviate an international burden, afflicting every individual in the universe.



Every individual in the universe will be benefited by the United Nations adopting The World Calendar, a logical and perpetual time system, as badly needed today by nations of the world as were Standard Time Zones. (Photo-montage, courtesy of United Nations.)

Shall history record a lamentable delay, or shall history acclaim a momentous accomplishment by the United Nations that will resound throughout the world for the rest of time?

Every stratum of present-day society hopes that the Fourth Regular Session of the General Assembly will seize the challenge and bestow a beneficial time system upon all peoples of the earth—a blessing, without peer, in the annals of time.

In these critical days of global disagreement and differences, economic uncertainties and disorder, it should be possible—and it would be wonderful—for the United Nations to adopt one plan sure to promote, in one department of human existence, order, harmony, coordination and stability on earth. The World Calendar is something really useful that would contribute importantly to those noble ends.

Which brings us to the "dead-line." As we go to press, the results of an unofficial poll, taken by an interested delegation, of information direct from chancelleries and delegations reveals the following attitudes on The World Calendar resolution:

Favorable	*Without Instructions*	*Against*
Argentina	Afghanistan	None
Australia	Byelorussian Soviet Socialist Republic	0
Belgium	Burma	
Bolivia	China	
Brazil	Czechoslovakia	
Canada	Iceland	
Chile	India	
Colombia	Lebanon	
Costa Rica	Pakistan	
Cuba	Poland	
Denmark	Siam	
Dominican Republic	Syria	
Ecuador	Ukraine	
Egypt	Union of South Africa	
El Salvador	Union of Soviet Socialist Republics	
Ethiopia	Yemen	
France	16	
Greece		
Guatemala		
Haiti		
Honduras		
Iran		
Iraq		
Israel		
Liberia		
Luxembourg		
Mexico		
Netherlands		
New Zealand		
Nicaragua		
Norway		
Panama		
Paraguay		
Peru		
Philippines		
Saudi Arabia		
Sweden		
Turkey		
United Kingdom (*If there is a majority of opinion evidenced*)		
United States of America (*If there is a majority of opinion evidenced*)		
Uruguay		
Venezuela (*If there is a majority of opinion evidenced*)		
Yugoslavia		
43		

Since Afghanistan, China, Czechoslovakia and Syria (listed in the "without instructions" category) have previously approved and supported The World Calendar (see actual text under heading of respective countries), it is reasonable to assume that their opinions will remain unchanged in the matter. Therefore, these four countries at present "without instructions" will in all probability vote affirmatively. Hence the status of The World Calendar resolution shapes up at this time:

47 Favorable Nations

12 Without Instructions

With an indicated favorable vote of 47—more than two-thirds of the States Members of the United Nations, which majority is required to pass the desired resolution in the General Assembly—it would appear that chances are excellent for the world finally to have a perpetual time system as of the last day of 1950.

HERE'S TO SUCCESS!



INDIA AND PAKISTAN ACCEPT UNITED NATIONS CALL TO SEEK COMMON GROUND FOR AGREEMENT. India's representative N. Gopalaswami Ayyawgar, Minister without Portfolio, left, and Sir Mohammed Zafrullah Khan, Pakistan's Minister of Foreign Affairs, shake hands in the delegates lounge, as the United Nations Security Council continued consideration of the Kashmir Question. At the suggestion of the United Kingdom representative, both parties agreed to meet under the chairmanship and guidance of the Council President to attempt to find common ground for a settlement of the dispute. Lake Success, New York, 16 January, 1948. (United Nations Photo.)

Journal of

CALENDAR REFORM

JULY · AUGUST · SEPTEMBER

1949

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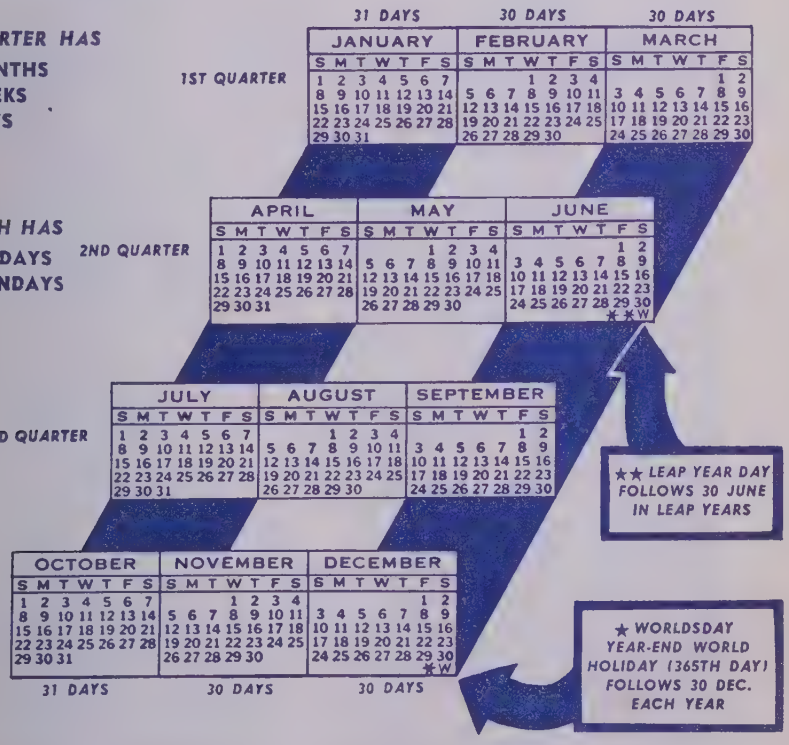
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THE WORLD CALENDAR

. . BALANCED—STABLE—ORDERLY

THE WORLD CALENDAR RETAINS THE PRESENT 12 MONTHS — AND THE FOUR QUARTERS ARE *EQUAL*

EACH QUARTER HAS
3 MONTHS
13 WEEKS
91 DAYS



EACH MONTH HAS
26 WEEKDAYS
PLUS SUNDAYS

EACH YEAR BEGINS
ON SUNDAY,
1 JANUARY

EACH WORKING YEAR
BEGINS ON MONDAY,
2 JANUARY

EACH QUARTER
BEGINS ON SUNDAY
ENDS ON SATURDAY

EVERY YEAR THE SAME



His Excellency Mario de Diego, the distinguished permanent delegate of Panama to the United Nations, whose country placed The World Calendar resolution before the Fourth Regular Session of the General Assembly.

United Nations

UNRESTRICTED
A/932
22 July 1949
ORIGINAL: ENGLISH

GENERAL ASSEMBLY

PROVISIONAL AGENDA OF THE FOURTH REGULAR SESSION OF THE GENERAL ASSEMBLY

To convene at the General Assembly Hall, Flushing Meadow, New York on Tuesday, 20 September 1949 at 11.00 a.m.

1. Opening of the session by the Chairman of the delegation of Australia.
2. Appointment of a Credentials Committee.
3. Election of the President.
4. Constitution of the Main Committees and election of officers.
5. Election of Vice-Presidents.
6. Notification by the Secretary-General under Article 12, paragraph 2, of the Charter.
7. Adoption of the agenda.
8. Opening of the general debate.
9. Report of the Secretary-General on the work of the Organization.
10. Report of the Security Council.
11. Report of the Economic and Social Council.
12. Report of the Trusteeship Council.
13. Election of three non-permanent members of the Security Council.
14. Election of six members of the Economic and Social Council.
15. Election of two members of the Trusteeship Council.
16. Installation of the Assistant Secretary-General in charge of Security Council Affairs.
17. Admission of new Members: reports of the Security Council.
18. Palestine:
    (a) Proposals for a permanent international regime for the Jerusalem area: report of the United Nations Conciliation Commission for Palestine (Resolution 194 (III) of 11 December 1948).
    (b) Protection of the Holy Places: report of the United Nations Conciliation Commission for Palestine (Resolution 194 (III) of 11 December 1948).

(c) Assistance to Palestine refugees: report of the Secretary-General (Resolution 212 (III) of 19 November 1948).

19. Question of the disposal of the former Italian colonies (Resolution 287 (III) of 18 May 1949).
20. Question of Indonesia (Resolution 274 (III) of 11 May 1949).
21. Threats to the political independence and territorial integrity of Greece: report of the United Nations Special Committee on the Balkans (Resolution 193 (III) of 27 November 1948).
22. The problem of the independence of Korea: report of the United Nations Commission on Korea (Resolution 195 (III) of 12 December 1948).
23. International control of atomic energy: report of the permanent members of the Atomic Energy Commission (Resolution 191 (III) of 4 November 1948).
24. Prohibition of the atomic weapon and reduction by one-third of the armaments and armed forces of the permanent members of the Security Council: report of the Security Council (Resolution 192 (III) of 19 November 1948).
25. Report of the Interim Committee of the General Assembly (Resolution 196 (III) of 3 December 1948).
    (a) Promotion of international co-operation in the political field.
    (b) Constitution, duration and terms of reference of the Interim Committee.
26. United Nations Field Service: report of the Special Committee (Resolution 270 (III) of 29 April 1949).
27. Observance in Bulgaria and Hungary of human rights and fundamental freedoms (Resolution 272 (III) of 30 April 1949).
28. Economic development of under-developed countries: report of the Economic and Social Council (Resolution 198 (III) of 4 December 1948).
29. Draft Convention on Freedom of Information (Resolution 277 (III) of 13 May 1949).
30. Discriminations practised by certain States against immigrating labour and, in particular, against labour recruited from the ranks of refugees (Resolution 282 (III) of 16 May 1949).
31. United Nations Appeal for Children: report of the United Nations International Children's Emergency Fund (Resolution 215 (III) of 8 December 1948).
32. International Bill of Human Rights. Right of petition (Resolution 217 (III) B of 10 December 1948).
33. Action taken in pursuance of the agreements between the United Nations and the specialized agencies: report of the Economic and Social Council (Resolution 50 (I) of 14 December 1946).
34. Administrative unions affecting Trust Territories: report of the Trusteeship Council (Resolution 224 (III) of 18 November 1948).
35. Question of South West Africa: report of the Trusteeship Council (Resolution 227 (III) of 26 November 1948).

36. Information from Non-Self-Governing Territories:
    (a) Summary and analysis of information transmitted under Article 73 e of the Charter: report of the Secretary-General (Resolution 218 (III) of 3 November 1948).
    (b) Information transmitted under Article 73 e of the Charter: report of the Special Committee (Resolution 219 (III) of 3 November 1948).
37. Headquarters of the United Nations: report of the Secretary-General (Resolution 242 (III) of 18 November 1948).
38. Financial report and accounts of the United Nations for the financial year ended 31 December 1948, and report of the Board of Auditors.
39. Supplementary estimates for the financial year 1949: report of the Secretary-General.
40. Budget estimates for the financial year 1950.
    (a) Budget estimates prepared by the Secretary-General.
    (b) Reports of the Advisory Committee on Administrative and Budgetary Questions.
41. Unforeseen and extraordinary expenses for 1949 and advances from the Working Capital Fund: report of the Secretary-General.
42. Scale of assessments for the apportionment of the expenses of the United Nations: report of the Committee on Contributions (Resolution 238 (III) of 18 November 1948).
43. United Nations International Children's Emergency Fund: Financial report and accounts for the financial year ended 31 December 1948, and report of the Board of Auditors.
44. Organization of a United Nations postal administration: report of the Secretary-General (Resolution 232 (III) of 8 October 1948).
45. Establishment of an Administrative Tribunal: report of the Secretary-General (Resolution 13 (I) IV, paragraph 11, of 13 February 1946).
46. Appointments to fill vacancies in the membership of subsidiary bodies of the General Assembly:
    (a) Advisory Committee on Administrative and Budgetary Questions.
    (b) Committee on Contributions.
    (c) Board of Auditors.
    (d) United Nations Staff Pension Committee.
    (e) Investments Committee: confirmation of the appointment made by the Secretary-General.
47. United Nations Joint Staff Pension Fund: annual report of the United Nations Staff Pension Committee.
48. Expenses of the Permanent Central Opium Board. Assessment of non-members of the United Nations, signatories of the Convention of 19 February 1925 relating to narcotic drugs: item proposed by the Economic and Social Council.

49. Methods and procedures of the General Assembly: report of the Special Committee (Resolution 271 (III) of 29 April 1949).
50. Report of the International Law Commission.
    (a) Part I: General (Resolutions 174 (II), 177 (II) of 21 November 1947 and 260 (III) B of 9 December 1948).
    (b) Part II: Draft Declaration on the Rights and Duties of States (Resolution 178 (II) of 21 November 1947).
51. Permanent Missions to the United Nations: report of the Secretary-General (Resolution 257 (III) of 3 December 1948).
52. Reparation for injuries incurred in the service of the United Nations: advisory opinion of the International Court of Justice and report of the Secretary-General (Resolution 258 (III) of 3 December 1948).
53. Draft rules for the calling of international conferences: report of the Economic and Social Council (Resolution 173 (II) of 17 November 1947).
54. Registration and publication of treaties and international agreements: report of the Secretary-General.
55. Privileges and immunities of the United Nations: report of the Secretary-General.
56. Approval of a supplementary agreement with the Universal Postal Union concerning the use of the United Nations *laissez-passer*: report of the Secretary-General.
57. Designation of non-member States to which a certified copy of the revised General Act for the Pacific Settlement of International Disputes shall be communicated by the Secretary-General for the purpose of accession to this Act: report of the Secretary-General (Resolution 268 (III) A of 28 April 1949).
58. Invitations to be addressed to non-member States to become parties to the Convention on the Prevention and Punishment of the Crime of Genocide: report of the Secretary-General (Article XI of the Convention, resolution 260 (III) of 9 December 1948).
59. Application of Liechtenstein to become a party to the Statute of the International Court of Justice: report of the Security Council.
60. Plan for the reform of the calendar: item proposed by Panama.



United Nations

UNRESTRICTED

A/901
24 May 1949
ENGLISH
ORIGINAL: SPANISH

GENERAL ASSEMBLY

Fourth session

PLAN FOR THE REFORM OF THE CALENDAR

ITEM PROPOSED BY PANAMA FOR INCLUSION IN THE PROVISIONAL AGENDA OF THE FOURTH REGULAR SESSION*

Memorandum on "The World Calendar" presented by the

Delegation of Panama

New York, 13 May 1949

Need of a perpetual calendar

The ideal of the whole world is to have a logical and perpetual calendar to replace the present Gregorian calendar, because it is widely recognized that the calendar we now use is unsatisfactory for economic, social, educational, scientific and other activities of man. Modern progress demands the change.

Such a revision has been the subject of study and research on the part of experts, institutions and international organizations for many years. The general consensus was that a new time system was necessary, adhering to the customary twelve months; but that it should be fixed, uniform, an invariable calendar, perpetually the same, regulated astronomically according to the movement of the earth around the sun, and consequently more regular, more scientific and more advantageous from every point of view than the present Gregorian calendar.

Defects of the Gregorian calendar

Our present calendar is virtually the one introduced by Julius Caesar in 45 B.C., which, due to its irregularity and the time difference caused by erroneous astronomical calculations, was corrected and readjusted in 1582 by Pope Gregory XIII. This is

*A/840

the reason why the present calendar is known as the Gregorian calendar. Since that time, mankind has laboured under its shiftiness, irregularity and instability. Successive years are never and can never be identical. There are 14 variations of calendar years; 28 different kinds of months; quarters and months begin and end on any day of the week, days and dates never agree from year to year; quarters are unequal; and, though containing 52 weeks, the year must borrow from another week to complete itself. This causes unending disorder and confusion to all levels of society throughout the world; even more so than the chaotic condition which existed before the adoption of Standard Time Zones.

Benefits of "The World Calendar"

Of over 500 proposals submitted to the League of Nations, "The World Calendar" is the only survivor, having strong support in 41 nations of the world and being endorsed by outstanding business leaders, government authorities, scientists, prominent religious authorities, international organizations and laymen. (See "The World Calendar and Public Opinion," published by The World Calendar Association Inc.*)

"The World Calendar" is scientific, uniform, stable and perpetual with but one unvarying calendar every year. It retains the present 12 months; the four quarters are always equal; each quarter has 3 months, 13 weeks, or 91 days, beginning on Sunday and ending on Saturday; each month contains 26 working days *plus* Sundays; days and dates always agree from year to year, and holidays are permanently fixed.

This perpetual calendar offers harmony and order to all strata of society—government, finance, industry, labour, retail trade, administration of justice, home life, religion, transportation and education. In the last two fields alone millions of dollars annually would be saved by eliminating yearly schedule-making. In fact, the new calendar would permit of an exact comparability of dates and periods of any year (see "The World Calendar for All of Us"*).

"The World Calendar" remains identical from year to year.

"WORLDSDAY" (A World Holiday)

The 365th day of the year in "The World Calendar" is an international holiday, dedicated simultaneously in every country of the world to the universal harmony and unity of mankind, thus knitting all races, creeds, peoples and nations into a closer bond of fellowship, creating world-wide citizenship in the "One World." The poten-

*Reference material referred to in this document may be obtained upon request from the Distribution Section of the Secretariat. As the number of copies of the reference material available is very limited only one copy can be supplied in each case.

tialities of "Worldsday" for strengthening and promoting international peace among all nations are of great value.

In leap years another international holiday is interposed between 30 June and 1 July.

Adoption date

The only feasible time for adopting a new calendar is when both the old and the new calendars coincide, enabling the changeover to be instituted with a minimum of disturbance. Fortunately, both the outgoing Gregorian and the incoming World Calendars coincide on Saturday, 30 December 1950, giving the nations of the world another year to prepare for this significant and historical reform if adopted by the United Nations NOW.

"The World Calendar" can easily be put into effect by converting 31 December 1950 of the Gregorian calendar to "Worldsday," which will start the second half of the twentieth century on Sunday, 1 January 1951, with "The World Calendar" in operation.

Immediate action necessary

If immediate action is not forthcoming at the fourth regular session, such a fortuitous opportunity for calendar reform will not recur until 1956, resulting in six more years of avoidable calendar chaos, which has been a very costly burden for generations to every nation of the world.

See overleaf a tabular simplification of The World Calendar.

The WORLD CALENDAR

SIMPLIFIES Your Life

FIRST QUARTER		
JANUARY	FEBRUARY	MARCH
SECOND QUARTER		
APRIL	MAY	JUNE **
THIRD QUARTER		
JULY	AUGUST	SEPTEMBER
FOURTH QUARTER		
OCTOBER	NOVEMBER	DECEMBER*

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

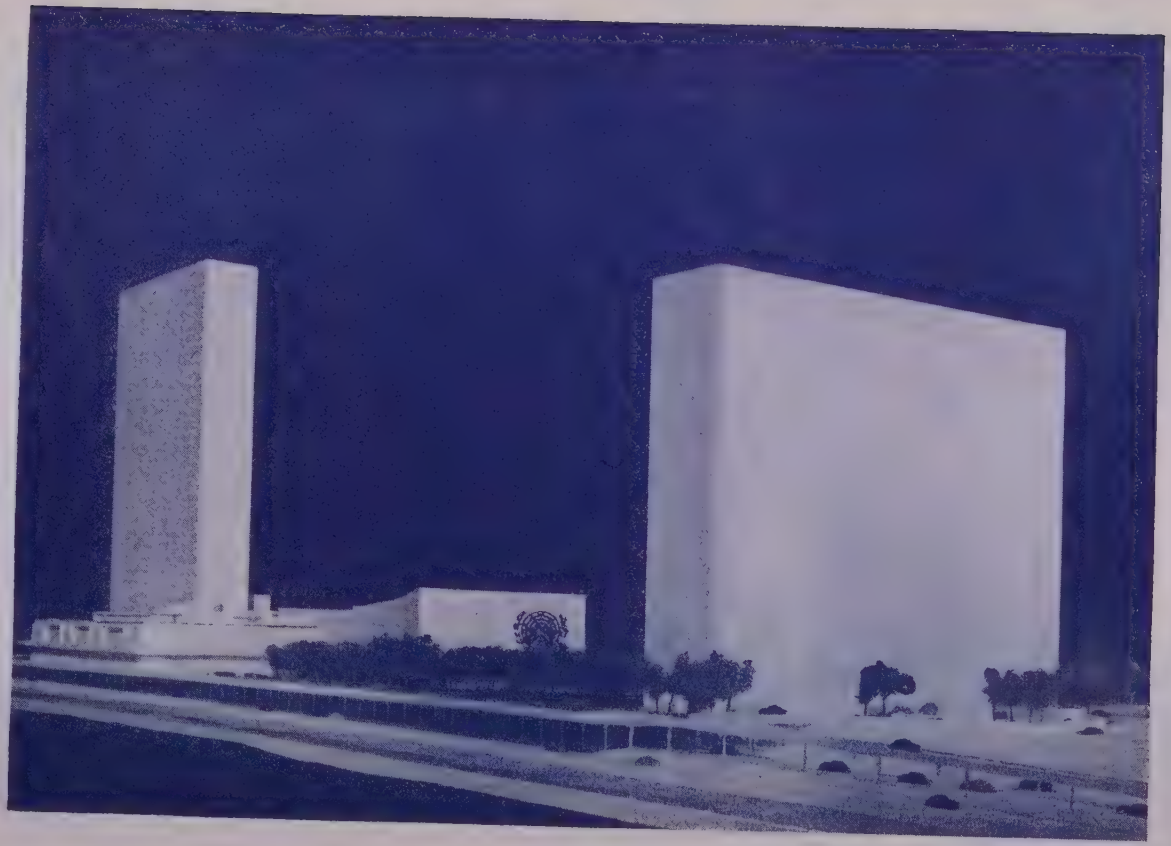
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
						* W

* Worldsday, (a World Holiday), W or 31 December (365th day), follows 30 December every year.

* * The Leapyear Day, (another World Holiday), W or 31 June follows 30 June in leap years.

NOT for a Year but for CENTURIES



Permanent Headquarters of the United Nations—Approved model of the permanent headquarters of the United Nations on the Manhattan site, New York City, now under construction. (United Nations Photo.)

STEPS NECESSARY for THE WORLD CALENDAR to PASS THE UNITED NATIONS

Many of you may not be familiar with United Nations' procedure. This explanation of the steps necessary for The World Calendar resolution to meet with success is presented for your information.

THE World Calendar is now on the provisional agenda of the forthcoming General Assembly of the United Nations, starting 20 September 1949 (United Nations document A/840 dated 22 April 1949 and A/901 dated 24 May 1949).

This means that according to the rules of procedure governing the United Nations the Secretary-General's office will communicate this information to the Member States at least sixty days before the opening of this session. This is done so that each nation can determine its own stand with regard to the various items on the provisional agenda and thus instruct its delegates to the September meeting as to how to vote with reference to the agenda.

1. The first and second days of the session, a General Committee of fourteen Member nations is elected by the General Assembly, whose sole duty it is to control the agenda and course of action of this September meeting. The only nations which you can be reasonably sure will be elected to this fourteen-nation committee are the five major powers; hence, any country may be among the remaining nine which will control the agenda taken up by the session.

As soon as this committee is elected, they proceed from the General Assembly to their committee room and take up the various items on the agenda. If a two-thirds majority vote of this committee says The World Calendar should be acted on at the September session (they only have a few hours to arrive at a decision on all items on the agenda, and in our case use United Nations document A/901 as their working paper), it still remains on the provisional agenda. It is then reported out to the floor of the General Assembly at the next day's session for a vote by the plenary session (59 members) which is step No. 2.

2. Here again a majority vote of all nations is needed in order to place The World Calendar resolution on the permanent agenda for action at this session. If it is secured at this plenary session, the resolution is then referred to the Third Committee of the General Assembly, which is called the Social, Humanitarian and Cultural Committee, step No. 3.

3. This committee is composed of one delegate from each Member nation of the United Nations. At this stage, the matter is thoroughly studied and discussed and its merits carefully weighed, after which it must again obtain a majority vote in favor. If passed, it is then reported back to the floor of the General Assembly for a final vote, which is step No. 4.

4. After discussion in the plenary session, the delegates from each country vote for the adoption of The World Calendar and a majority vote is needed. If passed, success is attained and the nations of the world will be enabled to operate under a logical and perpetual time system — The World Calendar — on the first Worldsday, 31 December 1950.



THIRD REGULAR SESSION OF UNITED NATIONS GENERAL ASSEMBLY. Andrei Vyshinsky, USSR, right, talks with Hector McNeil, United Kingdom, left, and Warren R. Austin, United States, at first meeting of the General Committee.

The 14-member steering body of the Assembly, composed of the President, seven Vice Presidents and the chairmen of the six main committees, meets frequently to supervise the smooth running of the Assembly's work. Palais de Chaillot, Paris, 22 September, 1948. (United Nations Photo.)

Attitudes of Individual Nations

Opinions from various countries are presented in as brief a form as possible in order to be easily accessible and to conserve space. Complete information is available at the New York office of The World Calendar Association.

A great debt of gratitude is hereby acknowledged to all World Calendar Affiliates and Committees for their splendid work and faithful efforts. It is they who brought about the excellent results presented in this edition—just as their determination and loyalty will bring the revision of the calendar to a successful culmination.

AFGHANISTAN

***Afghanistan* (22 November, 1937)**

The Afghan Government would be prepared to adopt and to use for external correspondence the reformed calendar should it be accepted by the other States members of the League of Nations, while reserving the right to use the solar year of the Hegira as the official year in the interior of the country.

ARGENTINA

"The Reverend Father Juan V. Monticelli, of the Colegio Pio IX, and I went to the Foreign Office and found them fully informed on The World Calendar. No opposition was registered and, along with the Latin-American bloc, they appear favorably inclined."

Ronald Boxall, General Manager
Buenos Aires Office
John B. Walker & Associates

AUSTRALIA

"The Government of Australia is favourably disposed towards The World Calendar and in the past has given instructions to delegates to support The World Calendar at the Economic and Social Council of the United Nations. It will give some support at present, but is not willing to take the initiative. To follow this policy, it cannot give a public statement of its intentions before the meeting."

C. W. Allen
Chairman, Australian Affiliate

BELGIUM

"A general press conference was held in Brussels with impressive results. Belgian representatives at the United Nations are carefully studying The World Calendar plan and are favorably inclined."

Chuck Alexander
European Counsel, Geneva

BOLIVIA

MAKING good use of the recent visit to Lima, Peru, of Dr. Julio Alvarado, Sub-Secretary of the Ministry of Foreign Affairs of Bolivia, we talked with him about support of The World Calendar by the Bolivian Government at the next General Assembly of the United Nations.

Dr. Alvarado is a key man in the Ministry of Foreign Affairs and, notwithstanding that the instructions to the Bolivian Delegation will be given by the Minister of Foreign Affairs, he will be the official who will prepare the plans and programs for the Minister as well as for the Bolivian delegates.

During our interview with him, Dr. Alvarado said that he will gladly inform the Minister favorably on The World Calendar and that he sees no objection to supporting this project at the forthcoming Assembly of the United Nations.

Eduardo Urrutia, General Manager
Lima, Peru, Office
John B. Walker & Associates

BRAZIL

Brazil (1 July, 1937)

The Brazilian Public Administration has given careful consideration to this matter, and an Inter-Ministerial Commission, on which the clergy were represented, was set up to study the Chilean proposal. As the outcome of this examination, the Brazilian Government is prepared to agree in principle to the draft Convention submitted by the Chilean Government, while reserving the right to take part in the discussion of the draft. The Brazilian Government desires to submit one observation forthwith regarding the "Description of The World Calendar" attached to the draft Convention. In the third paragraph, it is stated that the intercalary or stabilizing days, tabulated as December Y and June L, or December 31st and June 31st, will probably be observed as international holidays. The Brazilian Government suggests that these two days should be made *compulsory* international holidays, for which purpose a provision to this effect would have to be inserted in the text of the Convention. This suggestion is justified by the legal, commercial and statistical advantages which would result.

Department of Foreign Affairs
Correspondence Received
Brazilian Institute of Geography and Statistics - Secretariat

RESOLUTION NO. 385 OF 19 JULY 1948

Adopted by the General Assembly of the National Council of Statistics of Brazil

[*Excerpts from text of resolution*]

Considering that the work of interpreting statistics would be facilitated if the Gregorian Calendar were reformed, and if principles of systematization and rationalization were adopted to correct the anomalies at present existing in that calendar. . . .

Considering that the calendar drafted by The World Calendar Association . . . makes no great changes in the traditional calendar used by most countries. . . .

Considering, lastly, that the Institute's opinion upon the proposal for the reform of the calendar submitted to the consideration of the United Nations has been officially requested, it hereby

RESOLVES

Article 1. The Council recognizes the desirability and need of replacing the Gregorian calendar by another which would be adopted by all the nations of the world, and which would correct the anomalies contained in the present calendar by following a more simple system.

Article 2. The Council also wishes to place on record its support for the activities of the United Nations in connection with this matter, expressing the hope that a world calendar will be adopted within the shortest possible time. . . .

"I obtained an important interview at the Ministry of Foreign Affairs, at which I received the impression that Brazil will join with the entire Latin-American bloc in supporting The World Calendar resolution."

A. Lopez, General Manager
Rio de Janeiro Office
John B. Walker & Associates

BURMA

Without instructions (*see Editorial*).

BYELORUSSIAN SOVIET SOCIALIST REPUBLIC

No indication of attitude as yet received.

CANADA

"I confidently believe that Canada will support the resolution for The World Calendar at the forthcoming meeting of the United Nations General Assembly. Definite assurances at this date are that Canada's position will be in line with that indicated for the United States and the United Kingdom."

A. J. Hills, Chairman
Canadian Affiliate

CHILE

Chile **(24 May, 1937)**

The Chilean Government, having authorized its representative on the Council of the League of Nations to present the draft in

question, confirms its complete agreement with the terms of the draft Convention intended to solve the difficulties of an administrative, commercial, economic and educational character which arise from the present Gregorian calendar.

"Chilean Government seems sure to support The World Calendar."

Hugo Ercilla Olea, General Manager
Santiago Office
John B. Walker & Associates

CHINA

***China* (13 September, 1937)**

The Chinese Government is in favor of the reform of the calendar and agrees in principle to the provisions contained in the draft Convention communicated by the Chilean representative.

Dr. Tsai Yuan-pei, President of the Chinese Government's National Academy in Nanking, has notified The World Calendar Association that China has officially approved of the international proposals for a revision of the calendar according to the 12-month equal-quarter plan. This is the result of a protracted study by a Chinese National Committee including representatives of the Ministries of Foreign Affairs, Railways, Finance, Communications, Industries and the Interior, with an additional representative from the National Research Institute of Astronomy, Dr. C. S. Yü.

"Questionnaires were distributed," wrote Dr. Tsai Yuan-pei, "which effectively brought forth opinions from various walks of life regarding the desirability of the proposed change, and the type of revised calendar which would be most suitable to China. The consensus of opinion was favorable to calendar reform and overwhelmingly endorsed the 12-month plan as against the 13-month proposal." (1936).

COLOMBIA

"The Ministry of Foreign Affairs is now favorable to The World Calendar resolution as a result of a radio broadcast by Dr. Ricardo J. Alfaro, Chairman of the Panamanian Delegation to the United Nations."

G. Perez Sarmiento, General Manager, Bogota Office, John B. Walker & Associates

COSTA RICA

MINISTRY OF FOREIGN RELATIONS

San José, 21 July 1949

"It gives me pleasure to take this opportunity to inform you that I have received your letter of the 12th and 13th of this month, with its annexes and attached folders, which I have forwarded to the Ministry of Public Works, with the request that their reply be communicated to me in the shortest possible time."

Benjamin Odio
Minister of Foreign Relations

"I have been informed that my country is willing to support The World Calendar."

José Borrase, Chairman
Costa Rican Affiliate

CUBA

"The members of the Cuban Affiliate paid a visit to the Ministry of State. We all were impressed with the reaction of Señor Don Carlos Hevia, the distinguished gentleman in charge of our Foreign Affairs. The Ministry has The World Calendar under study and is inclined to support the resolution at the United Nations."

Alfredo Nuñez Pascual
General Manager, Havana Office, John B. Walker & Associates

CZECHOSLOVAKIA

Czechoslovakia (22 July, 1948)

The Czechoslovak Government through their Ministry of Foreign Affairs—"the Czechoslovakian authorities are in favor of an accelerated introduction of The World Calendar as proposed by your Association."

DENMARK

Favorable (*see Editorial*).

DOMINICAN REPUBLIC

Secretary of State for Foreign Relations — **Ciudad Trujillo 30 March, 1948**

. . . I am pleased to inform you that instructions are being transmitted to the delegation of our country to the Ninth International American Conference, to the effect that it support the said resolution, relative to the adoption of the already-mentioned World Calendar.

Virgilio Diaz Ordonez
Secretary of State for Foreign Relations



United States of America signs United Nations Charter at San Francisco, 26 June, 1945. President Harry S. Truman, standing, to the right of Secretary of State, Edward R. Stettinius, seated. (United Nations Photo.)

"The Dominican Republic will support The World Calendar resolution at the United Nations."

Alfredo Nuñez Pascual, General Manager
Havana Office, John B. Walker &
Associates

ECUADOR

"I must point out to you that the Ecuadorean Government will proceed according to the report of the Observatory, which I have already favorably prepared. Besides, twenty years ago, a Commission approved in principle a revision of the calendar.

"I am confident that my recommendation to support The World Calendar resolution will bring good results from my friend and esteemed Minister of Foreign Affairs, Dr. Neptali Ponce M."

Jorge Egred P.
Director, Quito Observatory
Chairman, Ecuadorean Affiliate

EGYPT

Favorable (*see Editorial*).

EL SALVADOR

"Dr. Miguel Rafael Urquia, Minister of Foreign Affairs for El Salvador, told us that he was already familiar with the problem of calendar reform. He also said he knew that other countries of our continent were backing The World Calendar. El Salvador, although favorably inclined, prefers to reserve its decision until the time of discussion at the United Nations."

Raul Horta
General Manager, Mexican Office
John B. Walker & Associates

ETHIOPIA

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Ref. No.
2/12/41

አዲስ ፡ አበባ ፡ 6th August, 1949.
Addis Ababa

J.Frank Cass,Esquire,
Director General,
World Calendar Association,
International Building,
630 Fifth Avenue,
New York 20,New York, U. S. A.

Dear Sir,

His Imperial Majesty has charged me to acknowledge receipt of your letter of 5th July,1949,forwarding the proposal of a World Calendar Reform,submitted by the Delegation of Panama for inclusion on the provisional agenda of the Fourth Regular Session of the General Assembly of the United Nations.

His Imperial Majesty has long been deeply interested in calendar reform.It is,of course,a matter of common knowledge that,even in this enlightened day,more than one calendar exist.As a matter of interest,I am enclosing herewith,at the direction of His Imperial Majesty,the Ethiopian Calendar which,having been continuously followed for more than 1500 years,can claim at least equal venerability with the Gregorian Calendar. In fact,we might be permitted to doubt whether,amongst the calendars extant,many can lay claim to equal venerability or to so long an unbroken tradition and use.

Notwithstanding a perhaps pardonable national pride in the Ethiopian Calendar,His Imperial Majesty and the Imperial Ethiopian Government are firmly of opinion that scientific,as well as cultural and social progress should be fostered by the adoption of a simple, practical and universal calendar.The proposal which the World Calendar Association is promoting has been subjected to careful consideration and would appear to serve that end.It is for this reason that I take great pleasure in informing the World Calendar Association that His Imperial Majesty has been pleased to instruct the Ethiopian Delegation to the United Nations to make a closer study of and take interest in the adoption of the World Calendar as proposed by the Association.

Enclosed you will find samples of the Ethiopian Colours:

1)The Flag used by the Imperial Government.
2.)The Ethiopian National flag.
3)The flag of the Imperial Army,front and back.

Faithfully Yours,
(Kebbede Mikael)
Director of the Imperial Ethiopian Library.

FRANCE

"From influential people we have seen at the Ministry of Foreign Affairs, we are under the impression that France is in favor."

Paul-Louis Hervier
Chairman, French Affiliate

"Miss Achelis and I conferred with the representatives of the Foreign Ministry who stated that the French delegates would probably support The World Calendar at the United Nations if it has support from other Member States."

Chuck Alexander
European Counsel, Geneva

GREECE

TELEPHONE
ELDORADO 5-0508

CABLE ADDRESS
DELEGREECE

PERMANENT GREEK DELEGATION TO THE UNITED NATIONS
HOTEL SHERRY-NETHERLAND
FIFTH AVENUE AND 59TH STREET
NEW YORK 22, N.Y.

18 August 1949

Dear Sir,

I have the honour to acknowledge receipt of your letter dated 17 August 1949. You will understand that in the short time remaining until your Journal goes to the press, I am not able to confer on the matter with my Government. However, without committing either my Government or myself, I would be inclined to think that Greece's position on the subject remains the same as expressed on August 20,1937 to the League of Nationsmaking the acceptance by Greece conditional on the simultaneous acceptance by all member states.

Sincerely yours,

Alexis Kyrou
Permanent Representative of Greece

Mr.J.Frank Gass
Director General
The World Calendar Association Inc.
International Building, 630 Fifth Ave.
New York 20,N.Y.

Greece **(20 August, 1937)**

The Greek Government would, in principle, be in favor of the acceptance of the draft Convention on Calendar Reform communicated to the Council by the representative of Chile, but with the explicit reservation that this proposal be signed and ratified by all States Members of the League. The Royal Government considers that this condition is indispensable to the acceptance of the reform by the Greek people, who have strong feelings about their calendar and especially their religious feasts.

GUATEMALA

"Señor Don Manuel Eduardo Rodriguez, Chairman of The World Calendar Affiliate for Guatemala, has been informed that Guatemala will support The World Calendar at the United Nations General Assembly."

Raul Horta, General Manager, Mexican Office, John B. Walker & Associates

HAITI

Favorable (*see Editorial*).

HONDURAS

"The Government of Honduras is aware of the importance of calendar reform and has already approved this, as I have previously advised you. The Honduras World Calendar Committee, whose Chairman I have the honor to be, will continue cooperating to the fullest extent with The World Calendar Association, because without a doubt due to the excellent means of communication in existence today we all should and must work together, not as citizens of one particular nation, but as citizens of the world, of a better world of prosperity and peace."

Julio Lozano
Secretario de Gobernacion

"Honduras through its representative at the United Nations and Ambassador in Washington, Señor Don Rafael Heliodoro Valle, continues to back The World Calendar."

Raul Horta, General Manager,
Mexican Office, John B. Walker
& Associates

ICELAND

Without instructions (*see Editorial*).

INDIA

Without Instructions.

"In India there are several calendars in current use. Several racial groups have their own calendars, in which the year begins on a different date and ends on a different date. In these calendars different holidays are observed, which results in much confusion.

"It would be a splendid thing if our 350,000,000 people could have a single national unified calendar. As most of the Indian calendars are arranged on a twelve-month basis, it would obviously be easier to meet on this common ground. I am in favor of such a calendar. I am in favor of a standardized calendar for the whole world. . .

"I am always ready to endorse any honest movement which will help to unify the peoples of the world."

Mohandas K. Gandhi

"The sooner the new calendar comes into force the better. If, therefore, it can start from 1951 with a Sunday, I would welcome it, . . .

"I cannot, at the moment, commit the Government but I can assure you that I am personally in favour of the reforms suggested by your Association and I hope that the United Nations will take up this question and come to an agreed settlement so that the new World Calendar can come into force as early as possible."

Dr. A. K. Azad
Minister of Education, New Delhi

IRAN

Without instructions (*see Editorial*).

IRAQ

Favorable (*see Editorial*).

ISRAEL

Favorable (*see Editorial*).

LEBANON

Without instructions (*see Editorial*).

LIBERIA

DEPARTMENT OF STATE
MONROVIA, LIBERIA

1599/F. August 4, 1949

Mr. Director:

With reference to your letter of July 27, 1949, advising that the resolution for the adoption of the World Calendar has been placed on the Provisional Agenda of the General Assembly for consideration in September ensuing, and requesting our support thereof, I have the honor to advise that our Delegation will be instructed in the premises.

I have the honor to be,
Mr. Director,
Your obedient servant,

J. D. Lawrence,
DIRECTOR OF FOREIGN CONFERENCES.

The Honorable J. Frank Gass,
Director General, The World Calendar Association, Inc.,
International Building, 630 Fifth Avenue,
New York 20, N.Y., U. S. A.

LUXEMBOURG

"The Ministry of Foreign Affairs states Luxembourg will not oppose reform of the calendar."

Chuck Alexander
European Counsel, Geneva

MEXICO

Mexico (17 August, 1937)

On receipt of the draft Convention communicated to the Council by the Chilean representative, the Ministry for Foreign Affairs invited the Executive Departments to study the question and to give their opinion on it. Further, the Director of the Observatory, who is at the same time Chairman of the Mexican Committee for Calendar Reform, took part in the discussions of these departments. The conclusions at which they arrived can be summarized as follows: "Having examined the proposals for reform, the Commissioners were of the opinion that it was desirable to accept the proposal involving the maintenance of the present division of the year into twelve months, but according to which the days would be arranged in the following way: The first month of each quarter (January, April, July and October) would contain 31 days, and the other months 30 days. The quarter would begin on a Sunday and contain 91 days in all, of which 78 would be working-days and 13 holidays. To the days of the year arranged as above, a day would be added after December 30th, which would not bear the name of a week-day but be called 'year-end day.' In leap years, a second day would be added after June 30th, which would be called 'leap-year day'. Both these days would be holidays." The question was then submitted to the President of the Republic, who gave instructions to the Ministry for Foreign Affairs that Mexico should support the draft reform referred to above when the question of calendar reform was discussed.

"The Secretary of Education has submitted the report requested by the Minister of Foreign Affairs, in which he recommends Mexico's favorable support of The World Calendar resolution at the United Nations General Assembly. This means final success."

Raul Horta, General Manager,
Mexican Office, John B. Walker & Associates



PRESIDENT OF THE FRENCH REPUBLIC WELCOMES UNITED NATIONS DELEGATES. At a dinner in honour of the delegates to United Nations given by M. Auriol, President of the French Republic, at his official residence, left to right: Mr. Herbert Vere Evatt, Australian Minister of External Affairs and President of the General Assembly; General George C. Marshall, Secretary of State for the United States; M. Auriol; Mr. Ernest Bevin, Minister of Foreign Affairs for the United Kingdom; Mr. Andrei Vyshinsky, Deputy Minister of Foreign Affairs for the USSR; M. Robert Schuman, Minister of Foreign Affairs for France, Paris, 24 September, 1948.
(United Nations Photo.)

(It is understood that the Minister of Foreign Affairs commissioned the Secretary of Education to formulate an opinion on The World Calendar resolution and that Mexico's attitude would be based on his recommendation, the conclusion of which is hereby presented.)

" . . . Fulfilling the commission which was entrusted to me, the undersigned recommends in the strongest and most convincing manner that Mexico will adhere immediately and officially to the project of The World Calendar, authorizing its representative at the United Nations, Mr. Luis Padilla Nervo, to voice an approving vote of our Government when the subject of The World Calendar comes up at the General Assembly in September."

Arq. Mauricio Gomez Mayorga
Secretary of Education's Scientist

NETHERLANDS

"Miss Achelis and I visited the United Nations section of the Foreign Ministry to explain The World Calendar plan in detail. There was no feeling of opposition."

Chuck Alexander
European Counsel, Geneva

NEW ZEALAND

"The Office of Foreign Affairs states that the New Zealand delegation is likely to take a favorable attitude on The World Calendar resolution at the Fourth Regular Session of the General Assembly."

I. L. Thomsen, Chairman
New Zealand Affiliate

NICARAGUA

"The Government of Nicaragua is heedful of the resolution in order that the adoption of The World Calendar may be brought to a successful conclusion by the United Nations for 1950.

"The Nicaraguan Committee is able to count on the support and approval of the Government with respect to The World Calendar."

José Montalvan
Minister of Public Education
Chairman, Affiliate for Guatemala

NORWAY

Norway **(1 September, 1937)**

The Norwegian Government accedes to the draft Convention communicated to the Council by the representative of Chile, on condition that this reform is adopted internationally. The Norwegian Government supposes that, in that case, the question of the stabilization of movable feasts would be the subject of a separate discussion at a later date.

NORWEGIAN PERMANENT DELEGATION TO THE UNITED NATIONS

27 August 1949

"The Delegation has not received any information that should indicate any alteration of the view held by the Norwegian Government in 1947."

Ivar Lunde
Acting Permanent Delegate

"I spoke with the Undersecretary of State, who was completely aware of Norway's former attitude when the question of calendar reform was discussed at the old League of Nations and at the United Nations. He felt that in all probability the Norwegian delegates would be instructed to support The World Calendar at the forthcoming meeting of the United Nations."

K. S. Klingenberg
Chairman, Norwegian Affiliate

PAKISTAN

Without instructions (*see Editorial*).

PANAMA

Panama **(28 June, 1937)**

The Government has instructed the delegate of Panama to the League of Nations to support the calling of a conference to adopt a new world calendar.

DELEGACION DE PANAMA A LAS NACIONES UNIDAS

New York, April 18, 1949

". . . The Government of Panama continues to give its support to calendar reform in conformity with the sensible and scientific system proposed by your association."

R. J. Alfaro
Chairman, Panama Delegation
to the United Nations

PARAGUAY

Favorable (*see Editorial*).

PERU

Peru **(29 July, 1937)**

The Peruvian Government has decided to adhere, with reservations, to the draft Convention on the Reform of the Calendar, the period for the ratification of which expires on August 1st next.

"The Ministry of Foreign Relations informs me 1) that Peru is going to adopt the same attitude in respect to The World Calendar which it took in July 1937; 2) that the instructions to the Chief of the delegation to the United Nations are favorable to The World Calendar."

Luis Montero y Tirado
Chairman, Peruvian Affiliate

PHILIPPINES

Favorable (*see Editorial*).

POLAND

Without instructions (*see Editorial*).

SAUDI ARABIA

Saudi Arabia **(12 June, 1948)**

Saudi Arabia through their Minister to the United States — "should the whole western world, including the Americas, come to a decision to substitute the Gregorian Calendar with The World Calendar, Saudi Arabia may see no objection to indicate the corresponding dates of The World Calendar on the Lunar Calendar now in use."

August 22, 1949

". . . may I draw your attention to our letter addressed to you in June, 1948.

"The position of the Saudi Arabian Government on the question of the projected World Calendar has not changed since transmitting our views in the above mentioned letter."

Asad Al-Faqih, Ambassador
Saudi Arabian Delegation
to the United Nations

SIAM

Without instructions (*see Editorial*).

SWEDEN

Favorable (*see Editorial*).

SYRIA

Syria **(6 June, 1948)**

Syria through their Ministry of Foreign Affairs—"have the honor to inform you that Syrian Government has instructed their delegation to the United Nations to support the adoption of The World Calendar and avail themselves of the opportunity to present the assurance of their highest consideration."

TURKEY

Turkey (7 January, 1938)

The Government of the Republic considers that all the provisions contained in this draft, especially those having in view the adoption of the perpetual calendar of twelve months and equal quarters, are in every way in keeping with the requirements of the century. It therefore sees no objection to the proposed calendar being adopted on January 1st, 1939.

In order to arrive at a general agreement, Turkey is in favor of an international conference meeting under the auspices of the League of Nations, which conference would open this year, and at which the whole question of calendar reform would be discussed, in the light of the results obtained thanks to the remarkable work hitherto carried out, and always on the basis of the draft Convention put forward by the Delegate of Chile.

UKRAINIAN SOVIET SOCIALIST REPUBLIC

No indication of attitude as yet received.

UNION OF SOUTH AFRICA

Without instructions (*see Editorial*).

UNION OF SOVIET SOCIALIST REPUBLICS

No indication of attitude as yet received.



Senator Estes Kefauver of Tennessee who has introduced a bill into the Senate of the 81st Congress for the adoption of The World Calendar by the United States on the new Worldsday (31 December, 1950).

UNITED KINGDOM

"As the United Kingdom representative explained during the consideration of the question of calendar reform by the Fifth Session of the Economic and Social Council, the attitude of His Majesty's Government is that it would give serious consideration to the adoption of The World Calendar provided there is a substantial demand both nationally and internationally for its adoption."

E. B. Boothby
Office Under Secretary of State

"Miss Achelis and I conferred at length with members of the Foreign Office in London. They were fully informed on The World Calendar and expressed the attitude that England would definitely not oppose the reform."

Chuck Alexander
European Counsel, Geneva

UNITED STATES OF AMERICA

THE nations of the world need a logical and perpetual time system and have needed it for many generations. That is why I introduced The World Calendar bill, S.1415, into the Senate.

A perpetual calendar offers benefits to all walks of life. Government and industry would enjoy vast financial savings as well as the elimination of confusion created by a shifting calendar. Every individual, worldwide, would derive immeasurable advantages by the adoption of such a time system, just as much, if not more so, as when nations of the world were foresighted enough to accept and establish Standard Time Zones.

For these reasons and many more, I urge the United States delegation to the United Nations to join in ardent support of The World Calendar resolution, which, I understand, now enjoys governmental favor in a majority of the Member States. The United Nations in passing The World Calendar resolution will leave for all future generations the lasting heritage of a beneficial calendar to every country, every government, as well as to every individual.

Should the United Nations General Assembly take favorable action, I am confident that the United States Senate Foreign Relations Committee will report my bill out favorably, so that action can be taken on it in the Senate, and perhaps in the House as well.

Estes Kefauver
United States Senator

DEPARTMENT OF STATE

Washington

August 10, 1949

"As I wrote Senator Kefauver, the Department of State, in consultation with other interested agencies and organizations, is now studying the proposal for The World Calendar as a part of its general preparations for participation in the United Nations General Assembly this fall. I can assure you that the material which you have submitted will be brought directly to the attention of those officers in the Department of State who are considering this proposal. It certainly provides them with a great deal of relevant information, and I am glad to learn that these facts are also being made available to the other members of the United Nations."

Dean Rusk
Deputy Under Secretary

URUGUAY

Uruguay **(9 August, 1937)**

The Government of Uruguay has resolved that its delegates to the Assembly of the League of Nations shall support the proposal presented by the Government of Chile on calendar reform.

"As a result of an interview at the Ministry of Foreign Affairs, the following statement is authorized: 'Uruguay will follow former policy in reference to calendar reform.'"

Alberto Reyes Thevenet
Chairman, Uruguayan Affiliate

Vincent de Pascal, General
Manager, Montevideo Office
John B. Walker & Associates

VENEZUELA

Favorable (*see Editorial*).

YEMEN

Without instructions (*see Editorial*).

YUGOSLAVIA

Favorable (*see Editorial*).

WHEN DO I CELEBRATE MY BIRTHDAY?

THERE are only three days of the present Gregorian calendar which are *rearranged* in The World Calendar in order to make it stable and perpetual. February absorbs two, the 29th and 30th of February, and April gains one, the 31st. Naturally people who were born on 31 March, 31 May or 31 August, the rearranged month-dates, are curious as to "When Do I Celebrate My Birthday?"

Interestingly enough, the precedent for this situation was very capably established in A.D. 1236 in an existing historical document wherein King Henry III of England decreed at Westminster a law which reads: "The day increasing in the Leap Year shall be taken and reckoned in the same month wherein it groweth and that day, and the day next going before, shall be accounted for one day."

In this quaint language, King Henry planned that anyone born on a leap-year day should have his regular birthday on the day previous in all but leap years. This human provision serves as well today as when it was first written, seven centuries ago. Individuals who were born on the 31st day of March, May and August in the present calendar are invited to observe their anniversaries on the day before, the 30th.

Thus your birthday will not be lost, as custom decrees that you observe it on the day before, just as has been the habit for generations of leap-year children who observe the 29th of February in leap years and the 28th in ordinary years.

ASSOCIATION CANNOT PROFIT FROM ADOPTION

A complete answer to any claim that The World Calendar Association is financially interested in the success of the plan is the fact that in 1930 when the Association was incorporated there was included in its articles of incorporation the following paragraph:

> *"This Corporation shall be organized and established for and its funds and all income therefrom shall be applied to the above stated corporate purposes only and it is not organized or established nor shall it be maintained for pecuniary gain or profit either for itself or for any of its members and no member of the Corporation shall be entitled to or shall receive any such gain or profit."*

AMERICAN SOCIETY OF AGRICULTURAL ENGINEERS
Saint Joseph, Michigan

August 19, 1949

Honorable Dean Rusk, Assistant Secretary of
State for United Nations Affairs
State Department
Washington, D. C.

Dear Sir:

Recently a proposal for calendar reform was submitted to the 2,700 and more members of this Society, a national non-political organization comprised of voluntary individual memberships. The proposal specifically recommended that the members approve official endorsement, by the Society as a whole, of The World Calendar of 12 months and equal quarters and every year the same, as advocated by The World Calendar Association, as incorporating the desired revision and simplification of the present (Gregorian) calendar to fit more adequately the needs of the world.

Our members have now enthusiastically endorsed The World Calendar, and I am, therefore, authorized by the Council (board of directors) of the Society to put the American Society of Agricultural Engineers officially on record as recommending the earliest possible worldwide adoption of The World Calendar.

We, therefore, respectfully urge that The Department of State, in order to bring about adoption of The World Calendar at the close of 1950, take such steps as may be necessary, and as may be proper for it to take, to accomplish this desired result.

Respectfully submitted,
Raymond Olney, Secretary

PRESS LEADERS of WESTERN HEMISPHERE ENDORSE THE WORLD CALENDAR

A resolution endorsing The World Calendar was adopted by the Fifth Inter-American Press Congress, in plenary session, at Quito, Ecuador, 14 July 1949.

LEADERS of the press of the Western Hemisphere have formally approved and urge universal adoption of The World Calendar. This action was taken recently at the Fifth Inter-American Press Congress, when representatives of the leading newspapers and news organizations of North, Central and South America went on record as favoring the adoption of The World Calendar at the next meeting of the General Assembly of the United Nations, to be held in September.

The resolution which was adopted was introduced by the press delegates from Panama, the same country which has placed The World Calendar on the Provisional Agenda of the Fourth General Assembly of the United Nations.

The Inter-American Press Congress comprises in its membership the following countries: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, United States, Uruguay, Venezuela.

The text of the resolution is as follows:

"CONSIDERING that, at the proposal of the Delegation of Panama to the United Nations, there already figures on the Provisional Agenda of the next session of the General Assembly the topic of the adoption of the system of chronology called The World Calendar, which reforms the Gregorian Calendar at present in use;

"CONSIDERING that the reform of the present calendar has the high scientific authority of the institutions and persons who conceived it and has, furthermore, the decided support of numerous governments and institutions and highly qualified persons;

"CONSIDERING that the present calendar, by reason of its variations and changes from year to year and of the arbitrary differences which exist in its months and its quarters, is the cause of numerous difficulties and disturbances in the political, social, economic, religious and cultural life of all peoples;

"CONSIDERING that The World Calendar scientifically corrects all these inconveniences and defects and provides a fixed, uniform, invariable and perpetual system of measuring time, regulated according to the movement of the earth around the sun;

"CONSIDERING that in a world which is tending toward unity and harmony the adoption and maintenance of a universal time system, which has as its basis

the uniformity, perpetuity and exactitude which characterize The World Calendar, is indispensable;

"CONSIDERING that in the life of journalism a fixed calendar, in which all the dates of the week and the month perennially coincide within each year, is essentially desirable; and

"CONSIDERING that this Conference, by being singularly representative of the opinion shown by the American continent, has a duty to voice an opinion in a matter of such transcendence in the progress of the world,

"THE CONGRESS,

RESOLVES:

"1. To go on record for the adoption of The World Calendar proposed to the General Assembly of the United Nations;

"2. To vote that the General Assembly of the United Nations give favorable consideration to the proposed chronological reform and resolve that The World Calendar enter into effect on 31 December, 1950, in order that, beginning with the second half of the present century, the world may already be governed by the new fixed and perpetual system of measuring time."



UNITED NATIONS GENERAL ASSEMBLY CONTINUES IN NEW YORK. At the opening meeting of the Second Part of the Third Session are United States Secretary of State Dean Acheson (left), United Kingdom Foreign Minister Ernest Bevin (centre), and Hector McNeil, United Kingdom Minister of State. Flushing Meadows, New York. 5 April, 1949. (United Nations Photo.)

ADVANTAGES

of

THE WORLD CALENDAR

over

PRESENT GREGORIAN CALENDAR

to

ALL LEVELS OF SOCIETY

WHICH DO

CHANGEABLE GREGORIAN CALENDAR

(NOW IN USE)

Unequal Quarters

FIRST QUARTER — 90 DAYS

	S	M	T	W	T	F	S
JAN							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
FEB			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28					
MAR			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		

SECOND QUARTER — 91 DAYS

	S	M	T	W	T	F	S
APR					1	2	
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
MAY	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
JUN				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		

THIRD QUARTER — 92 DAYS

	S	M	T	W	T	F	S
JUL						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
AUG		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
SEP					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

FOURTH QUARTER — 92 DAYS

	S	M	T	W	T	F	S
OCT							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
NOV			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			
DEC					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31

The Gregorian calendar has 52 weeks and must borrow from another week to complete the year, which causes the calendar to change every year and is responsible for its unending confusion.

EACH YEAR DIFFERENT

This calendar is always different from year to year. Holidays fall on different days of the week.

1. The quarters are unequal in length.
2. Each quarter begins and ends on a different day of the week.
3. Each month begins and ends on a different weekday. Months have a varying number of weekdays.
4. Each year begins on a different weekday. Its irregularity precludes comparison of periods and necessitates continued and never-ceasing changes in matters routine in character.
5. This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SUMMARIZING:

1. There are 14 variations of calendar years.
2. There are 28 different kinds of months.
3. There are, in irregular order, 7 months of 31 days, 4 months of 30 days, 1 month of 28 and in leap years 29 days.
4. Quarters and months begin and end on ANY day of the week.
5. Days and dates NEVER agree from year to year.

SOON YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR

For

Guessing is Costly

YOU WANT?

PERPETUAL WORLD CALENDAR

(WHEN IN USE)

Equal Quarters

FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAR						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 DAYS

SECOND QUARTER

	S	M	T	W	T	F	S
APR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
MAY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JUN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							**

91 DAYS

THIRD QUARTER

	S	M	T	W	T	F	S
JUL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
AUG				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 DAYS

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 DAYS

*Worldsday (a world holiday), W or 31 December (365th day), follows 30 December every year.

**The Leapyear Day (another world holiday) W or 31 June, follows 30 June in leap years.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year perpetually. Holidays are fixed and always fall on the same day of the week.

1. The quarters are equal in length.
2. Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.
3. Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.
4. Each year begins on Sunday, 1 January; and the business year begins with Monday, 2 January. Because Worldsday precedes Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.
5. This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SUMMARIZING:

1. There is but 1 unvarying calendar year.
2. There are 3 regular kinds of months.
3. Each quarter has 3 months. The first month has 31 days, the remaining two have 30 days each; the first month begins on a Sunday, the second on a Wednesday, the third on a Friday.
4. Quarters ALWAYS begin on a Sunday and end on a Saturday.
5. Days and dates ALWAYS agree from year to year.

SOON YOU WILL BE USING THIS UP-TO-DATE CALENDAR

For

Certainty is Conserving

DEFECTS

GREGORIAN CALENDAR

GOVERNMENT

Because the year always begins on a different day of the week, records are complicated particularly when a given date falls on a Sunday and loss is incurred by postponement of collection or payment to a Monday.

FINANCE

On a customary 90-day loan the borrower pays 3 months' or 3/12ths of a year's interest, predicated on a year's interest based on a 360-day year. However if a note is made for 3 months, the interest is figured for the exact number of days in that period and the borrower pays interest for 1 or 2 days more.

INDUSTRY

No coordination, comparability or agreement is possible among the day, week, month, quarterly division or seasonal period. They constantly vary from year to year. Months have from 24 to 27 weekdays plus Sundays. This renders difficult planning for industrial programs and compiling statistics.

LABOR

This imperfect and vacillating timing-tool causes hardship in regular payment of wages and the planning of budgets. Days and dates never agree and every year has one of the seven days occurring 53 times and in leap years two of the seven days occur 53 times. All holidays are haphazard.

TRANSPORTATION

Travel by air, rail, sea or road calls for constant adjustments in schedules and records when days always fall on different dates and holidays roam throughout the week. This is costly in time and money, entailing extra labor and effort.

Disorder and Confusion

BENEFITS

THE WORLD CALENDAR

GOVERNMENT

The fiscal year always begins on the same day and date. Customs receipts, taxes, internal revenue collections and interest on government bonds are easily computed with the regular equal-quarter arrangement.

FINANCE

With equal quarters of 91 days each, the quarter is actually one-fourth of a per annum rate in the 364-day year. The 91st day of every quarter is caused by the first month having five Sundays—non-working days. The World Holidays, namely, Worldsday that terminates every year and Leapyear Day in mid leap years, are also non-working days.

INDUSTRY

Day, week, month, quarter-year division and seasonal period are comparable, and *all coordinate and agree* at the close of every quarter. Months have 26 weekdays plus Sundays. This gives equality and a like consideration to every time-unit, simplifying planning for industrial programs and compiling statistics.

LABOR

This is a perfect timing-tool whereby wages and expenses can be figured more accurately since payments always come at the same interval, regularly on the same weekdays and month-dates of every year of 52 weeks. All holidays are fixed, including Worldsday and Leapyear Day—the World Holidays.

TRANSPORTATION

Travel by air, rail, sea and road is greatly simplified because days always agree on the same dates and holidays are fixed. Elimination of yearly schedule-making results in financial savings and frees many man-hours of labor for other tasks.

Order and Harmony

DEFECTS (cont.)

GREGORIAN CALENDAR

RETAIL

Quarterly periods are unequal because they always contain a varying number of days. Months constantly change as to four or five Sundays, Mondays, Tuesdays, etc. This plays havoc with records and sales.

LAW

Cumbersome legal phrases such as "the first Tuesday after the first Monday in November," Election Day, brings it on any date from 2 to 8 November. Unequal half and quarter-years are also disadvantages which present legal difficulties and complications.

EDUCATION

Much time is consumed every year by the faculties of schools and colleges arranging the scholastic, athletic and social programs. Semesters are variable as to day and date, and conflicting events often occur because of the annual shifting of the calendar.

HOME

This illogical and confused calendar has its ill effects on home and family. The budget and the planning for vacations, holidays and anniversaries are complicated because nothing is permanent within it. A silly little nursery rhyme is indispensable.

RELIGION

The continuous wanderings of feast, fast and holy days as to their day or date bring a restlessness and uncertainty in their annual observances not conducive to peace and tranquillity.

THE WORLD DIVIDED

The use of different calendars very often leads to misunderstandings and friction in civil affairs, individual activities and international cooperation.

Innumerable Disadvantages

BENEFITS (cont.)

THE WORLD CALENDAR

RETAIL

The equal quarterly period contains exactly 91 days, or 13 weeks, or 3 months, or approximately 1 season. Months have their regular allotted four or five Sundays, Mondays, Tuesdays, etc. This makes records more accurate and gives a clearer comparison of sales.

LAW

"The first Tuesday after the first Monday in November," Election Day, brings it regularly on 7 November. Whenever a specific period of days is prescribed within which legal action may be taken, the exact day and date are readily known.

EDUCATION

Study schedules, annual programs, vacations and athletic events can be arranged on a permanent basis. Semesters are stable as to day and date, and valuable time will thus be gained for other activities.

HOME

This logical and reliable calendar offers a way for better planning and budgeting for home, social welfare, civil and church activities. Children particularly like the rhythmic arrangement of 31, 30, 30 days within every quarter-year.

RELIGION

Fixed feast, fast and holy days will bring greater tranquillity and order in their annual observances, thereby fostering a greater serenity of spirit.

THE WORLD UNITED

The World Calendar—in itself a composite of law, order, equality and cooperation—will lead to friendlier understanding and cooperation among peoples and nations.

Countless Advantages

TWO NEW HOLIDAYS

WORLD HOLIDAYS

Two dates in the present Gregorian calendar are retired, and two new dates take their place. The old 31 December becomes the new *W December* every year which denotes the new "Worldsday," and the old 29 February (the extra day in leap years every four years) becomes the new *W June,* Leapyear Day. Both are World Holidays to be observed as such throughout the world by every nation and people. *(Use of both designations, optional.)*

PROGRESS CREATES THE NEED

Our modern means of communication and transportation—by air, sea, rail and highway—and the interlocking of trade are bringing peoples of all nations, languages, races and creeds into a more united, closely knit "One World." These new days answer a crying need for welding these many elements into a more united and harmonious whole for the use and benefit of all peoples.

DEDICATED TO PEACE AND UNITY

The World Holiday, Worldsday, would be dedicated simultaneously in every country of the world to the important task of bringing into the hearts and minds of mankind, thought and action which will lead to more enduring peace and universal equity. Leapyear Day, another World Holiday every four years, would further strengthen, through good fellowship and friendship the common bond of man. Men the world over would then live more closely together as brothers in understanding and good will, rededicating themselves annually on Worldsday and quadrennially on Leapyear Day as citizens of their "One World."

ADOPTION DATE

It is most fortunate for the adoption of The World Calendar that the year 1950 not only opens on Sunday, 1 January, that is coincidental in both the outgoing Gregorian and the incoming World Calendars, but that it also agrees on the next to the last day, Saturday, 30 December, offering thereby another year in which to prepare for that significant historical event. By converting the old 31 December of the Gregorian to *Worldsday, W December 1950* (a world holiday within The World Calendar) the year will actually end its cycle with this new time-system in operation. In turn, this will enable the year 1951 to open with Sunday, 1 January, and all future years thereafter will also begin unfailingly on that same day and date.

Great importance is attached to the Jubilee Year that completes a series of fifty consecutive years. Such a year is 1950. In addition, the observance of the first Worldsday, a World Holiday, will not only close a Jubilee Year but will also mark the end of the first half-century whereby the second half-century will open with The World Calendar already in use. How promising for all of us! The first half-century with its two catastrophic wars will have ended and it is to be hoped that The World Calendar will usher in more constructive days in the second half of the twentieth century.

Is this not sufficient reason to cast aside apathy, indifference and opposition and with courage, vigor and determination adopt The World Calendar? Every one of us, singly and collectively, peoples and governments all over the world and the United Nations, has a unique opportunity to unite for the success of this constructive, world-wide movement. By so doing, we shall merit the acclaim of future generations: "Well done, all you, who had the vision and the courage to give to posterity The World Calendar with its *agreeing days and dates* and the two significant *World Holidays.*"

A FEW SPECIFIC EXAMPLES of INCONVENIENCES CAUSED by PRESENT CALENDAR

Industry

In 1942 Christmas fell on a Friday. Newspapers did not know how to plan their issues for the following Saturday. There was no certainty how many stores would be open. The consequence was that one New York newspaper with a circulation exceeding one million discovered to its dismay that not only was its advertising lineage off 65 per cent but it had overprinted by eighty thousand papers.

In one section of India there is a newspaper circulated through that area in the Far East that bears six different datelines for the six different calendars relied upon by the six different racial groups who subscribe to the publication. This is a costly operation.

Agriculture

An Idaho farmer had been planting potatoes on Good Friday for 15 years. In 1940, when Good Friday fell on 22 March, the farmer's entire crop of potatoes froze. He began to study the dates on which Good Friday could fall. He found that in 15 years alone, between 1930 and 1945, Good Friday varied 29 days, almost one month. This *one* farmer's loss amounted to $2,000 in one year. With thousands of potato growers using the wandering Good Friday as their official barometer for planting potatoes, thousands of dollars are lost annually through the present unstable calendar.

Finance

Complete havoc was created in 1945 when Christmas and New Year's fell on Tuesday. The New York Stock Exchange made three different announcements about its holiday plans. The Exchange closed on the day before Christmas, opened the day before New Year's, whereas some stock exchanges closed on both days. Department stores were open on Monday before Christmas but closed the Monday before New Year's, leaving railroad and hotel men with a case of holiday jitters.

Education

In 1942, New Year's was on Thursday. According to New York State law, schools must open the day after New Year's Day. This meant that on Friday schools had to reopen. Teachers and parents protested vigorously that schools should not be opened for one day. The Board of Education felt they could not override the State law. Schools were opened for the one day at a cost of more than $20,000 for New York City alone.

Government

In 1948 there were 53 Fridays. Thousands of United States workers paid on Friday faced the problem of reporting 53 pay checks in filling out income tax reports. On the reports it appeared there had been an increase in salaries when 53 checks were reported instead of 52, while in actuality the salary had remained the same. Thousands of dollars were spent by workers for payment in counsel fees on how to fill out income tax blanks to avoid a misunderstanding with the Bureau of Internal Revenue. It should be noted that a similar situation exists in 1949 as there are 53 Saturdays this year.

NO LEGAL TECHNICALITIES ARISE IN THE CHANGEOVER TO THE WORLD CALENDAR

A Study by the Swiss Committee for Calendar Reform of changes in Swiss internal law, required when revised calendar is adopted.

The point has been advanced that legal difficulties might arise with the adoption of The World Calendar. It is felt that this point may be a subject of vital discussion. Hence the following analysis concerning its lack of effects on Swiss law, shown by the legal opinions of foremost Swiss authorities, is presented herewith to show the fallacy of such statements. The changeover should be equally simple and without technical complications for all other nations.

IN 1930, the Departments of the Interior of the Swiss government met at Berne to discuss the question of calendar reform and the Swiss Committee for Calendar Reform was organized. Extended and continuous inquiries by this Committee resulted in a large majority of all important Swiss organizations and public leaders giving their assent to the necessary arrangements for introducing the reform in Switzerland—naturally in conjunction with other principal nations.

There can be no doubt, therefore, that the proposed perpetual calendar (the proposal which retains the 12-month division of the year) will be sanctioned and approved by the Swiss people.

Although the League of Nations' international conference of 1931 did not push the calendar reform proposal to a conclusion, there can be no doubt that the plan for a revision of the calendar will shortly be brought forward again, with a view to enactment.

For this reason, it has seemed desirable to the Swiss Committee to proceed with a study of the internal laws which will require modification or change, in order to comply with the new calendar, and what the necessary modifications will be. Therefore, the Committee has referred the principal questions which will arise to the foremost Swiss authorities for their legal opinions. Their answers are published in this report.

The statements herewith made, cover the most important points on which questions are likely to arise. These authoritative statements are definite proof of the need for drawing up definite recommendations and regulations in connection with the introduction of the new perpetual calendar. The advance arrangements, legal and otherwise, must be clear and definite, so that leases, contracts and agreements made under the old calendar system will continue without interruption or controversy under the new system. Certain small disarrangements and innovations must be anticipated and fully provided for.

Constitutional Problems

Question No. 1. What is the legal procedure to be followed in the introduction of a reformed calendar in Switzerland? Answer by Prof. Dr. D. Schindler of Zurich:

"The competence of the Confederation in the matter of introducing a new calendar comes under Article 40 of the Constitution, which gives the central government jurisdiction over weights and measures. The words *weights and measures* are defined as including all those computations which are necessary for the uniform and orderly regulation of daily life, and of economic and technical intercourse. This definitely includes measures of time (Cf. Burckhardt's *Kommentar der Schweiz. Bundesverfassung*, 3d Edition, pp. 341-2), as well as the measurement of time—that is, the calculation of hours and days, and anything else embraced in the term *chronology*.

"There is another question of competence, however, which arises. The new calendar will undoubtedly be introduced on the basis of an international agreement, expressed in a treaty. Now, it is generally accepted that the federal government, without regard to the constitutional separation of power between the Confederation and the cantons, may conclude an international treaty on any subject. Moreover, it is generally accepted that the federal government may take the necessary measures to carry out the provisions of such a treaty. Naturally this covers the signing of a treaty between states regarding the introduction of a new calendar.

"There is almost no doubt that the Constitution of the Federation permits the signing of such a treaty. (Cf. *Constitution*, Article 85, Section 5). But if any doubt exists, the question can be put to a facultative referendum, under Article 89, Paragraph 3, of the Constitution.

"The effect which the execution of the calendar reform treaties will have on existing Swiss legislation depends of course on whether the terms of the treaty are immediately applicable. New laws will be necessary to remove contradictions, and the final correction of existing laws may be only solved through experience with the new calendar. But it would be to the interest of all concerned that everything possible be done to amend existing legislation in a formal manner, so that it may be in complete harmony with the new situation."

Civil Code Changes

Question No. 2. How far will the provisions of the Swiss Civil Code become inapplicable under the new calendar and what changes must be made? Answer by Prof. Dr. Fritzsche of Zurich:

"Examination of the laws of contracts —for example, with reference to the time allotted for fulfillment of obligations, wages, rents, employment, etc.—shows that these require certain definite changes with the introduction of a perpetual calendar. For instance, the end of a month never falls on a Sunday under the new calendar, and certain passages in the law (see Law of Obligations, Section 77, numbers 2-3) providing for this contingency are no longer necessary. The old provisions for legal holidays will require examination and revision. The labor legislation now in force provides that wages of workers must be paid at intervals no

greater than two weeks, with the result that these pay periods never coincide with the entire or half of the calendar month. The regularity of the new calendar suggests that each month may contain two periods for payment; it is evident that this would greatly simplify the keeping of accounts, payrolls, records and statistics. . . .

"The new calendar provides for a weekly period of eight days at the end of each year (and similarly at the end of the half-year in leap years). The present Swiss law dealing with the weekly rest period visualizes only the hitherto existing week of seven days. It should be amended to fit these exceptional cases, as any conflict with the existing rest-day regulations should be avoided.

"The Civil Code deals at length with questions of time as related to legal process, but calendar reform should not offer any special difficulties in this respect. However, whatever questions arise should be simplified; at all times simplification of time problems should be insisted upon. This applies also to the calendrical aspects of the cantonal civic code.

"To summarize: no particular difficulties need be expected from the standpoint of the present Swiss Code with the introduction of a perpetual calendar of 12 months. In fact, some simplifications will be introduced, which in the aggregate will be important and desirable, not only from a practical viewpoint, but also in their legal and procedural connection."

Private Law

Question No. 3. Will the proposed reform of the calendar have any effect on the codes of private law and citizenship law? Answer by Dr. Url. Stampa, Director of the Citizenship Bureau of the Swiss Confederation, Berne:

"Certainly no adverse effect. I can say without hesitation that no one need suspect any *prejudice* in the new arrangement of the calendar. The advantages which it brings to civil life can also be shared by the code of laws which regulate the rights and duties of citizens. The recording and authentication of dates, as in our vital statistics, will be simplified, and it will not suffer at all in the transitional stage. This will also be true in regard to the whole structure of private law and contractual law."

Banking

Question No. 4. How will the revision of the calendar affect banking laws? Answer by Dr. Hegetschweiler, adviser in international law to the Swiss Credit Institution, Zurich, and a well-known authority on this subject:

"Between the old calendar and the new, there is a maximum difference of two days between the comparative dates. This difference is not a matter of great importance to the banking world, but it must be clarified in legislation so that there can be no incertitude as to the meanings of contracts and obligations which carry through the transitional period.

"For instance, there are many operations which start at the beginning of a month and expire at the end of a month. In case a transaction is to expire at the end of February under the old calendar, the question arises: does it expire on February 28 or 30, under the new calendar? The new calendar does not contain the dates March 31, May 31, Au-

gust 31: definite legislation must provide that the dates of March 30, May 30, and August 30 should be substituted.

"Certain other questions will arise around the new dates of February 29, February 30 and April 31, as well as the dates designated as *Year-End Day** and *Leap-Year Day*.. These questions must be studied and definitely met in the transitional legislation."

Insurance Law

Question No. 5. How will the revision of the calendar affect insurance laws? Answer by Dr. Müller, counsel for the Swiss insurance companies:

"It can be said with emphasis that the introduction of the proposed perpetual calendar will not cause any special difficulties. This is true for the entire Swiss civil code, the laws of contract, the insurance laws of 1908 and the legal remissions and ordnances of the Confederation. The periods of time, which are known as 'Fristen' in the law, are stipulated entirely on the basis of days, weeks, months or years. Some of the provisions of Article 77 of the *Law of Obligations* or contracts will lose their present importance, because they apply mainly to the irregularities and changeabilities of the old calendar. But in general the legal problems which arise in insurance matters can be easily dealt with, under the new calendar,—such as, whether an event took place a day earlier or a day late, whether the burning of a building or the loss of a ship took place on a day covered by the insurance contract, or whether the date can be fixed for any given event in which an insured person is involved."

In conclusion, the Swiss Committee desires to state that all the authorities agree in condemning proposals for a 13-month calendar. It is clear that such a drastic change would be followed by great difficulty and that many provisions of Swiss law would be inapplicable to such a system.

Prof. Dr. E. Marchand, *President*
E. Hofmeister, *Vice-President*
Zurich, March 26, 1936.

* *Worldsday.*



Arq. Mauricio Gomez Mayorga, the Secretary of Education's Scientist who was commissioned to study carefully The World Calendar plan in the formulation of Mexico's attitude to be taken at the United Nations. *(See page 227).*

A BOON TO INDUSTRY

By A. J. Hills
Chairman, Canadian Affiliate

THE calendar's romantic history has to its credit the earliest fixed date in history. This relates to the Egyptian *Sun Calendar*, from which the Gregorian Calendar is descended. This date "also the earliest date in the intellectual history of mankind" has been placed as at 4236 B.C. and it records the divorce of Egypt from a calendar dependent on the actions of the star Sirius, which calendar had followed and was an advance from the earlier moon calendar and the use of the Nile, etc.

It is not necessary to detail the events which led to adoption by Julius Caesar of the calendar recommended by the Egyptian astronomer Sosigenes — borrowed from Cleopatra. It was the best available at the time. But it can be said that the calendar which Julius Caesar put into effect is not the one which Pope Gregory XIII dealt with in A.D. 1582. The true Julian Calendar had a regular succession of 31 and 30 day months from March, then the first month, to February the last month, which, however, could have 30 days only in leap years.

A cringing Senate in the days of Augustus is really responsible for our present *"hodge-podge"* or *"cock-eyed"* calendar. (The emphasized words are quotations from Maclean's Magazine.)

Reprinted by special permission from *Industrial Canada*, August 1949, published by the Canadian Manufacturers' Association, Inc., Toronto, Canada.

Gregory did nothing in the way of *reforming* the calendar. He only cut out the 10 days' error which had accumulated in 15 centuries because the length of a year is not exactly 365¼ or 365.25 days but only 365.242216 days. He also made effective a better leap-year rule which is accurate enough even for astronomers, although dropping a leap year every 128 years would be far more accurate.

There can therefore be nothing sacrosanct about our present calendar. Its greatest irregularities are the result of changes made, as the *Encyclopedia Britannica* says, for "a frivolous reason."

Our present calendar does, however, have one quality and that is its complete divorce from lunations. It is purely solar, or a sun calendar. The fact that its 12 main divisions are called months constitutes the only remaining relic of the moon.

In November of 1948, on the recommendation of its Industrial Relations Committee, the Executive Council of the Canadian Manufacturers' Association approved of a plan for the adoption of a more rational calendar, one of 12 months and equal quarters, as advocated by The World Calendar Association.

This most acceptable of calendar reform proposals smooths out all the rough spots in the present calendar.

The World Calendar—a simple rearrangement of our present 12 months—by five one-day changes, and the use of one

or two stabilizing days gives balance and perpetuality. These changes are as follows:

February gets one more day than it now has in leap years thereby getting 30 days in every year.

March loses a day, as months other than the first one in each quarter have only 30 days.

April gets one day more because the first month in each quarter has 31 days.

May and *August* each lose a day, being second months in their quarters.

Each quarter year of every year follows a standard pattern. First a 31-day month commencing on a Sunday, followed by two 30-day months, the last one ending on a Saturday. Thus are completed together a week, a month and the quarter.

Four such quarters, each of 13 complete weeks, make up 364 days. To make up 365 days one *stabilizing* day goes in every year after Saturday, 30 December and before Sunday, 1 January. In each leap year the 366th day goes in between Saturday, 30 June and Sunday, 1 July. These *stabilizing* days are necessary for the calendar to keep in time with the sun. They are "days apart"; they have no place in the week, they have no weekday names but they are by no means blank days. As dates they may be designated "W" or 31 December, "W" or 31 June. "Worldsday" will go in at the end of each year, much as the hour goes in between midnight and 12.01 a.m. when we change from Daylight Saving to Standard Time.

Similarly "Leapyear Day" will follow Saturday, 30 June, at the half-year mark. It is expected that these days apart will be observed as world-wide holidays devoted to peace and good will, uniting all nations.

With such a calendar in effect all the annoying variations in the present calendar will be eliminated.

Under the present calendar instead of one invariable quarter there are 35 different day arrangements; instead of the three different kinds of months there are 28; instead of one yearly day arrangement of The World Calendar there are 14 different kinds of years, and it takes 28 years for all of these to occur.

With The World Calendar each month has 26 work-days plus Sundays. Under the Gregorian calendar the work-days vary from 24 to 27.

Under the present calendar holidays meander through a week if they are observed on a specified date, or through a period of seven dates in the month, if they are observed on a specified day of a week.

The plan to have holidays observed on Mondays is only a half measure as it does not extend to Christmas and New Year, which may be the worst offenders.

Labour Day, which is observed on the first Monday in September, may come on any date between and including the first and the seventh. It is the variation in this one holiday that makes it necessary for every educational institution in North America to get out annually a new schedule of scholastic events for the school or college year. This meandering holiday affects the families of industrial employees from day labourer to Chairman of the Board of Directors.

The manufacturer is probably more concerned about the disturbance to pro-

duction which comes from irregularity of the calendar than about any other factor likely to affect his work program. He is sympathetic, too, with the difficulties which these irregularities bring into the lives of employees. The manufacturer knows that Christmas and New Year's Day—with the present calendar they come on the same day of the week—coming in midweek cause a serious drop in production; such an occurrence may also cause a loss to employees in remuneration.

There is a somewhat similar situation when the 24th of May comes as it did in 1949 on a Tuesday. Such an occurrence immediately raises the question of what is to be done on Monday. Will there be so many away on Monday that it will be better to close on Monday as well as on Tuesday?

The same sort of problem came up in 1947 when Dominion Day came on Tuesday (the same year that New Year's came on Wednesday—following a Christmas on the same day of the week). Christmas coming on Thursday in the year 1947 provoked another similar issue.

Even when the personnel officers of the manufacturers and the union representatives are able to agree to the handling of these meandering holidays it does not mean that economic losses are not sustained. These losses applied to the national economy run into an enormous sum. Such losses are unnecessary and can be eliminated by adoption of the calendar reform proposal of The World Calendar Association.

Easter being a religious feast is regarded as a matter for the Churches to deal with. The World Calendar Association does not attempt to fix it, but inclines to the opinion that when all other holidays are fixed, steps will be taken by the religious bodies concerned to regularize the date for the observance of *Easter*.

It is obvious that with fixed holidays, equal quarter years, and all dates the same for every year, annual comparisons and the use of all kinds of statistics, budgeting and accounting would be greatly simplified.

With The World Calendar every year's record would be available for assistance in following years. Now when the records are available the situation, because of elapsed time, has so changed as to make comparisons of little value.

It was consideration of the many changed conditions which have affected our daily life since the present calendar was made effective that led the Industrial Relations Committee to take up the study of the calendar reform proposal of The World Calendar Association, now recognized as providing the optimum of advantage with the minimum of change.

Modern civilization with its rapid communications, its enormous international trade, its highly interlocked social relations needs a better calendar than one which dates from the time "when the only methods known for measuring time were by sundial, by burning candles or oil-lamps, by sand-glasses and water clocks, and by very crude mechanical clocks." *(The Growth of Physical Science,* by Sir James Jeans.)

The Canadian Manufacturers' Association is now lined up with the many organizations which favour adoption of a 12-month, equal-quarter calendar.

Through the advocacy of a great Canadian, Sir Sanford Fleming, the old confusing diversity of local time was remedied by the adoption of the zone system of Standard Time which now has world-wide acceptance. Canada could just as well take the lead in initiating another great civil reform by passing conditional legislation providing for the adoption of The World Calendar.

An excellent presentation of the benefits of The World Calendar has been made in the memorandum submitted by the Republic of Panama proposing that this plan for the reform of the calendar be included in the provisional agenda of the Fourth Regular Session of the United Nations General Assembly. Following are pertinent quotations:

"Of over 500 proposals submitted to the League of Nations, 'The World Calendar' is the only survivor, having strong support in 41 nations of the world and being endorsed by outstanding business leaders, government authorities, scientists, prominent religious authorities, international organizations and laymen.

" 'The World Calendar' is scientific, uniform, stable and perpetual with but one unvarying calendar every year. It retains the present 12 months; the four quarters are always equal; each quarter has three months, 13 weeks, or 91 days, beginning on Sunday and ending on Saturday; each month contains 26 working days plus Sundays; days and dates always agree from year to year, and holidays are permanently fixed.

"This perpetual calendar offers harmony and order to all strata of society—government, finance, industry, labor, retail trade, administration of justice, home life, religion, transportation and education. In the last two fields alone millions of dollars annually would be saved by eliminating yearly schedule-making."



UNITED NATIONS GENERAL ASSEMBLY CONTINUES THIRD SESSION IN NEW YORK. United States Secretary of State Dean Acheson (left) greets Soviet Deputy Foreign Minister Andre Gromyko at the opening meeting of the Second Part of the Third Session. Of the original 75-point agenda 19 items were held over when the First Part of the session adjourned in Paris. These items include: Question of Franco Spain, Question of the disposal of the former Italian colonies, establishment of a United Nations Guard Force, promotion of international cooperation, and the applications for membership in United Nations made by Ceylon and Israel. The Assembly is expected to continue in session for six weeks. Flushing Meadows, New York. 5 April, 1949. (United Nations Photo.)

THE NATIONAL FEDERATION OF BUSINESS AND PROFESSIONAL WOMEN'S CLUBS, INC.

1819 Broadway, New York 23, N. Y.

July 26, 1949

Mr. John H. Hickerson
Assistant Secretary of State for United Nations Affairs
Department of State
Washington, D. C.

Dear Mr. Hickerson:

The National Federation of Business and Professional Women's Clubs, Inc., with a membership of 150,000 employed women organized in the forty-eight States, District of Columbia, Alaska, and Hawaii, has always taken a keen interest in international affairs, and has been particularly active in its support of the United Nations.

In 1940, a special committee which had made a study of The World Calendar, including its advantages and disadvantages, reported it favorably to the National Board meeting and recommended that United States acceptance of this be recommended to Congress.

In the time between, with the world conflict focusing attention elsewhere, little further consideration was given to The World Calendar. However, in 1949, when it had again been introduced in Congress, the entire National Convention, composed of nearly 2,000 delegates, reendorsed this proposal, and added it to our National legislative platform.

In view of the fact that The World Calendar is on the agenda of the General Assembly which convenes in Flushing Meadows in September, we wish to bring the official position of this organization to your attention and urge that the United States Delegations support this measure.

Thank you for your consideration in this matter.

Very sincerely,

Katherine V. Lyford
Chairman, International Relations

Arabelle P. Hanna
Chairman, Legislation



The President of the Third General Assembly of the United Nations, Dr. H. V. Evatt of Australia, and the Chairman of the Delegation of Panama, Dr. Ricardo J. Alfaro, in conference during one of the sessions of the

THE CALENDAR AND RELIGION

By Dr. Ricardo J. Alfaro

(Translated from the Spanish)

THE Fifth Inter-American Press Conference, recently held in Quito, approved a resolution proposed by the Panamanian Delegation, by which the Congress expresses its wish that the Fourth General Assembly of the United Nations adopt and put into effect, as of 1 January, 1951, the reform of the calendar in use and its substitution by the new chronological system called *The World Calendar.*

The need for reforming the calendar has been universally recognized. Thinking men, scientific institutions and governments, conscious of human welfare, have occupied themselves with the solution of the problem. Since the last century there has been talk about this reform, but it has been during the present century that the movement has gained impetus. The International Chamber of Commerce, which met in London in 1910 and in 1921, went on record regarding the convenience of reforming the calendar. Two years later, the League of Nations, realizing the importance of the subject, appointed a technical commission to study the matter. This commission filed a report in 1926, which served as a basis for the subsequent work of the League of Nations, of which the principal one was that done by the Conference of the Committee on Communications and Transit, which was held in Geneva in 1931. In 1937, two years before the last conflagration, the Council of the League still occupied itself with the matter; and similar action was taken in 1947 by the Uneconomic and Social Council.

Quite a considerable number of plans were submitted to the League of Nations, but of all of them the only one which, by its simplicity, its clarity, its perpetuity and its strict conformity with the mathematical basis of the solar year, was able to survive is the plan called The World Calendar. Besides, this calendar has the merit that the change can be made from one system to the other without any difficulty. A certain merit, for example, is attributed to a plan to divide the year into 13 months of 4 weeks or 28 days. But, to justify the rejection of this system, it is sufficient to consider the enormous and incalculable difficulties this would mean to the industries, to the trade, and to the governments all over the world, to pass over to a system whereby every year there would be one more month of wages, pensions, interest, dividends, rents —all the things that the rich and the poor, the capitalist and the worker, would have to attend to every month. And if this consideration should not be sufficient, there would still be the formidable objection concerning bookkeeping and statistics of a year which could not be divided into semesters, nor even into four-month or three-month periods, much less two-month periods.

The advantages of The World Calendar have been set forth in a convincing manner in the copious informative literature issued by The World Calendar Association, Inc., New York, a non-profit institution which receives admirable scientific cooperation and which is presided over with real apostolic zeal by Miss Elisabeth Achelis. These advantages have also been set forth in a concise and, in my opinion, a sufficiently illustrative manner in the working document submitted by the Panamanian Delegation to the United Nations. It is not my purpose to reproduce here an enumeration of the defects of the calendar in use and of the advantages of The World Calendar. For the present, I wish to concentrate on the principal objections which have been voiced against the proposed reform.

The dread of anything new is a natural propensity of the human mind. Man seems to possess an inborn tendency to hold on to what is in existence, even though it be manifestly defective, and to look askance and with suspicion at anything new, although the benefits thereof may be readily discernible. It is this tendency that is responsible for the fact that all great reforms, all the great advances and steps of progress in civilization, have met with resistance, which it was necessary to overcome.

In the case of The World Calendar, nobody has been able to deny its evident superiority over the existing chronological system; but misoneism has been also against it.

When the Fifth Inter-American Press Congress of Quito prepared to vote in plenary session on the Panamanian proposition, the delegates received a great deal of propaganda adverse to The World Calendar, and which consisted principally of a folder entitled "Calendar Change Threatens Religion," and also a magazine article which carried the epigraph "A dangerous reform."

It would be difficult, not to say impossible, to deny by any serious arguments the advantages—for the business world, for calculations, for statistics, for schedules, for all the plans to be developed in the course of one or several years—represented by a fixed calendar, in which there are no variations of any kind and in which every day of the year always coincides exactly with a like day of the week. Therefore, the objections presented against the Calendar in the aforementioned propaganda are principally of a religious nature.

The fundamental objection is that the new Calendar—it is alleged—breaks what is called *the continuity of the week* and the day of rest; and in this respect it is claimed that the present week is a cycle instituted by God, which is destroyed by the insertion of the *day at the end of the year* and the *day in the leap year* by which the civil year and the astronomical year are synchronized.

Such argument contains errors which cannot withstand close analysis.

In the first place, it is in vain to try to demonstrate that the present week is a divine institution which has been maintained without interruption in the Catholic world, in the Greek Orthodox world, in the Protestant and Jewish world. The history of all these religions contradicts this assertion.

The citation so frequently made of the Holy Scriptures to back up this claim

does not prove it. In *Genesis*, 2:2, 3, we find the following text:

> "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

This passage proves, according to Biblical authority, that God wished that there should be rest on the seventh day after six days of work; but it would be necessary to distort its text and others of lesser importance, which have been cited, to sustain that the present week, with its names of pagan mythology and its existence which dates back to the fifth century of the Christian Era, is exactly the same that has been maintained without interruption since Creation to this day.

There is nothing in The World Calendar that is contrary to the weekly rest and to the sanctification of the day of rest. The present calendar has 52 Sundays. There can be 53 Sundays in a year —only when the 1st of January and the 31st of December (30th in leap years) fall on a Sunday, an event which occurs only every seven years. The World Calendar also has 52 Sundays and it has, besides, one or two additional fixed days of rest, because to the 52 Sundays must be added the proposed WORLDSDAY *at the end of the year*, intercalated between the 30th of December of the closing year and the 1st of January of the new year; and the *leap-year day* intercalated between 30 June and 1 July. In this way, it can never happen in The World Calendar that more than six days pass without a day of rest or a holiday; and at the end of the year, the interval between holidays is only five days, as is shown by the following tables:

Every Year

24 December	SUNDAY	Rest	
25 December	Monday	Rest	CHRISTMAS DAY
26 December	Tuesday		
27 December	Wednesday		
28 December	Thursday		5 days
29 December	Friday		of work
30 December	Saturday		
DAY AT THE END OF THE YEAR		Rest	WORLD HOLIDAY
1 January	SUNDAY	Rest	

Leap Years

24 June	SUNDAY	Rest	
25 June	Monday		
26 June	Tuesday		6 working
27 June	Wednesday		days
28 June	Thursday		
29 June	Friday		
30 June	Saturday		
LEAP-YEAR DAY		Rest	WORLD HOLIDAY
1 July	SUNDAY	Rest	

It is thus shown that between the *day at the end of the year* and the Sunday which precedes it, there are only five working days, because Monday, 25 December, is the practically universal holiday of Christmas. Between the *leap-year day* and the Sunday which precedes it, there are six working days followed by two days of rest. At the same time, the coincidence of Sunday with Christmas and the New Year produces two consecutive holidays at the beginning and the end of this period of rejoicing, a well balanced, convenient and perpetual arrangement.

The World Calendar, therefore, as far

as the existence of 52 days of rest (Sundays) in the year is concerned, satisfies not only the convictions of the Christians but also those of the other religions. It should be remembered in this connection that the Christians in general celebrate the Sunday; the Jews, the Adventists and the Seventh-Day Baptists retain Saturday; and the Mohammedans celebrate Friday. Now, the calendar in use ordinarily cannot provide more than 52 days of rest during the year, as each year has 52 weeks and a fraction, and, as I have said before, only once every seven years can it happen that one day of the week occurs 53 times during the year. The World Calendar provides 52 complete weeks, and of course also provides every year 52 Fridays, 52 Saturdays and 52 Sundays, besides the two intercalated holidays.

The foregoing shows that, as far as the rest on the seventh day is concerned, the present calendar has no advantage whatever over The World Calendar and that the latter, on the contrary, far from diminishing, impairing or affecting the day of rest, reinforces and betters it most effectively.

In the second place, it is proper to observe that the week does not correspond with any accuracy to any movement or cycle of the heavenly bodies, nor with any natural division of time. The week is not the fourth part either of the lunar month which has twenty-nine and a half days, or of any of the civil months, with the exception of the anomalous February, from which the Romans took two days, to add them, without any logic and only to flatter the vanity of the Caesars, to the months of July and August, named in homage of Julius Caesar and Octavius Augustus. In different countries there have been weeks of 3, 4 and 5 days. Therefore, the period of seven full days is an entirely conventional measure of time, the principal merit of which is that it fits exactly with the rest which is to be given every seven days to the man who toils, in conformity with what *Genesis* narrates as an expression of the will of God.

As a completely arbitrary and conventional measure of time, the week has no essential or original relation to Christianity. Conclusive proof of this is the Roman calendar, which divided the months into *calends, nones* and *ides.* It should be remembered that the present calendar is in reality the *Julian* calendar with the Gregorian correction. When Julius Caesar established his calendar in the year 45 B.C., the months were divided in the manner above mentioned and not into weeks, and this weekless calendar was for more than four and a half centuries the calendar which governed the Christian world. Therefore, the first Christians, or at least the great majority, did not know the septenary division of the month. The Christians of the Empire, those who after the death of Jesus and for the next four centuries died devoured by the beasts in the amphitheatre and otherwise suffered martyrdom for their faith, lived not under the system of the week but under the Roman chronology of the calends, the nones and the ides. The week, according to Thomas, originated in Western Asia and from there moved on to Europe and to North Africa, of Mohammedan population. The weekly cycle was not introduced into the Julian calendar until after the reign of Theodosius the Great, although

nearly a century had elapsed since Constantine had occupied the throne and the Council of Nicea had been held.[1] Let us also remember that the Greeks divided the month into *decades*, as was done in France, at the end of the 18th Century, by the authors of the celebrated and beautiful Republican Calendar.

Not even after the adoption of the week by the Christian World did it lose its purely pagan physiognomy, because the names of the weekly cycle reproduce those of the sun, the moon and of the five planets known in ancient times, whose names are those of five deities of the Greco-Roman mythology. Just compare these names:

Dies Solis	Day of the Sun	Sunday
Dies Lunae	Day of the Moon	Monday
Dies Martis	Day of Mars	Tuesday
Dies Mercurii	Day of Mercury	Wednesday
Dies Jovis	Day of Jupiter	Thursday
Dies Veneris	Day of Venus	Friday
Dies Saturni	Day of Saturn	Saturday

[1]**There are divergent opinions as to which of the two Emperors introduced the week. W. S. B. Woolhouse in the article *Calendar* contributed by him to *Encyclopedia Britannica* (11th Edition), states:**

"The week is a period of seven days, having no reference whatever to the celestial motions, a circumstance to which it owes its unalterable uniformity. Although it did not enter the calendar of the Greeks, *and was not introduced at Rome till after the reign of Theodosius*, it has been employed from time immemorial in almost all eastern countries."

Other respectable authorities assert that the week was introduced by Constantine the Great. Assuming this assertion to be correct, the fact remains that for at least three centuries, the early Christians had no weeks, and consequently, no Sundays. As stated by Elisabeth Achelis *(The Calendar for Everybody*, G. P. Putnam's Sons, N. Y., 1943):

"In 321 A.D., Constantine the Great introduced into the Julian calendar the seven-day week with its Sunday, the day of rest, recognizing thereby Christianity over paganism."

The same flavor of paganism is apparent in the English nomenclature. The ancient Saxons replaced the names of the Greco-Roman mythology with those of their own deities, as is apparent from the following table:

Sun's Day	Sunday
Moon's Day	Monday
Tiw's Day	Tuesday
Woden's Day	Wednesday
Thor's Day	Thursday
Frigg's Day	Friday
Seterne's Day	Saturday

The originally named Day of the Sun later on was called in Latin by the Christians, *Dominicus dies*, i.e., Day of the Lord, because the Christians abolished the observance of the sacred day of the Hebrews, which was the *Sabbath*, and established that of the Sunday in commemoration of the Resurrection of the Lord.

From the foregoing it can be seen that it is a patent error to consider the week, and especially the *present week*, as an intangible creation of Christianity, which cannot be the object of a better arrangement for the computation of time.

In the third place, The World Calendar does not break the continuity of the week, this phrase being understood in the reasonable manner which logic indicates. On the contrary, it maintains it without interruption during the 364 days which correspond to the 52 weeks comprised in the Solar cycle. What The World Calendar does is to give a conventional and different denomination to the 365th and 366th day of the year with its fraction of hours, minutes and seconds in which the revolution of the earth around the sun is completed. And not only does

The World Calendar maintain the continuity of the week within the year, but it also gives to it what the present calendar does not have, i.e., symmetry and uniformity. Because our present calendar never contains exactly 52 weeks, but 52 weeks and a fraction, and this fraction must be taken from the next week in the following year, thus causing perennial changes and confusion. In The World Calendar, on the contrary, there are exactly 52 weeks of seven days each, with their corresponding Sundays and working days so arranged that every year and every quarter starts always with Sunday and ends with Saturday.

If by *discontinuity of the week* is meant the fact that the previous order of the weekdays is altered, we have to conclude that the first one to produce this was the renowned Pope Gregory XIII. In fact, the Gregorian correction consisted in suppressing from the Julian calendar the ten days the calendar was behind in relation to the solar year. To this end the Pontiff ordered that the 4th of October 1582 be followed by the 15th. Now, the 4th was the Thursday of that week and the Pope directed that the 15th be Friday. But in the consecutive order the 15th was not Friday but Monday, as is shown in the following table:

Year of 1582

4 Oct.	THURSDAY	10 Oct.	Wednesday
5 Oct.	Friday	11 Oct.	Thursday
6 Oct.	Saturday	12 Oct.	Friday
7 Oct.	Sunday	13 Oct.	Saturday
8 Oct.	Monday	14 Oct.	Sunday
9 Oct.	Tuesday	15 Oct.	MONDAY

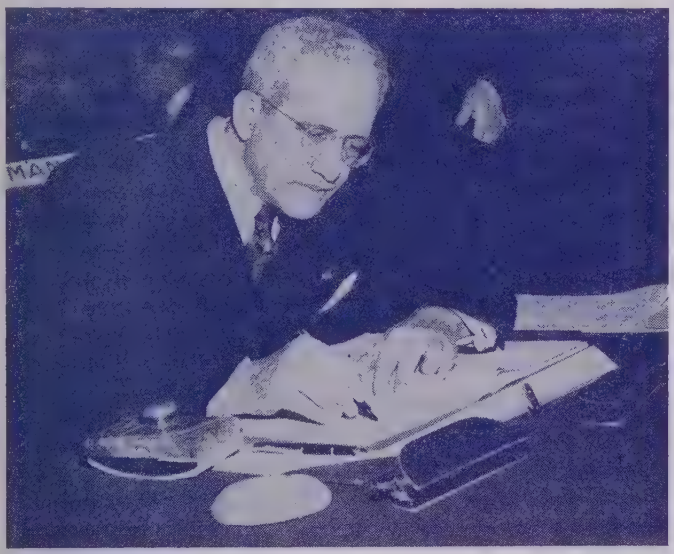
The logic of the Pope was perfect. He altered the existing weekly order or sequence by converting a Monday into a Friday, but he maintained the continuity by ordering that the Thursday after which the interruption was put in effect be followed by a Friday. The World Calendar proceeds by the same logic. It interrupts the weekly course to intercalate the WORLDSDAY and the *leap-year day*, but it maintains the continuity of the week, because Saturday, 30 December, is followed by Sunday, 1 January, and Saturday, 30 June, is followed by Sunday, 1 July.

It is this way that the continuity of the week should be understood. If in The World Calendar a discontinuity based on error is alleged, then such error must be imputed against Gregory XIII. But the real fact is that in the enlightening antecedent of the wise Pontiff there is no error, but simply logic put at the service of truth and efficiency.

There are critics of The World Calendar who say that it proposes a "blank day" or a "zero day" and that life does not stop during the 24 hours of that day. Of course, life never stops and nobody would be foolish enough to maintain the contrary. The intercalated days are as real as the ordinary days. What happens during the *day at the end of the year* and during the *leap-year day* is of as much importance as the events that occurred during the preceding or following days. The point is that to those days, which in order to gain regularity and stability are put outside of the week, a special denomination is given. If during the effectiveness or operation of The World Calendar a steamer starts a trip between 29 December of a year and 3 January of the following year, such voyage lasts 6 days, one of which is the *day at the end of the year*,

while the other five correspond to the two respective weeks. This computation can not offer any difficulty to anybody.

And finally, it should not be lost sight of that ecclesiastic calendars can coexist and in fact do coexist with civil calendars. It is known, for example, that the Greek Orthodox Church maintains its chronological system notwithstanding that Soviet Russia and the countries under Communist Rule and with Orthodox population already have accepted the Gregorian calendar. It is also known that the Mohammedans compute the time starting with the Hegira, i.e., the day of the flight of Mohammed from Medina to Mecca on 15 July of the year of our Lord 622. And finally, it is known that there is a Christian ecclesiastic calendar and a Jewish ecclesiastic calendar. If for reasons of liturgy the churches, or any one of them, wish to conserve their traditional methods of measuring time, there is nothing to prevent it, the same as is being done at the present time. The World Calendar is purely secular, and it has not been conceived as a religious instrument. What it offers is uniformity and harmony among all the peoples of the world on the basis of a universal chronological system which is strictly scientific, invariable, regular, perpetual and easy to understand.



GENOCIDE CONVENTION APPROVED BY GENERAL ASSEMBLY OF UNITED NATIONS. Sr. Ricardo Alfaro, of Panama, signs on behalf of his government the Convention on the Prevention and Punishment of the Crime of Genocide. Palais de Chaillot, Paris, 11 December, 1948. (United Nations Photo.)

Among certain people, there seems to exist some vague impression, a latent sentiment, that the reform of the present calendar is equivalent to declaring oneself against a Christian conception,

against a pontifical achievement. There is nothing more erroneous. The present calendar is the work of paganism. Its defects result from pagan errors. The only Christian feature in the present calendar is the admirable correction by Pope Gregory XIII, and it is precisely this correction that the reform does not touch, but glorifies and perpetuates. The present calendar is called Gregorian solely because that illustrious Pontiff corrected the error made by the astronomer of Julius Caesar who calculated that 365 and a fourth of a day was the time of the annual revolution of our planet, while this time is about 11 minutes less. Such an error, accumulated with the passing of time, amounts to a day every 128 years, so that at the end of 15 centuries the calendar was ten days slow in fixing the date of Spring. Gregory XIII eliminated the error by an apostolic brief, dated 1 March, 1582, in which he directed that the 4th of October be followed by the 15th. Thereby he synchronized the calendar with the vernal equinox, which then was fixed as of 21 March, the same date it occurred in the year A.D. 325, the year the Council of Nicea was held. And the calculations of the Papal astronomers for intercalating the additional day in the leap years were so accurate that 3,323 years must pass in order to produce a difference of one day between the solar year and the civil year. If the Gregorian correction is eliminated, we have the Julian calendar in its entirety.

On the other hand, the originator of the chronological reform was in fact a Catholic priest, the Abbé Marco Mastrofini, who in 1834 wrote a work in which he proposed to modify the calendar on the basis of a year divided exactly into 364 days and 52 weeks, with two intercalated days, one day for the regular years and another for the leap years, which would maintain congruity with the civil year and the astronomical year. This is the essence of the reform which now is under the consideration of the United Nations. The work of the Abbé Mastrofini obtained the *imprimatur* and the *nihil obstat* of the ecclesiastic authority, so that it is logical to infer that it was given because the proposition contained nothing which could be conceived as contrary to the faith.

An eminent chronologist, who also is a Catholic priest, the Reverend Conrad Morin, Professor of Ecclesiastic History at the University of Montreal, at a brilliant lecture given to members of the Royal Astronomical Society of Canada, examined the reform of the calendar in its religious aspects. (*Journal of Calendar Reform*, 2d Quarter, 1949.) Father Morin, in referring to the point of the Sunday Rest in The World Calendar, said:

> "This is, to my mind, the greatest merit of this project and the glaring proof that it is far from anti-religious, or even anti-Christian."

In another passage, referring to The World Calendar, he affirmed:

> "Also, the more the latter is known, the more it meets with favor among the ecclesiastics, as among practising Catholics."

He said that the Church does not find in the proposed reform anything contrary to the dogma, and as for the Holy See it has only stated on the subject that inasmuch as the reform touches upon old and rooted Christian traditions, such re-

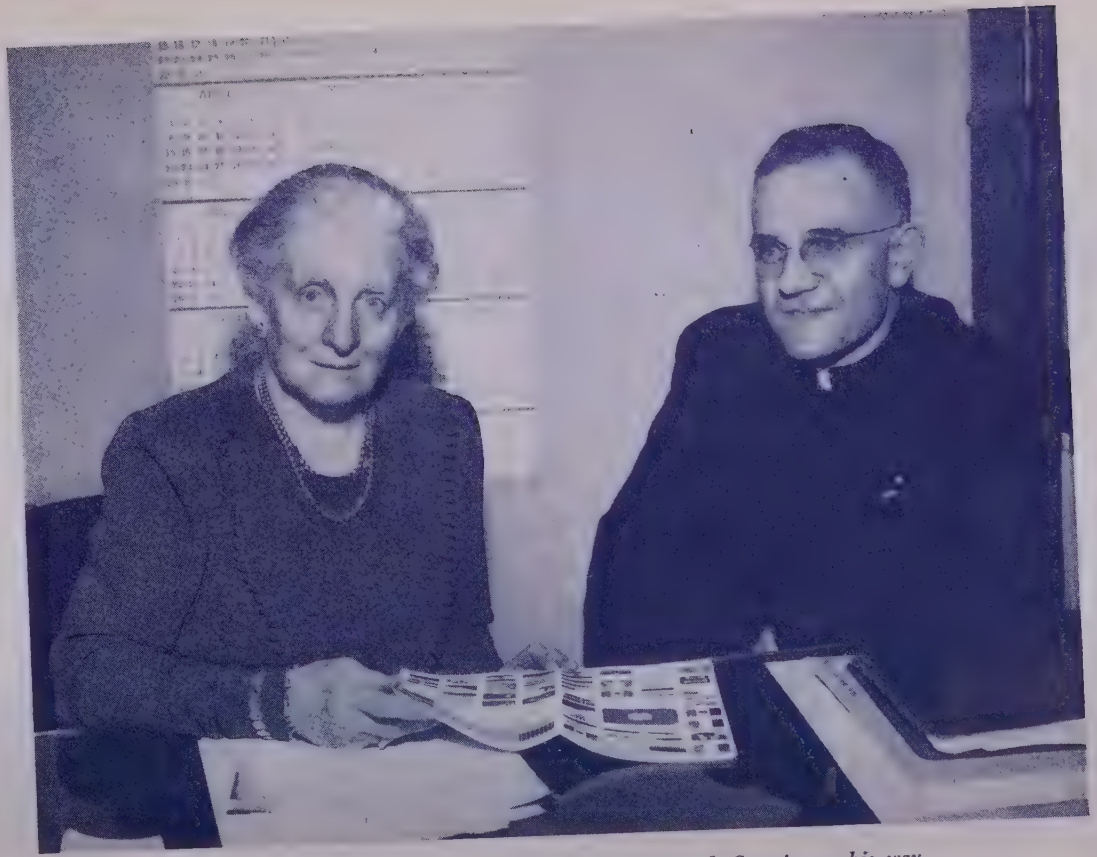
form should not be effected in any form affecting liturgy, unless there be very good reasons. That cautious attitude, manifested in 1937, was undoubtedly due to the fear that the civil calendar might run counter to the mandates of the Council of Nicea concerning the celebration of Easter and the movable holy days which depend thereon. But, as I have said previously, The World Calendar does not affect nor intends to affect the liturgy, nor does it prevent the maintenance of the ecclesiastic calendars of the various faiths.

Like observations and conclusions appear in the article *Time for Tomorrow*, whose author, Thomas Morris of the Roman Catholic Society of Jesus, examines the effects of The World Calendar on the ecclesiastic liturgy. (*Journal of Calendar Reform*, 1st Quarter, 1949). He concludes his excellent article with these words:

> "The example of Pope Gregory XIII in giving the world a more perfect calendar should be a great inspiration to the Church of the twentieth century for cooperating with the nations of the world in achieving a yet more perfect and more permanent calendar—especially as this new calendar would not only be a great benefit to the social and business activities of Catholics, but also, although only in an external yet in an important way, it would be of advantage to the liturgy of the Church."

To sum up, there is not and there cannot be any well-founded reason for setting forth any objections of religious nature to the reform of the present calendar. In The World Calendar there is no "blank day," no discontinuity of the week, no violation of the Day of Rest. There are 52 continuous and complete weeks to which are added, to complete the year, one day if the year is a regular year and two if it is a leap year. There are 52, 53 or 54 days of rest in the year, and the regular day of rest, independent of other civic or religious holidays, occurs every seven days, in accordance with the Biblical texts. It respects all religions and threatens none. The measuring of time in itself is not a religious act in that it is a mathematical operation and a conventional function of man for arranging his life in society. The religious acts, the ecclesiastic or civic holidays of the different peoples, are held at regular times and should occur at fixed dates. To provide fixed dates, which are stable and uniform, which can be used by all peoples and by all faiths, is a work of harmony which strictly conforms with the vehement desire for peace and brotherliness which fills the soul of contemporaneous humanity.





The Reverend Father Conrad M. Morin of Montreal, Canada, on his way to Rome visits The World Calendar Association and explains the favorable attitude of the Catholic Church on calendar reform to Miss Elisabeth Achelis, President of the Association, who, in turn, points out to Father Morin the

CALENDAR CHANGE DOES NOT THREATEN RELIGION

THE Religious Liberty Association of Washington, D. C., an association of Seventh-Day Adventists (approximately three-tenths of 1 per cent of the total American churchgoers), has been circulating a brochure under the title *"Calendar Change Threatens Religion,"* by Carlyle B. Haynes.

This booklet attempts to create the impression that religion is united in opposing calendar reform and the two world holidays which The World Calendar Association advocates—a highly debatable statement.

After giving the brochure careful study, this Association feels that information should be given for anyone who may wish to be more fully informed regarding the statements made therein and disseminated for the sole purpose of attempting to sabotage calendar reform—a reform the lack of which has been costing the peoples of the world millions and millions of dollars annually.

The Association wishes to re-emphasize the objective of calendar reform and the fact that it is *civil in character.*. In no wise does it intend to supplant existing religious calendars or religious feast days. The purpose of The World Calendar is to stabilize and equalize the civil calendar, making it every year the same.

The Association is not unmindful of those who believe in the *alleged assumption* of the unbroken continuity of the seven-day week since time immemorial. They hold the opinion that the perpetual calendar will cause a wandering Sunday with the introduction of Worldsday, W or 31 December, a World Holiday, which occurs at the end of every year, as well as Leapyear Day, W or 31 June, another World Holiday that comes in midyear between the second and third quarters.

It is an historical fact and should be of great significance to both civil and religious life that the idea of a 364-day year with the one or two intercalary days (Worldsday and Leapyear Day in the proposed perpetual World Calendar), *was conceived by an Italian Roman Catholic priest, the Abbé Mastrofini, in 1834.* We regretfully note that the origin of these days was not mentioned by Mr. Haynes.

In this connection, Thomas Morris of the Roman Catholic Society of Jesus has said:

> ***"Seventh Day Adventists and also some Jews object to the extra day as being contrary to the divine command to observe the Sabbath. They overlook the fact that the day is expressly designed as a world holiday, and may therefore be celebrated as a holy day. Do they think it wrong to worship God two days consecutively? The Jewish people have their own calendar, though in practice they have been forced to use the Gregorian calendar. It is, moreover, the Gregorian not the Jewish calendar which is proposed for revision."***

The New York Times headlined an interview with Father Conrad M. Morin, O.F.M., outstanding Catholic religious authority of Canada and Professor of Church History at the University of Montreal's Institute of History, as fol-

lows: "Priest Asserts Catholic Church Doesn't Object to New Calendar."

It is true, as Mr. Haynes writes, that the Eastman 13-month calendar carried the provision called "blank days" and that The World Calendar Association uses a somewhat similar device, *but* it gives to the one or two "stabilizing" days dates in the month and names for the two days. In all justice and common sense, these days in The World Calendar cannot be called blank or zero days.

The two World Holidays make possible what has never been possible before—the fact that Sunday and Saturday will not only be the first and seventh day of every week, but the first and seventh day of every new year as well. The *week*, as well as the day, date and month, will be stabilized in The World Calendar that is every year the same. The week's former wanderings throughout the year will be ended and the calendar thereby stabilized.

Because of the keen interest in calendar reform, the United Press, in 1934, issued a questionnaire to American clergymen, and, among the 1,178 replies received, 907 favored The World Calendar and 131 the now rejected 13-month calendar. The two stabilizing days were integral parts of both plans.

With respect to Mr. Haynes' references to religious opponents, the Association would like to remind its readers of the careful four-year study of The World Calendar by the Universal Christian Council for Life and Work (approximate membership 174,353,648; about 89 Protestant denominations), with which the Federal Council of the Churches of Christ in America is in close relationship. At the time the study was made the President of the American Section was the late Dr. S. Parkes Cadman. The result of the study was a resolution (1936) wholly approving the perpetual World Calendar.

Dr. S. Parkes Cadman, himself a former President of the Federal Council of the Churches and Honorary Moderator of the Congregational Christian Churches, became a member of the American Advisory Committee of The World Calendar Association in 1933. He expressed his opinion most forcibly:

"I shall take opportunity again and again of referring to this matter because I have realized its vast importance, not only for religion but for the whole world and the world's trade and commerce."

Dr. Cadman was a friend of Roman Catholics, Jews, and every branch of Protestantism.

Dr. William Adams Brown, Presbyterian minister, professor emeritus of the Union Theological Seminary and President (succeeding Dr. Cadman in 1937) of the American Section of the Universal Christian Council for Life and Work until his death in 1943, accepted membership in the Association's American Advisory Committee in 1938, as successor to Dr. Cadman. He, too, wrote strongly in favor of the change:

"I am glad to have my name associated with something in which I believe so much."

The late Dr. Herbert L. Willett, minister of the Disciples of Christ, associate editor of *The Christian Century*, professor of Oriental languages and literatures at the University of Chicago, and lecturer on Bible topics, whose scholarship was recognized beyond the bounds of Protestantism, wrote as follows:

"The fourth commandment enjoined the keeping of the Sabbath rather as honoring a day of rest and worship than as the designation of a particular day. It is difficult to conceive of weeks and designated days in the incalculable stretches of time from the beginnings of world-structure to the days of Hebrew history. The picture of a seven-day week and a day of rest given in the first chapter of Genesis must be regarded as the accepted pattern of time in the late days of the priestly writer rather than as a cosmic and divine scheme."

Among church groups adopting resolutions endorsing The World Calendar were the Protestant Episcopal Church, 1934, the American Lutheran Church, 1936, and the Council of Bishops of the Methodist Church, 1940.

When Elisabeth Achelis in 1934 visited the Patriarchate in Constantinople, she was most graciously received and given a clear understanding that the Patriarchate was not opposed to The World Calendar. And the Western European representative of the Eastern Orthodox Church residing in London, Archbishop Germanos, wrote an article in which he unequivocally endorsed The World Calendar with its two stabilizing days, Worldsday and Leapyear Day.

It should be further noted that the late Professor Demetrius Eginitis, Director of the National Astronomical Observatory in Athens, member of the calendar committee of the League of Nations, and assigned by the Oecumenical Patriarchate to represent the Eastern Orthodox Church in all international conferences on calendar reform, submitted a report to His Holiness (23 June 1931) which was published in *Ortodoxia* (August 1931), the official organ of the Oecumenical Patriarchate. In this report, Professor Eginitis supported the opinion expressed by the national Greek calendar committee at the Preparatory Committee of the League of Nations, favoring the 12-month calendar of equal quarters including the two intercalary days, and, as representative of the Church of Constantinople, he upheld the same opinion. Mr. Haynes quotes him merely as giving the reasons for opposition to calendar change, and should not imply that he supported such opposition.

Professor Eginitis was not a delegate at the International Conference on Calendar Reform at the League of Nations, October, 1931. Mr. Athanase Politis, the Greek delegate at this conference, gave to The World Calendar his country's official and unreserved endorsement.

The successor to Professor Eginitis as representative of the Patriarchate in Constantinople, Professor Hamilcar Alivizatos, dean of the Theological Section of the University of Athens and former Procurator of the State by the Holy Synod of Greece, representing the Eastern Orthodox Church and as a member of the Universal Christian Council for Life and Work approved The World Calendar in the resolution of 1936.

His Holiness Athenagoras, the Patriarch of Constantinople, wrote The World Calendar Association, on 7 July 1949, as follows:

"We ask God to strengthen you and bless all your efforts for the betterment and the successfulness of your Calendar."

As for the Roman Catholic Church, mention has already been made that the two intercalary days, Worldsday and Leapyear Day, were conceived by an Italian Roman Catholic priest. In addition, it is well to recall the statement made

by the Vatican to the Congress of the International Chamber of Commerce in 1912:

"The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts."

An outstanding rabbi, Professor Abraham Cronbach, D.D., of Hebrew Union College, Cincinnati, Ohio, has stated:

"I am with you in the matter of calendar alteration . . . When you come right down to it, what the Orthodox Jew wants is not so much one day of rest in seven as a day of intervals with which the Deity will be satisfied. With increasing obliviousness to tradition Jews will eventually be prepared for calendar change."

Rabbi George Solomon of Savannah, Georgia, has written:

"I am heartily in favor of calendar revision and see no reason why Liberal Rabbis (and for that matter, Orthodox as well) should not approve. The calendar has undergone change from time to time, not always wisely. This proposal is considered as sensible and affects no principles."

Rabbi Martin M. Weitz of Hot Springs, Arkansas, and a member of the Association's American Advisory Committee, has made the following statement:

"Indeed a goal worthy of enshrinement in the scope and spirit of modern man and his modern 'timepiece'—The World Calendar."

Two learned Jewish scholars, Dr Hildegard and Julius Lewy of the Hebre Union College, authors of several article on the week and its origin, have written:

"The opponents of the calendar reform argu that, by breaking the continuity of the seve days of the week, the insertion of thes 'blank' days would abolish an institutio which some believe to have been establishe by God, Himself, while others assume it to b as old as the seven-day week. Neither of thes two views finds support in the source materi from which the history of the seven-day wee can be reconstructed. On the contrary, ev dence to be derived from cuneiform literatur as well as from the Bible and other Jewis sources tends to show that originally 'blank days like those proposed by the advocates o The World Calendar occurred not only twic but seven times each year."

The inestimable benefits of the Hebrai and the Seventh-Day Adventist Sabbat and the Christian Sunday rest in the spiri in which these days inspire man to liv up to his highest and noblest ideals.

These statements, endorsements an facts are but a few of the many that ap prove and support the validity and feas ibility of the intercalary days—the stabi izing World Holidays—essential to a per petual civil calendar. The World Calen dar Association asks its friends to giv this matter their unbiased and carefu consideration and form their responsibl judgment and program thereon.

STATEMENTS BY CHURCH LEADERS

This compilation of excerpts from the statements by religious leaders lists their position at the time of their pronouncement.

HAMILCAR ALIVISATOS, D.D., Professor, University of Athens, Greece.

Regarding the Calendar reform, on which I personally look very favorably, I have the pleasure of informing you that the respective department of the Ministry of Foreign Affairs (League of Nations Department) has passed upon the question with the intention of founding a special Committee to deal with it . . . It is not necessary to say that if I shall be myself on the committee I shall try my best for the promotion of the idea of the reform calendar.

MOTHER ALOYSIUS, former President, Fontbonne College, St. Louis, Missouri.

Calendar reform will be a blessing to educational institutions and it will be worth-while to call an international convention to consider the adoption of it.

GEORGE S. ARUNDALE, President, The Theosophical Society, Adyar, Madras, India.

I am strongly in favor of The World Calendar.

ATHENAGORAS, Archbishop and Metropolitan, Greek Orthodox Church of North and South Americas, Astoria, New York.

I take this opportunity to extend to you my wholehearted congratulations for your great work in the Calendar Reform movement.

ALFRED CARDINAL BAUDRILLART, former Rector of the Catholic Institute of Paris.

The problem is not new. It has existed since the origin of the Church. . . . A few years ago, Pius XI was inclined to admit the proposition. This question is, besides, absolutely free from the dogmatic point of view . . . the Pope is of the opinion that the thing can be done and that there would be great advantages.

GEORGE A. BEECHER, Protestant Episcopal Bishop of Western Nebraska.

I will cooperate with the members of The World Calendar Association in every way I can.

GEORGE K. A. BELL, The Lord Bishop of Chichester, England.

I am very glad all has gone well with regard to the resolution on Calendar Reform.

CHARLES BIELER, D.D., Emeritus Professor of Christian Ethics, United Theological College of Canada.

The alternative plan seems now to have general favor. . . . It is conservative, practical and I hope it will be accepted.

WILLIAM ADAMS BROWN, President, American Section, Universal Christian Council; Professor Emeritus, Union Theological Seminary, New York City.

I am glad, indeed, to have my name associated with something in which I believe so much.

S. PARKES CADMAN, former President of the Federal Council of the Churches of Christ in America.

It has vast importance, not only for religion but for the whole world and world's trade and commerce.

CHAUVE-BERTRAND, Abbe (Roman Catholic), Nievre, France.

Reform will not be truly serious unless it is able to establish a perpetual calendar. . . . The plan of preserving the 12-month year, which has always had priority, becomes more and more obvious as a necessity.

LOWELL H. COATE, Director of the Humanist Society of Friends, Los Angeles, California.

We have officially endorsed The World Calendar.

PHILIP COOK, Bishop, former President, National Council, Protestant Episcopal Church.

I am indeed interested in calendar reform.

ABRAHAM CRONBACH, D.D., Professor, Hebrew Union College, Cincinnati, Ohio.

I am with you in the matter of calendar alteration. . . . When you come right down to it, what the Orthodox Jew wants is not so much one day of rest in seven as a day of intervals with which the Deity will be satisfied. With increasing obliviousness to tradition Jews will eventually be prepared for calendar change.

EDWARD M. CROSS, Protestant Episcopal Bishop of Spokane, Washington.

The World Calendar proposal seems by far the most practical.

MOTHER C. C. DAMMAN, former President, Manhattanville (Roman Catholic) College, New York, N. Y.

Adoption of The World Calendar would be extremely helpful in arranging annual school calendars.

EPHRAIM FRISCH, Rabbi, San Antonio, Texas.

If the world is going to be benefited by the change of the calendar as proposed, then we Jewish people of the Reform wing at least ought not to stand in the way.

MOHANDAS GANDHI, India.

It would be a splendid thing if our 350,000,000 people could have a single national unified calendar. As most of the Indian calendars are arranged on a twelve-month basis, it would obviously

	be easier to meet on this common ground. I am in favor of such a calendar. I am in favor of a standardized calendar for the whole world. . . . I am always ready to endorse any honest movement which will help to unify the peoples of the world.
D. GERMANOS, Archbishop, Metropolitan of Thyateira; Exarch of Western and Northern Europe.	The 12-month equal-quarter plan, which the representative of the Eastern Orthodox Church has supported in many international conferences, seems an entirely logical and effective way of remedying every serious defect of the present calendar. And from the viewpoint of the earnest churchman, it has important implications which go far beyond its merits as an improved civil and business measuring rod. For the calendar has a religious meaning, too, and a revised calendar will inevitably have an effect in unifying and stabilizing the church calendars of all the great communions. The significance of this movement, in its bearing on church unity, is what has won for it the attention and support of church leaders.
BENJAMIN F. P. IVINS, Protestant Episcopal Bishop of Milwaukee, Wisconsin.	I am convinced the new calendar will come but wish its coming could be expedited.
THOMAS JENKINS, former Protestant Episcopal Missionary Bishop of Nevada.	The World Calendar would seem to accomplish in a simple and understandable manner all that anyone might reasonably desire in the way of reform.
A. B. KALIAN, Archbishop, Syrian Church, Baghdad, Iraq.	Hoping that your expectation of calendar reform will be fulfilled.
STEPHEN E. KEELER, D.D., Protestant Episcopal Bishop Coadjutor of Minnesota.	I very much hope that the strength of the Episcopal Church may be thrown behind this movement for calendar reform . . . all best wishes for the movement.
SAMUEL KOCH, Rabbi, Seattle, Washington.	The adjusted calendar as presented seems acceptable.
COSMO GORDON LANG, The Lord Archbishop of Canterbury.	I am bound to say I have found it impossible to resist the plea for reform in this matter. . . . It would be a real misfortune if this matter were allowed to drift.
EDWIN F. LEE, Methodist Episcopal Bishop, Malaysia and the Philippines.	I have read the Resolution on Calendar Reform dated Atlantic City, October 19, 1934, and find it most interesting. The proposals seem to be practicable. Please accept my best wishes for your success in this enterprise.

HENRY SMITH LEIPER, D.D.,
Executive Secretary, American Section, Universal Christian Council for Life and Work.

I hope it (The World Calendar) will have the attention it deserves.

LEONTIOS,
Metropolitan of Paphos Locum Tenens of the Archiepiscopal Throne of Cyprus.

We congratulate you with all our heart for your kind and untiring efforts on behalf of the useful reform of the calendar, wishing that the Lord grant them complete success, and health and every blessing to you and to your co-workers.

ARTHUR S. LLOYD,
Protestant Episcopal Suffragan Bishop of New York.

It seems to me that it is an entirely practical proposition.

WILLIAM T. MANNING,
Protestant Episcopal Bishop of New York.

I shall be glad to have you add my name to the American Advisory Board of The World Calendar Association. I want to do anything I can to aid in this truly important undertaking.

EDUARDO MARTINEZ DALMAU,
Roman Catholic Bishop of the Diocese of Cienfuegos, Cuba.

I should like Your Reverence, as Cuban representative of the Association for the Reform of the Calendar, to communicate to them that I give my name to the statement that this Calendar (The World Calendar) seems to me to be more practical than the one used at present.

T. ALBERT MOORE,
former Moderator, United Church of Canada.

I am confident The World Calendar, when adopted generally, will be appreciated for its many worthy and practical benefits.

J. L. NUELSEN,
former Methodist Bishop of the Zurich area, Switzerland.

Your endeavors, I trust, will eventuate in full success.

G. ASHTON OLDHAM,
Protestant Episcopal Bishop of Albany, New York.

You are doing a great work in this cause, and I wish you every success.

SWAMI OMKAR,
Minister, East Godavari Dt., South India.

It is easy to see how happy this arrangement of The World Calendar is for all humanity—regardless of religion or race or nation. It is another step toward the universal brotherhood of man. The World Calendar has therefore my wholehearted approval and support . . . Of such movements as this reform of the calendar comes peace—that abiding peace in the material, as well as in the spiritual world, which passeth understanding and comes of God.

G. BROMLEY OXNAM,
Methodist Bishop of Boston, Mass.; President, Federal Council of the Churches of Christ in America.

It is hard for me to understand why it is necessary to spend so many years in educating people to the place wherein they are willing to make those adjustments that common sense and self-interest demand. There are many good reasons for adopting The World Calendar you propose. I do not know reasons that would justify its rejection.

JAMES DeWOLF PERRY,
Bishop of Rhode Island, Providence; former Presiding Bishop of the Protestant Episcopal Church.

You are to be congratulated upon your progress.

POPE PIUS X,
Vatican City.

The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts.

CHARLES FRANCIS POTTER,
Founder of the Humanist Society of New York.

I heartily approve this necessary change.

ALFRED H. RABE, S.M.,
former President, St. Mary's University of San Antonio, Texas.

I have since some time been interested in the calendar reform problem, and I have resolved to talk on the subject to our students and to civic clubs of the city.

A. REY,
President, Synod of Protestant Evangelical Churches of Belgium.

We are of the opinion that a new calendar must keep the division of 12 months and that the year should be divided into four identical quarters. We shall do all that is possible to have Belgium favor this plan at Geneva.

CANUTO JOSE REYES Y BALLADARES,
Roman Catholic Monsignor, Granada, Nicaragua.

We are very interested in the plan of the Calendar reform. Sincerely we congratulate you for your enterprise.

E. G. RICHARDSON,
Methodist Episcopal Bishop of Philadelphia (retired).

I believe that your entire reformed calendar would be a good thing.

LEOPOLDO RUIZ Y FLORES,
former Roman Catholic Archbishop of Morelia, Mexico; Primate of Mexico.

I think it is a step for promoting a sane cosmopolitan union between all the nations of the world.

SEVERIANO SAINZ,
former Roman Catholic Bishop of Matanzas, Cuba.

I have come to the conclusion that it is far better to have our feast days definitely fixed beginning with Easter Sunday. In the division of the months

I do prefer to keep the existing arrangement of 12 months with the variations proposed by The World Calendar, four months of 31 days and the rest 30 days.

J. SANTILLANA, S.J., Professor of Mathematics, Colegio del Salvador, Buenos Aires, Argentina; author of book on calendar reform.

The PP. Jesuits, directors of the great observatories of the world are energetic defenders of the Reform, as I believe must be all those who study the question with mediocre intelligence and sincerity.

ELMER NICHOLAS SCHMUCK, former Protestant Episcopal Bishop of Wyoming.

. . . suggests a national 12-month plan and urges its adoption upon the governments of the world.

E. C. SEAMAN, Protestant Episcopal Bishop of North Texas.

I favor the 12-month equal-quarter plan.

EDGAR SISKIN, Rabbi, New Haven, Connecticut.

I am in favor of any kind of intelligent progressive calendar reform. The question of tradition doesn't particularly trouble me, especially when balanced against the social benefit which might conceivably derive from some effective calendar reform.

GEORGE SOLOMON, Rabbi, Savannah, Georgia.

I am heartily in favor of calendar revision and see no reason why Liberal Rabbis (and for that matter, Orthodox as well) should not approve. The calendar has undergone change from time to time, not always wisely. This proposal is considered as sensible and affects no principles.

SISTO SOSA, Roman Catholic Bishop of Cumana, Venezuela.

The project has all my sympathy, and if all the Venezuelan bishops are of the same opinion, it will give me the greatest pleasure to bring the matter to the attention of the Vatican.

ERNEST MILMORE STIRES, former Bishop of the Protestant Episcopal Diocese of Long Island.

It has everything to commend it, and I do not know of any reasonable objection which can be advanced against it. It is bound to win.

C. C. STOUGHTON, President, Wagner Lutheran College, New York, New York.

I have long been interested in this reform and shall do all I can to help its accomplishment.

MARTIN M. WEITZ, Rabbi, Kenosha, Wisconsin.

Indeed a goal worthy of enshrinement in the scope and spirit of modern man and his modern "timepiece"—The World Calendar.

THE WORLD CALENDAR FOR THE MATHEMATICIAN

By Elisabeth Achelis
President, The World Calendar Association

Abridged text of an address given by Miss Achelis before the Twenty-seventh Annual Meeting of the National Council of Teachers of Mathematics at the Lord Baltimore Hotel, Baltimore, Maryland, 1 April 1949. This convention was attended by delegates from each of the States, numbering some 700 mathematicians.

SPEAKING on the calendar, I cannot help but note this date, the 1st of April, when we are all the target for practical jokes. But do you realize that our present calendar is constantly playing us tricks because it is such a poorly assembled instrument of time? Its set-up changes every year. It has 14 different kinds of years and 28 different types of months, bound to confuse every one of us at some time or another.

As you have probably discovered from the pamphlet before you, days and dates never agree from year to year; holidays wander among the seven days of the week; quarter-years are unequal in length, so that accurate comparability through the years is not possible. Our calendar is a hodgepodge. Can you imagine what would happen were dials on our clocks and watches to follow a similar bewildering pattern so that every year we would have to buy new ones, or that slide rules, formulas and other mathematical instruments would have to be annually scrapped and replaced by new ones?

The purpose of having a new calendar is to arrange it on a stable and ordered pattern, removing the present disorder and irregularities which bring so much waste in material, effort, time and money.

How is this to be accomplished? Consider for instance the dials on our clocks and watches which with their 24 hours, or twice twelve, are easily divisible into equal quarters and half hours, further subdivided into 60 minutes and 60 seconds. Our calendar is not so simple. It consists of a year of 365 and a fractional days, the time it takes our earth to complete its annual journey around the sun.

To arrange the calendar into equal quarters and half-years and to give it stability is a mathematical problem. But before I go into it, I should like to tell you a Chinese story.

There was a farmer who left to his three sons eleven sheep which he bequeathed as follows: To the oldest, he gave a half amount of sheep; to the second, a quarter number of sheep; and to the youngest two-thirds of the remainder. Confusion beset the sons. They were not able to solve the problem among themselves and had to consult a mathematician. He told them to borrow a sheep from a neighbor which gave them 12 sheep. With this borrowed sheep the oldest received one-half or six sheep; the second, a quarter or three sheep; and

the youngest, two-thirds of the remainder or two sheep. The problem solved, the borrowed sheep was then returned.

In reverse fashion, the problem of the 365-day year is solved by temporarily removing the 365th day and counting the year as of 364 days. With this even number, the 12-month year in The World Calendar is divided into equal half-years of six months or 182 days and equal quarter-years of 3 months or 91 days. The 3 months are more evenly apportioned, however, as to their number of days. The first month is given 31 days, the other two months 30 days each. In this way every quarter-year has exactly 91 days or 13 weeks or 3 months, approximating a season, and each month has exactly 26 weekdays plus Sundays. In addition, each quarter begins on Sunday and ends on Saturday, whereby every year begins with Sunday, 1 January and ends its fourth or last quarter with Saturday, 30 December.

With this mathematical problem satisfactorily solved the 365th day, so essential to keep the calendar in step with the seasons, is now returned to the year.

Arithmetic requires that this 365th day be added at the end of every year as the yearend *Worldsday* that completes and seals the old year. Arithmetic also requires that it be placed at the end of every year, outside the last quarter yet within the month of December, inserted between two weeks, namely, the outgoing week of the old year and the incoming week of the new.

Worldsday is dated W December, the letter W signifying its world observance. It does not conflict in the slightest degree with the equal quarter-year divisions of the rhythmic 31-30-30 days. Worldsday invariably follows Saturday, 30 December, that belongs to the last month of the old year and precedes Sunday, 1 January of the new year. It is a world holiday for world observance by all the nations and peoples throughout the globe.

The 366th day in leap years is similarly treated. It is placed in the midyear after Saturday, 30 June, of the second quarter-year and becomes the new Leap-year Day, W June. By this method the second half-year always begins on Sunday, 1 July, irrespective of whether the year is a common or a leap year. Thus The World Calendar obtains the much desired mathematical symmetry and stability.

These stabilizing world holidays with their own individual names, but no weekday name, keep the calendar orderly and perpetual. Each year is a complete and finished calendar-unit, no more to borrow a day from a week of the new year as heretofore. The plan is complete.

This calendar, appropriately called The World Calendar, will simplify national and international business, stabilize time by means of equalized quarters, fix holidays and anniversaries on their days and dates for the first time in history, and months will have their regular number of weekdays plus Sundays. These benefits will influence the home, the school, the office, business, the government and the personal lives of all of us.

Recently, citizens of the United States were occupied with computing their income tax returns for the year 1948, when many who received their weekly salaries on Friday discovered they were confronted with 53-Friday payments. Of

course, these Friday payments did not mean 53 weeks but only 52 weeks with an additional day that increased the tax. This can never happen with the perpetual World Calendar.

Again, the federal income tax payments are paid on the 15th of March, June, September and December. When these dates fall on different weekdays, in this year of 1949 on a Tuesday, Wednesday, Thursday and again a Thursday, the preparation and timing of payments vary considerably. In The World Calendar these dates always fall on a Friday, the last day of a full business week, not interfering with a Saturday holiday or half-holiday or a Sunday, when payment is postponed to Monday. How simple this is!

In the educational field the present calendar brings about untold complications to public schools, colleges and universities. The opening date after Labor Day, the first Monday in September, or any other day or date in September, fluctuates within seven days of the week, which compels new schedules to be made for the curriculum, vacations, holidays and sports programs every year. The unwarranted expenditure of money, time and labor which this entails is enormous. With the perpetual World Calendar in use only one annual schedule will be needed throughout the years, enabling such money and effort to be devoted to more valuable work. Then, too, in the transportation field, which is forced to arrange and print new schedules every year, the saving would run into untold thousands.

These advantages, and many others, are the results of the perfect agreement among the four calendar-units which constitute the quarter-years—the day, the week, the month, the season or the quarter-year itself. The World Calendar is the simplest, most practical, economical, efficient and ideal method of removing the defects of the present wholly inadequate calendar. Mathematically speaking, the quarter-years are identical in arrangement without in any way interfering with their independent and different seasonal aspects.

Here we notice another remarkable mathematical fact. Not only does The World Calendar conform to arithmetic but interestingly enough it has a geometric design. It is based on the figure of the square with Worldsday, the link uniting the outgoing and incoming years or one square and the next. [*See illustration at end of text.*]

The four-square principle is particularly basic to our planet, Earth, which is influenced by the four seasons, the four winds, the four cardinal points of the compass and the four basic elements, fire, water, air and earth. Every individual, too, is influenced by the four basic principles of life, namely, spirit, soul, mind and body.

The basic principle of the square is far more significant and important than is generally recognized. Why, our very own American form of government is based on the principle of the square—the executive, the legislative, the judicial and the citizenry.

The business world, too, presents the same picture. It takes the cooperation of four groups—management, production, distribution and the consumers—to make a progressive and successful business.

And interestingly enough simple arithmetic has its four distinct processes; addition, subtraction, multiplication and division.

In the plane of dimension, Einstein has taught us to think in terms of four instead of three.

From time immemorial man has sought a pattern for his guidance. Some 2,000 years ago a perfect plan was given in the book of Revelation in the Bible, next to the last chapter, wherein a symbolic city that lieth four-square is described. Each of the four sides, North, South, East and West, is equal in length, height and breadth. What a perfect four-square pattern it is! Does not wisdom require us to uphold this same perfect pattern of a square in our new calendar? There is no higher praise than "to be on the square." And you, yourselves, must know many instances where the principle of the square obtains and realize its value and significance. It would be well for mankind were it to recognize the principle of the equal square in all of the many and varied activities, leading to a more perfect development.

The time to adopt the four-square calendar is obviously when both the present old and the proposed new calendars agree on the same day, date and year, such as Saturday, 30 December, 1950. By converting the old 31 December to the new Worldsday, W December, the new year 1951 will begin with Sunday, 1 January.

There is an added significance to these two days and dates: Worldsday, W December, 1950, ends the first half century as well as a Jubilee Year and the second half century opens with Sunday, 1 January, 1951, with the new calendar in operation. For all time to come The World Calendar will be identified with this important and remarkable epoch.

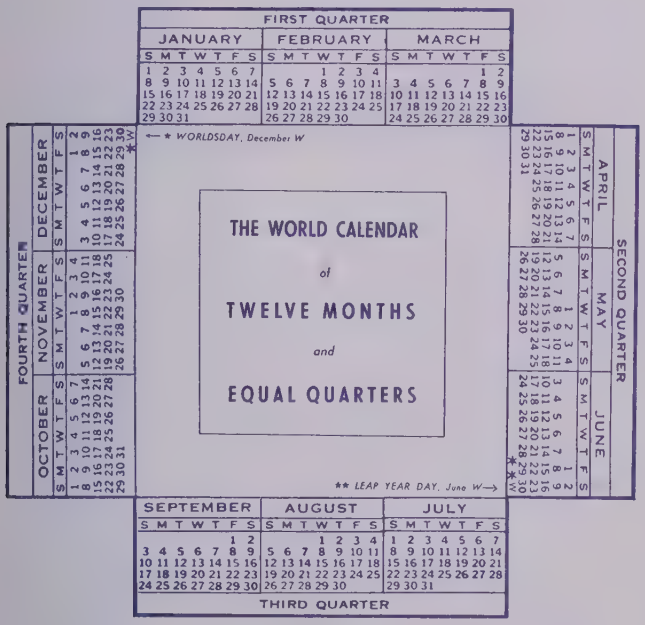
What will history record? The answer rests with every citizen, with every government and with the United Nations. You, mathematicians, have a unique opportunity. We believe that The National Council of Teachers of Mathematics will with conviction approve The World Calendar and request its adoption for that auspicious last day of the year, 1950. Write to influential and important people who you believe can further this movement, write articles for the press, magazines and your trade and club monthlies, speak over the radio and at every opportunity inform your friends and associates on the many benefits The World Calendar has in store for every one of us. In this way you will contribute greatly toward the adoption of The World Calendar for our one world—not for a year but for centuries.

So, my friends, and, I hope, supporters of The World Calendar, this is a very brief talk on calendar reform, for which I have worked nineteen years in order to bring a perpetual and logical calendar into every day use. Those nineteen years have been progressive ones for The World Calendar, notwithstanding the fear of war, the war itself and the difficult years in which we are finding ourselves today. Its gain has been steady. Many proposed plans which were found to be inadequate, notably the 13-month calendar that in early days enjoyed some popularity, have been eliminated.

Working for The World Calendar, I realize all too well that time is of the essence, if we are to enjoy and profit

by it on the last day of 1950, that unique turning point in the twentieth century.

The efforts on the part of organizations large or small are of the greatest value toward the adoption of The World Calendar so that all races, all nations, all peoples and all creeds will have a common and orderly time-system. Such unity will be a means of furthering international peace and understanding, particularly with such auspicious holidays as Worldsday and Leapyear Day—the first holidays ever to be celebrated universally by all peoples everywhere.



RANDOM THOUGHTS

(Reprinted from the "Daily Local News," West Chester, Pa., 11 June 1949)

One of these days the new World Calendar will be here. It will be welcomed by some persons, scorned by others, but it will come, just as national currency on the dollar basis, and Daylight Saving Time arrived. . . .

In Chester County there is a movement at present to have it adopted generally.

The Congress of the United States is considering it in World Calendar Bill, S. 1415, introduced in the Senate, 81st Congress.



James Francis Gass, Director General of The World Calendar Association, International, who will be present at Flushing Meadows during the Fourth Regular Session of the General Assembly to furnish any information desired on The World Calendar. A message left at the Non-Governmental Organization lounge (Room 282) will reach him.

SPORTS WORLD WILL BENEFIT BY PERPETUAL CALENDAR

CREDIT for being confronted each year with one of the most intricate and difficult scheduling jobs belongs to the field of sports. A probable form of this problem to be found anywhere in the world is that to be found in major league professional baseball in the United States.

This sport, which draws millions of spectators to the ballparks of the United States annually, has one of the most difficult scheduling problems to be found anywhere. What makes the task especially difficult is that two leagues of eight teams each are concerned in the annual season of contest. In certain instances—such as New York, Chicago, St. Louis and Boston, for instance—cities are represented by separate teams in both leagues. By mutual agreement between the two leagues, home games of one city team are played in the home city when the other team is traveling. This in itself would not be too complicating a factor, if it were not for the natural fact that each team in both leagues desires to play in its home city on as many Saturdays, Sundays and holidays as possible. The entire problem is therefore completely confounded by the present, antiquated Gregorian calendar with its constantly changing dates and shifting holidays.

It is being widely recognized that organized professional baseball would be a special benefactor with the universal adoption of the proposed World Calendar, of equal quarters and fixed holidays, which is tentatively scheduled for discussion at the next meeting of the General Assembly of the United Nations.

The problem of preparing schedules for the National and American leagues is left each year by mutual consent to a single arbiter, Clement J. Schwener, a retired banker of this city and baseball enthusiast extraordinary. Involved in the task which he must perform each year, working under the inequalities of the Gregorian calendar, are to arrange dates for 1,232 games on 167 days for 16 baseball clubs which will be fair and acceptable to two competing leagues. Under the present calendar the baseball season may open anywhere from 13 April to 20 April. It must close not later than the first week in October. Each club must get, in a 24-week season, an equal number of Saturday and Sunday games at home. Under The World Calendar, with fixed day-dates and holidays unchanging from year to year this unique problem would be vastly simpler.

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EL SALVADOR: The World Calendar Association, International, Affiliate, Don Napoleon Viera Altamirano, Chairman, "El Diario de Hoy," San Salvador.

ENGLAND: The World Calendar Association, International, Affiliate, (New Chairman not as yet appointed).

FRANCE: The World Calendar Association, International, Affiliate, Senateur Justin Godart, President; Paul-Louis Hervier, Chairman, 5, Rue Bernoulli, Paris.

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ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

JAPAN: The World Calendar Association, International, Affiliate, Dr. Joe Ueta, President; Dr. Susumu Imoto, Secretary, Osaka Municipal Planetarium, Yotsubashi, Nishiku, Osaka.

MEXICO: The World Calendar Association, International, Affiliate, Dr. Joaquín Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronómicos y Geofísicos, Av. Observatorio No. 192, Tacubaya, D.F.

NETHERLANDS: The World Calendar Association, International, Affiliate, G. A. E. Gleichman, Chairman, Bezuidenhoutseweg 18, The Hague.

NEW ZEALAND: The World Calendar Association, International, Affiliate, Dr. I. L. Thomsen, Chairman, Carter Observatory, Wellington, W. 1.

NICARAGUA: The World Calendar Association, International, Affiliate, Don José H. Montalvan, Chairman, Palacio Nacional, Managua.

NORWAY: The World Calendar Association, International, Affiliate, Major K. S. Klingenberg, Chairman, Thomas Heftyes Gate 56B, Oslo.

PANAMA: The World Calendar Association, International, Affiliate, Dr. Juan Rivera Reyes, Chairman, Panama City.

PARAGUAY: Comité Paraguayano del Calendario Mundial, H. E. Señor Ministro Coronel Don Luis Irrazabal, Chairman, Paraguayan Embassy, Lima, Peru.

PERU: The World Calendar Association, International, Affiliate, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

POLAND: Polish Committee for Calendar Reform, Albin Jakiel, Chairman, Krasiuskiego, 21 m. 27, Warsaw.

SPAIN: Spanish Calendar Reform Committee, Rev. Father Antonio Romañá, S.J., Chairman, Observatorio del Ebro, Tortosa.

SWITZERLAND: The World Calendar Association, International, Affiliate, Prof. Emile Marchand, Chairman, 2, Genferstrasse, Zurich 2.

TURKEY: The World Calendar Association, International, Affiliate, Dr. I. A. Dereoglu, Chairman, Beyoglu, Istiklal Caddesi 485, Istanbul.

UNITED STATES: The World Calendar Association, Inc., International, Affiliate, Elisabeth Achelis, President, 630 Fifth Avenue, New York 20.

URUGUAY: The World Calendar Association, International, Affiliate, Prof. Alberto Reyes Thévenet, Chairman, Liceo "Hector Miranda," Calle Sierra 2274, Montevideo.

VENEZUELA: Comité Venezolano del Calendario Mundial, Don Antonio Arráiz, Chairman, c/o "El Nacional," Apartado de Correos 209, Caracas.

YUGOSLAVIA: Yugoslavian Committee on Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. George Curcin).

ENDORSEMENTS

Organizations

CHAMBER OF COMMERCE

Federation of Chambers of Commerce of the British Empire
Assn. of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
Galveston Chamber of Commerce
London Chamber of Commerce
National Chamber of Trade (English)
Board of Trustees, Retail Trade Bureau, Portland, Ore.
Pittsburgh Chamber of Commerce
Junior Chamber of Commerce of Pittsburgh
Danville, Ky., Chamber of Commerce
Lancaster, Pa., Chamber of Commerce
Cumberland, Md., Chamber of Commerce
Chillicothe, Mo., Chamber of Commerce
Hagerstown, Md., Chamber of Commerce
Chicago Association of Commerce
Hibbing, Minn., Chamber of Commerce
Independence, Kan., Chamber of Commerce
Olean, N. Y., Chamber of Commerce
Pasadena, Cal., Chamber of Commerce
Belleville, Ont., Chamber of Commerce
Shelby, N. C., Chamber of Commerce
Board of Trade, Halifax, Nova Scotia
Board of Trade of Orillia, Canada
Ottawa Board of Trade

SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee for Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
Engineering Profession in British Columbia
Australian Branch of the Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba
Royal Astronomical Society of Canada
Science Society of China
Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
American Psychical Institute
Peele County Medical Society, Ont., Canada.

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agricultural History Society, Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

BUSINESS

Newspaper Advertising Executives Association, Inc.
International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Manufacturers' Assn. of Delaware County, Chester, Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.

MISCELLANEOUS

Amateur Athletic Union of the United States
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

A Partial List



Second Session of United Nations General Assembly. General view of 82nd plenary meeting of United Nations General Assembly during address by George C. Marshall, United States delegation chairman and one of seven Assembly Vice Presidents. Flushing Meadows, New York, 17 September, 1947.

TRYGVE LIE, Secretary-General



UNION OF SOVIET SOCIALIST REPUBLICS

CHINA

PACIFIC OCEAN

AUSTRALIA

NEW ZEALAND



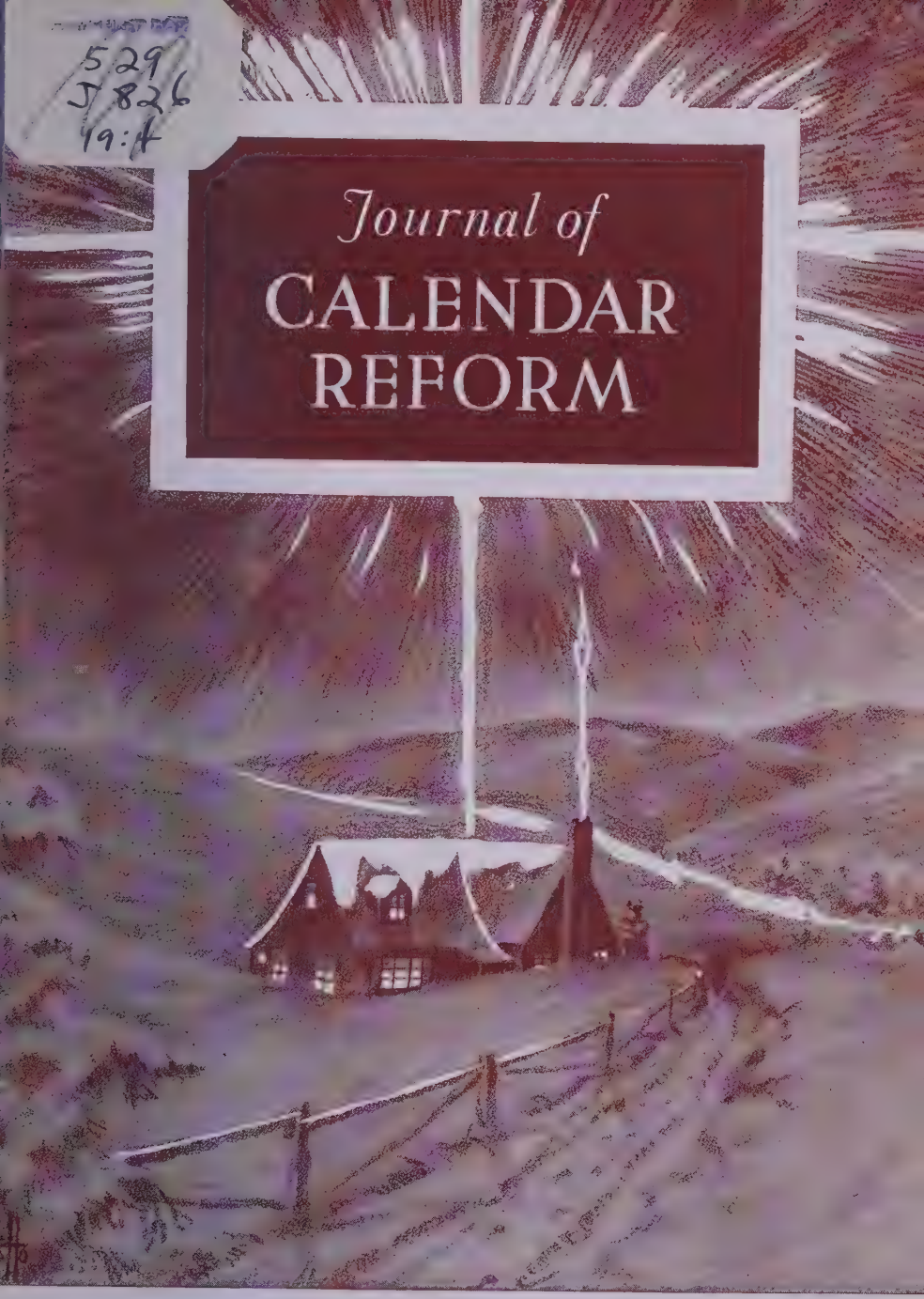
PERMANENT HEADQUARTERS of UNITED NATIONS

FAVORABLE

UNDETERMINED

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Journal of CALENDAR REFORM



FOURTH QUARTER . . . 1949



FOURTEEN-NATION GENERAL COMMITTEE OF THE UNITED NATIONS GENERAL ASSEMBLY

This steering committee, by a tie vote of four to four, postponed action on The World Calendar at this session. Seated at the table from left to right are the delegates of Greece, France, Denmark, China, Chile, Canada, Brazil, [illegible] General), Philippines, (Executive Assistant to the Secretary-General), Venezuela, United States,

OAKLAND

ONE WORLD CALENDAR FOR ONE WORLD

VOL. XIX FOURTH QUARTER, 1949 No. 4

LACK OF ECONOMIC FORESIGHT FORCES NEW ADOPTION DATE

THE afternoon of 21 September, 1949, may prove to be a costly one for all the world. For on this date there was imposed on the world, or at least on a large part of it, a heavy six-year handicap—the carrying of a financial burden, namely, the outmoded unreliable present-day calendar.

It was during this fateful afternoon that the newly constituted fourteen-nation General Committee of the United Nations assembled to determine the agenda for the Fourth Regular Session of the General Assembly. (Picture on opposite page.) Interest ran high as seventy-two items were provisionally presented—many of which were controversial and internationally complicated.

One by one, "bones of contention" were considered, and either included or withdrawn in rapid-fire order, establishing a record for General Committee action.

It soon appeared as though all controversial items had been handled and delegates' rhetoric exhausted. A momentary quiet blanketed the room.

Breaking this lull, the President intoned: "Shall we then include all other items in the agenda?" or words to that effect.

A rustle of papers by Senator Warren Austin of the United States Delegation focused eyes on him as he proposed through his microphone that item No. 60, on the plan for the reform of the calendar presented by Panama, be postponed to a later session.

"But why?" the delegates wanted to know.

(*There should be some reason of paramount importance for postponing action on a matter involving savings of millions of dollars for every nation. Especially is this true in view of the present international monetary situation.*)

"Overcrowded agenda," came the answer.

Panama, not a member of the committee of fourteen, but privileged to speak as the proposer, ably stated that a full agenda could not be properly advanced as a reason for

postponement as it could not be expected that the agenda would ever be otherwise than crowded.

Chile interposed that various delegations had wanted the merits of Calendar Reform discussed for several years, but met with a refusal.

Then came the vote, resulting in a four-to-four tie, and by the Chairman's ruling discussion of the item was deferred. A simple majority was needed to obtain action at this session.

Thus the benefit of the nations' obtaining a wide cross section of opinion through discussion of this measure, designed to relieve the peoples of the world from the annoyances and wastefulness of the present irregular, unstable calendar, has been lost —at least postponed.

This result has forced a new adoption date for The World Calendar, i.e., Sunday, 1 January 1956, the next available date when both the Gregorian calendar and The World Calendar coincide. This means that United Nations' approval should be obtained in 1950, not later than 1951, thereby giving nations a full year for ratification—1952—and offering three preparatory years—1953, 1954, 1955—to put The World Calendar into operation.

The tie vote showed the Philippines supporting the United States, joined by the United Kingdom and Denmark. Voting for discussion of the item of Calendar Reform at this session were Canada, China, Chile and Venezuela. Abstaining were the U.S.S.R., Poland, Pakistan and Brazil. Greece and France were absent.

Did the affirmative voting nations know that they would save millions of dollars by the adoption of a perpetual time system?

Did the lack of similar economic foresight and knowledge cause the request for postponement?

Is there a moral to this story?

Only that the provisional agenda was not one-tenth as overburdened as are the shoulders of American and other national taxpayers. It's highly possible that they may demand a few answers for the delaying tactics on a subject holding such potentialities for financial relief, as well as great social benefits to mankind generally.

At least they may raise their mighty voices and insist on an opportunity to have the *merits and adoption* of calendar reform discussed and weighed at the next session of the United Nations—for huge economic savings can be made a very powerful persuader.

In the meantime, to quote His Excellency, Dr. Ricardo J. Alfaro of Panama:

"We have lost a battle, but we have not lost the war. Shall continue fight."

And we shall win!

EDITOR'S NOTE: The World Calendar will again come before the United Nations General Assembly at the next regular session in 1950, at which time it is hoped that past events will not repeat themselves and nations of the world will be permitted their rightful privilege of arriving at a true evaluation of the merits of the case.

Journal of

CALENDAR REFORM

OCTOBER · NOVEMBER · DECEMBER

1949

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Acknowledgment is made to the United States Savings Bond Division of the U. S. Treasury Department, Washington, D. C., for cover design suggestion. Also please note page 352.

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J. FRANK GASS, Editor LINDA HALSTED, Assistant Editor

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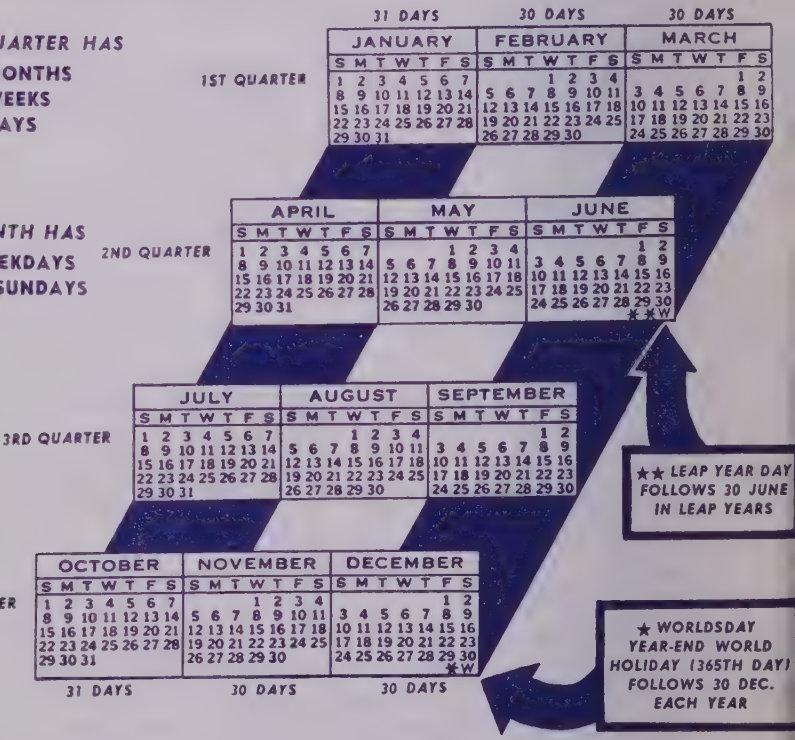
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THE WORLD CALENDAR

. . BALANCED—STABLE—ORDERLY

THE WORLD CALENDAR RETAINS THE PRESENT 12 MONTHS — AND THE FOUR QUARTERS ARE *EQUAL*

EACH QUARTER HAS
3 MONTHS
13 WEEKS
91 DAYS



EACH MONTH HAS
26 WEEKDAYS
PLUS SUNDAYS

EACH YEAR BEGINS
ON SUNDAY,
1 JANUARY

EACH WORKING YEAR
BEGINS ON MONDAY,
2 JANUARY

EACH QUARTER
BEGINS ON SUNDAY
ENDS ON SATURDAY

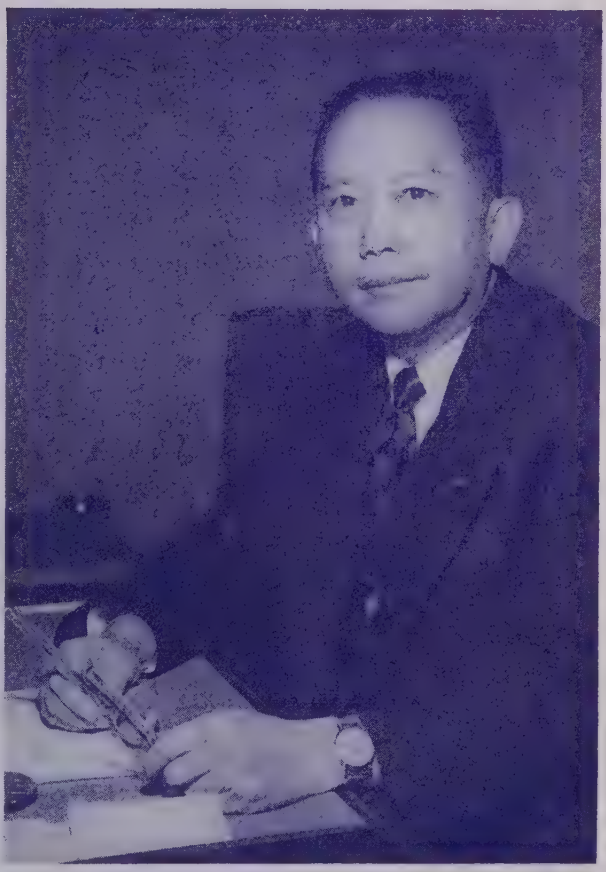
EVERY YEAR THE SAME

CALL FOR A SUPREME EFFORT

A message to the *Bulletin* by General Carlos P. Romulo, President of the General Assembly, on the occasion of United Nations Day, 1949

THE record of the United Nations during the past four years is public property, open to the scrutiny of the world. Everything considered, it is a good record. It might have been better if there had been a little more good will, less suspicion and animosity, more cooperation and unity of purpose among the Member States—especially the big powers who have the strength to make the peace and the means, if they should but will it, to harness even the mighty atom to the service of man.

The fourth anniversary of the United Nations should be an occasion for introspection. Instead of merely making an inventory of what the United Nations has done and what it has failed to do for them, the peoples of the world should ask themselves what *they* have done and what they have failed to do for the United Nations.



His Excellency General Carlos P. Romulo

Reprinted from the *United Nations Bulletin*, Vol. VII, No. 8, 15 October, 1949.

For the peoples of the world *are* the United Nations, and it can succeed only insofar as they are sincere in their desire for peace and unfaltering in their determination to work together to secure it.

The experience of four years bears out this fact. Peace will not fall like manna on the laps of the nations. It has to be toiled for, sacrificed for, defended against its enemies, built stone on stone with patient care, courage and devotion.

The United Nations is the place in which to build it. It has often been said, somewhat apologetically, that the United Nations was not intended to make the peace but only to maintain it. Events have all but erased that fine distinction. The most conspicuous lesson of the past four years is that mankind cannot hope for lasting peace, security, social progress, economic advancement and larger freedom outside the United Nations. Permanent peace and all the other great objectives of the Charter cannot be had piecemeal. The world will progress towards a better life in peace and freedom as a whole or not at all.

As the United Nations enters its fifth year, the Member States should make a supreme effort to overcome the inertia created by long-standing deadlocks. A fresh start must be made in the solution of the problems and conflicts that block the road to understanding, agreement and cooperation among the nations.

Foremost among these unresolved issues is the control of atomic energy. A special responsibility falls upon the big powers in this crucial problem, but its just and effective solution is the concern of all. It is my hope that progress towards agreement will be made during the present session of the General Assembly. Then will it indeed deserve the name, "the Peace Assembly," and merit the trust that the peoples of the world repose in it.



EXCERPTS FROM LEAGUE OF NATIONS REPORT ON CALENDAR REFORM

From 12 to 24 October, 1931, the Organization for Communications and Transit of the League of Nations held its Fourth General Conference at Geneva. Herewith is presented the statement of Dr. Charles F. Marvin of the United States of America concerning the so-called "unbroken cycle of the week" with reference to calendar reform. (Reprinted from League of Nations document Official No.: C.977. M.542.1931. VIII. [4th C.G.C.T./P.V. 1-3 and 4th C.G.C.T./Com.-Cal.P.V.] Geneva, December 7th, 1931.)

MR. MARVIN (United States of America) stated that the American Government wished to obtain all the information possible on the advantages and disadvantages of the proposed reform. The Swiss delegate had mentioned certain exaggerated fears aroused by the announcement of the reform. He asked that the following part of a statement on the introduction of a supplementary day and an intercalary day should be recorded in the Minutes of the present meeting:

"If it can be shown that the cycle of the week has been broken even once, then it is inconsistent to raise any religious protest against breaking it again.

"In what follows, any reader will see that the weekly cycle has been broken, not only once, but many times. These breaks have not occurred in connection with a world change in the calendar, because only one change has been made since the week became a part of national calendars. The breaks do occur, however, simply for man's convenience in the use of any calendar under natu-

←—UNITED STATES INSISTS ON POSTPONEMENT

His Excellency, the Honorable Warren R. Austin (center) Chairman of the United States Delegation to the United Nations, proposed the postponement of The World Calendar resolution due to an overcrowded agenda. His Excellency, the Right Honorable Hector McNeil, M.P. (left) of the United Kingdom, supported Mr. Austin while His Excellency, Mr. Andrei Vyshinsky (right), Minister for Foreign Affairs of the U.S.S.R., abstained from voting. (Editor's Note: If, to mention only one item, Canada would save millions of dollars a day of pay roll of only eight large industries for each misplaced holiday occurring under our present shifting Gregorian calendar (see page 309), American taxpayers will surely realize that the United States would probably enjoy benefits at least ten times as great in this field alone. Why, then, was the opportunity to achieve such large economic benefits denied them by an insistence on postponement? In all fairness, the merits and adoption of the plan should have been weighed in committee—obtaining a world-wide cross section of opinion and vote—rather than a stifling of all action.) (United Nations Photo.)

ral conditions of life, as will be more fully explained presently.

"*Case No. 1:* Early Christians.—In the first place, it is well known that Jesus Christ's disciples and followers were all Jews, and many Jews became Christians; also that the early Christians soon left off observing the seventh day as a holy day, and shifted to the observance of the first day of the week as Sunday instead. Each such change from worship on Saturday to worship on Sunday involved an eight-day week once for each individual who made such a change.

"These are *bona fide* cases in which, for purely religious reasons, devout Bible believers fully justified themselves in breaking the cycle of the week.

"*Case No. 2:* Purchase of Alaska.—Coming down through the ages, history again supplies a still more striking case in which a whole population again broke the cycle of the week purely as a calendar adjustment, purely as a matter of man-made convenience for harmoniously reckoning time. Many now living can remember when Alaska was purchased by the United States of America from Russia in 1867. At that time, its whole population used the Russian—that is, the old Julian—calendar. Dates by this calendar were then twelve days later than the corresponding dates in the Gregorian calendar used by the United States. Accordingly, after the acquisition by the United States, these twelve days had to be dropped out; just as Pope Gregory dropped out ten days in 1582; just as England and the American colonies dropped out eleven days in 1752. So the whole population of Alaska in 1867 had to drop out twelve dates from its local calendar, and did so, but without breaking the cycle of the week.

"Strangely enough, however, even this did not bring the Alaskan Calendar into harmony as regards exact dates and weekday-names with the calendar used by the citizens of British North America, California and all the rest of the United States. Before the change, Alaskan days and dates were those of the Eastern Hemisphere—but, after the change, Alaskan week-days and dates had to harmonise with those of the Western Hemisphere.

"Figuratively speaking, Alaska had crossed the 180th Meridian, the International Date Line. A week-day name and one extra date had to be added. In effect their new calendar had to start out with one eight-day week and *the cycle of the week was then broken* and has remained broken ever since.

"It is futile to try to explain away the insertion of that eighth day in the week as an incident like crossing the International Date Line, on the ground of travelling around the world and setting back our watches three hours when we travel from New York to San Francisco, etc. These diversions of thought on the part of certain Sabbatarian writers are mere smoke-screens to hide the troublesome truth, or to mislead the uninformed.

"In the process of this change of the calendar in Alaska, none of the population made any changes in its clocks, no one travelled or circumnavigated the globe, least of all Alaska itself, nevertheless the whole population put one eight-day week in its new calendar.

"This is *bona-fide* Case No. 2, in which *the cycle of the week has been broken* to harmonise the calendar-reckoning with man's idea of what the calendar should be. Can anyone say that to consent to this kind of a calendar-adjustment in the last week of each year is a wilful violation of God's fourth Commandment?

"Even to many well-informed people, especially those not accustomed to frequently traversing the Pacific Ocean, the adding and dropping of days and dates on crossing the 180th Meridian is a mystifying and curious question. Let me try to clarify the matter.

"First of all, it is one more relatively modern, man-devised artifice or arbitrary convention to preserve harmony of calendars in different parts of the world.

"The International Date Line is an imaginary line running from the North Pole to the South Pole, down the Pacific Ocean. Throughout most of its course it follows exactly the 180th Meridian of longitude. It is a purely imaginary, arbitrary man-devised convention for separating the calendar of the Eastern Hemisphere from that of the Western Hemisphere. For reasons which we shall try to make clear presently, and whether man likes it that way or not, Nature makes these calendars perpetually differ from each other by just one day.

"Where the 180th Meridian passes over any land area, or over or between the Aleutian and South-Pacific islands, the Date Line is diverted to a course that runs over water areas, so as not to divide areas or islands belonging to the same nation. This diverted course, however, never differs very much from the 180th Meridian.

"When the sun rises on the International Date Line a new day of light dawns, but it is not the same calendar day and date on opposite sides of the line. Here is where the Eastern Hemisphere joins the Western Hemisphere. Here is where yesterday ends and to-morrow begins. At the one single fleeting instant of midnight only, it is to-day on both sides of the line. For one single fleeting instant, paradoxical as it may seem, A.M. and P.M. of to-day co-exist simultaneously side by side. At the next instant, to-morrow is born, where P.M. of to-day was, and throughout the extent of this date line *two consecutive calendar days and dates co-exist perpetually side by side.*

"*If it is Sunday in the Eastern Hemisphere, then it is Saturday in the Western Hemisphere* except as explained, at the single fleeting instant of midnight on the line. Two calendar days and dates co-exist here perpetually. Citizens of the islands lying closely contiguous to the date line often cross it, and in doing so



UNITED NATIONS ASSEMBLY ELECTS NEW OFFICERS WHO ALSO SERVE AS MEMBERS OF GENERAL COMMITTEE

These are the seven key men in the debates of the United Nations General Assembly now holding its Fourth Regular Session at U.N. Headquarters. Standing behind Assembly President General Carlos P. Romulo, Philippines (for postponement), are the chairmen of the main committees in which most of the Assembly's work is done. They are from left to right: Canada's Lester Pearson (supported The World Calendar); Chile's Hernán Santa Cruz (supported); Venezuela's Carlos Stolk (supported); Denmark's Hermod Lannung (for postponement); Greece's Alexis Kyrou (absent); and Poland's

must add or drop a day and a date from their calendar. No journey around the world, or any extended part of such a journey, is requisite to become involved in this calendar perplexity.

"It is easy to speculate upon the enormous increase the future is certain to bring in the intermingling of citizens of the Eastern and Western Hemispheres, with the extension of populations westwards and the advent of flying from island to island, and from continent to continent. No one can take his old Sabbath with him, whether his religious traditions justify him or not. Nature simply compels him to break the cycle of his week, or become a nonconformist with his co-worshippers.

"Among the people of the future, the occurrence of both eight-day as well as six-day weeks will thereby become a commonplace event. How can a small number of ultra-orthodox religious leaders hope to explain away their inconsistency in accepting the calendar adjustment at the date line, and opposing the year-day and leap-day? Consistency compels them to accept both or reject both.

"The condition that the International Date Line separates the calendar of the Eastern Hemisphere from that of the Western Hemisphere, and that these two calendars perpetually differ by one day, are facts and conditions of Nature.

"Every traveller crossing this date line (literally, he need only step across it) from the Orient must live through two consecutive calendar dates, dates which bear the same week-day name. To such a person, the Decalogue Sabbaths are separated by an interval of eight days. He has broken the cycle of the week. The cycle is always broken by every one, whether he crosses from the Orient or the Occident.

"This practice is simply a modern man-arranged expedient which Nature imposes in order to preserve harmony and order in our calendar, as long as we live on a world revolving on its axis and illuminated by a sun. Without this arbitrary adjustment, hopeless confusion would soon prevail in this present age of extensive intermingling of eastern and western citizens who chance to cross the date line. Each such traveller would otherwise carry to his destination his own calendar week-day names and dates, in conflict with the reckoning of the community in which he settled.

"Moreover, the whole adjustment has been unobtrusively introduced and is now universally accepted and practised as a matter of course by all. Not a voice is ever heard from the most super-conscientious Bible believer. Not a voice is raised to say that these six- or eight-day weeks, coming daily into hundreds of lives, constitute a violation of God's fourth Commandment.

"Here again history, reason and common sense bring us face to face with hundreds of cases of broken cycles. No arguments or explanations can change the facts. Eastern and western calendars along the Inter-

national Date Line perpetually differ by one day. No one can cross the line from one zone to the other, either way, without a real break in the weekly cycle. No voice is raised to stop or prevent this calendar adjustment, on the ground that it involves a violation of the fourth Commandment, or any other law of God.

"Is it not, therefore, grossly inconsistent for the Jewish and Sabbatarian leaders to accept the man-made calendar adjustment on the date line, and so vigorously oppose the same kind of calendar adjustment by the use of year-day and leap-day?

"Let us show how analogous the two adjustments are:

"At the instant of midnight, between every December 31st and January 1st, the earth starts out upon its mighty annual journey around the sun. Whether man likes it or not, it returns to the same point in its orbit after fifty-two seven-day weeks, plus one day and a fraction. In order to simplify our present inconvenient calendar, the proposal is made that the fifty-second week of each annual journey around the sun consist of the customary seven days plus one day bearing a non-weekday name.

"It is impossible to take up annually the fraction of a day, so this fraction is allowed to accumulate to a whole day. It is then taken up once in four years as leap-day. This proposal has already been fully explained.

"The question now is, why do certain religious leaders make such a vigorous protest against the proposed year-end eight-day week (extending the seven-day week by one day in order to make every year begin on the same day of the week) whereas no protest whatever is made against the occurrence of numerous eight-day and six-day weeks required to cross the date line—which is the line where all days and dates end and and begin—just as New Year's Day marks the point in the earth's annual journey where the years end and begin?

"As a question of simple reason and common sense, what is the difference, in so far as a violation of Divine law is involved, between the eight-day week when crossing the date line where the days and dates end and begin and the eight-day week needed to round out the calendar year when the earth passes the point in its orbit where the calendar years end and begin? Is it real religion? Is it consistent to accept the one and oppose the other?

"One is strongly tempted to believe that if the practice of using year-day and leap-day could have been so unobtrusively introduced, as was the practice of adding and dropping days at the International Date Line, both would have been equally accepted and practised as a matter of course, and without protest."

The CHAIRMAN stated that this quotation would be inserted in the Minutes in accordance with Mr. Marvin's request.

CALENDAR REFORM, A LOGICAL SEQUENCE TO STANDARD TIME

By Arthur J. Hills
Chairman, Canadian Affiliate

An address given by Mr. Hills before the Canadian Railway Club, Inc., Montreal, 17 October, 1949.

Editor's Note: It is suggested that speeches of a similar type to Mr. Hills' be presented before local civic clubs and organizations.

THE relationship between Calendar Reform and Standard Time indicated in the heading of this paper did not originate with me.

A great deal has been written about calendars, not so much about Standard Time.

In a book entitled *The Romance of the Calendar*, the author, P. W. Wilson, commences one of his chapters by stating:

"The calendar reformer of today is not initiating an idea. He is working out an idea which has been handed to him as unfinished business. The task of adapting the measurement of time to the demands of our complicated civilization has been proceeding for half a century"—nearly three-fourths I would say.

Standard Time

If a country may take credit for the deeds of its citizens, Canada may well be proud of its identification with the adoption of Standard Time.

The tribute paid to the memory of Sir Sandford Fleming by the Honourable Lionel Chevrier during his address on Transportation Day at the Canadian National Exhibition (8 September, 1949), directed attention to the fact—often forgotten—that a Canadian, more than half a century ago, had given leadership to the North American continent in the important matter of adoption of the Zone System of Standard Time—now of world-wide acceptance.

To many Canadians whose memory does not go back 66 years, the fact that this was the work of a Canadian may have been news. Some older people remember Sunday, 18 November, 1883, when railways in Canada and the United States put into effect Sandford Fleming's Standard-hour System, now known as the Zone System of Standard Time.

Under his plan, the earth was divided into zones "by means of 24 meridians, each 15 degrees of longitude apart, and reckoned from Greenwich," each zone representing an hour of difference in clock time.

After stating that he was very pleased to be associated in recognition being given to the achievement of the late Sir Sandford Fleming, '*the originator of the Zone System of Standard Time*,' the Minister of Transport said:

"The value of Standard Time zones to transportation can best be appreciated by trying to imagine present-day activities being carried on under the confusion of different local times. Prior to the adoption of the Zone System of Standard Time there were as many as three different times shown at our local stations—a clock for local time, another for trains going east and another for trains going west. Prior to the adoption of Standard Time there were said to be nearly 100 different times in the United States, while there is on record a railway timetable in England showing 17 different times in a distance of 120 miles."

Truly, as Mr. Wilson states: "The confusion of clocks, surveyed in retrospect, is scarcely credible."

Sandford Fleming, when 18 years of age, came to Canada in 1845 from Scotland. When the Intercolonial Railway was built he was selected as Chief Engineer. He was then 36. Incidentally, Sandford Fleming designed Canada's first postage stamps.

Sandford Fleming presented his paper on *Time Reckoning* to the Canadian Institute of Toronto in 1879, the year in which he was appointed Engineer-in-Chief of the Canadian Pacific Railway, then a Government undertaking.

On the initiative of the Institute, copies of Mr. Fleming's proposals were officially communicated to the leading governments of the world. Great Britain ordained by Statute in 1880 that all her clocks should keep Greenwich Time. The United States called a meridian conference for 1884.

Railways in Canada and the United States did not wait for legislation, not even for the Meridian Conference; they adopted Sandford Fleming's Standard-hour System, as stated, on Sunday, *18 November, 1883, without any legislative sanction.*

In a publication of the Association of American Railroads, entitled *The Day of Two Noons,* Carlton Corliss, who gives a lot of interesting information about the event, states:

"With the possible exception of the change from the Julian calendar to the Gregorian calendar in the 16th Century, no other time reform was of greater significance than the adoption of Standard Time. It had a more far-reaching influence upon the habits of the human race than any other time reckoning reform in all history."

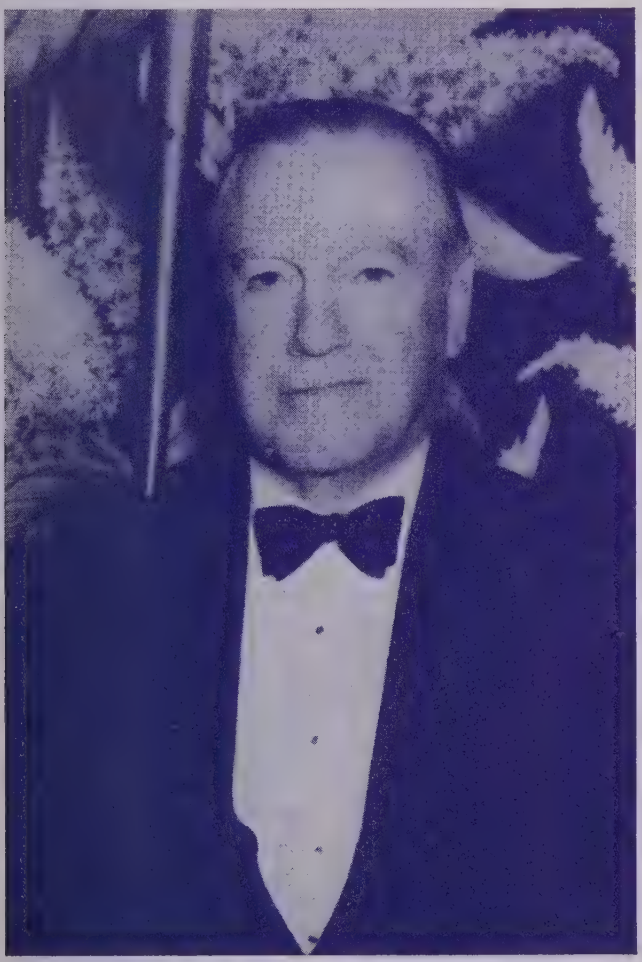
To complete the story of Standard Time, it should be stated that the Meridian Conference convened in Washington concluded its labours on the first of November 1884, having with substantial unanimity agreed upon the meridian of Greenwich as the starting point whence longitude is to be computed. It but remains to say that Sandford Fleming's Zones were only legalized in 1918—forty years after they were proposed—when, as a war measure, Daylight Saving Time was made effective.

In asking that you now direct your attention to the calendar, let me assist you in making the transfer by one more quotation:

"The complete success and inestimable value of Standard Time, observed on land, sea and air, is an indication of the benefit that would accompany The World Calendar. The one reform is a reasonable sequel to the other."

The objective of The World Calendar

Association is to make a further advance in the process of bringing order and stability into our present time system by an adjustment of the periods in the year made up of days—a logical as well as eminently desirable sequence to the adoption of Standard Time Zones, and the fixing of the International Date Line.



Arthur J. Hills

The Calendar

There are two instruments of practical chronometry, which to civilized persons are indispensable; nothing is planned or accomplished without them.

One is *the clock* (in smaller form, the watch) which is mechanical, as well as mathematical, and which measures time

within the day—I will come back to that. The other is *the calendar* which measures time *by the day*. The present calendar can hardly be said to come within the definition of being 'mathematical' as it is certainly not *'rigorously precise,'* at least in many of its constituent parts.

It is not surprising that a vehicle of time, which dates back to the days when a Roman chariot was the fastest thing on wheels, is not attuned to the present split-second age. What other contrivance dating from the days of Julius Caesar is in daily use—unimproved?

But someone will say—'It is the *Gregorian* not the *Julian* calendar we have to deal with.' Let me tell you that with the single exception of the present *leap-year rule* the Gregorian calendar is not as good as the calendar of Julius Caesar.

Julius Caesar's calendar, commencing with March, had a regular arrangement of months: 31 and 30-day months followed each other in regular sequence except that February, then the last month of the year, had 30 days in leap years only.

A cringing Senate, wishing to flatter Augustus by naming an odd numbered month after him, broke Julius Caesar's regular month arrangement, added a day to August and mussed up other months: February already deficient was cut to 28.

"For so frivolous a reason," says the *Encyclopaedia Britannica*, was the regulation of Caesar abandoned and "a capricious arrangement introduced, which it requires some attention to remember." 'Thirty days hath September, etc.'

Now it is evident that there can be nothing sacrosanct about a calendar that was constructed on such a flimsy base. It is no more sacred to us than Cleopatra's sacred white cat.

The Gregorian Calendar

While the calendar as we have it today is called the Gregorian calendar, Pope Gregory XIII had nothing to do with the construction of the creaky vehicle of time which bears his name.

In railway language, he merely rerailed the damaged old Roman conveyance after making an adjustment of its running gear, so that it could stay on the track, and keep up with the sun—but he had to cut ten days out of its schedule to get it on time again. This was in 1582.

Julius Caesar when he undertook to reform the Roman calendar had borrowed an astronomer and mathematician from Cleopatra—Sosigenes of Alexandria.

It is conceded that Sosigenes knew that the year was not quite 365¼ days long —Hipparchus, 150 years before him, is said to have known it—but Sosigenes, coming from Egypt, probably thought that 365¼ days was near enough for 'those Romans' whom he no doubt regarded as a nation of upstarts, or nouveau riche. This was not unnatural, as the Romans up to this time had been struggling with a lunar calendar, whereas the Egyptians had discarded the moon as an unwieldly gauge of time some 4,200 years before Caesar was born.

Anyway, under the arrangement made effective by Caesar with Sosigenes' advice, leap year was to come in every fourth year. Caesar, as you will remember, was stabbed in the Senate, and his calendar, left to the Pontiffs to administer, was first put out of kilter because the Pontiffs put in a leap year every third year. Au-

gustus had to straighten this out 37 years later by cutting out three leap years.

Instead of being 365¼ or 365.25 days long—we are told the year is really only 365.242216 days in average length. The difference would probably be difficult to express in Roman numerals. It amounts to 11 minutes and 14 seconds per annum, and in 16 centuries it had become noticeable; it amounted to 10 days: the calendar was that far behind the sun. So astronomers convinced the Pope that he should take the action already recorded. And by the way, although Scotland *adopted the new style in 1600*, England did not change until *1752*.

It may be of interest to state that the same act (of George II—1751), which brought the Gregorian calendar into use in England and her colonies, shortened by nearly 3 months the year 1751. Before this the practice had been to commence the year on 25 March, with the feast of the Annunciation. The year 1752 and all subsequent years began with the first of January.

I promised to return to the clock which, as I mentioned, is the instrument which measures time *within the day*. No improvement has been made in the calendar since the Gregorian change in the leap-year rule—which as you know eliminates, as leap years, century years not divisible by 400.

What a contrast the static condition of the calendar makes with the remarkable development in the other time measuring instrument.

Galileo, one of the fathers of experimental science, lived in the days of Gregory XIII, and Sir James Jeans in his last book *The Growth of Physical Science* records the difficulty Galileo had in measuring the short periods of time involved in his dynamic experiments, dropping weights from the Leaning Tower of Pisa, and observing the pendulum swing of the lamps in the Cathedral. "How could he do it?" asks Sir James Jeans, "when the only methods known for measuring time were by sundial, by burning candles or oil lamps, by sandglasses and water clocks and by very crude mechanical clocks." He had nothing more accurate so he used his pulse beats. From such an age dates the calendar in use today.

Since then, devices for measuring short periods of time have been wonderfully improved. It is not uncommon for a man to carry a watch with a stop adjustment on it which will split a second into fifths. When it comes to scientific instruments for the measurement of time the accuracy seems fantastic. The Naval Observatory at Washington claims adjustment of time to 1/8000th of a second.

Notwithstanding these improvements in measuring short periods of time, the larger part of the world is using a device for measuring time within the year which has not been improved since the days of Galileo.

Defects of Gregorian Calendar

Why should we change the calendar?

Because it is wasteful—that is uneconomic—because it is unreliable, inconvenient, and for the most part its dates are unpredictable.

Now why is it that the calendar has all these defects? How does it happen that there are:

14 different kinds of years
28 different arrangements of the days in a month



His Excellency the Honorable L. B. Pearson, M.P., second from right.
(United Nations Photo.)

35 different arrangements of the quarter-years

Besides it takes a cycle of 28 years for all the different kinds of years to occur. No type of year repeats in less than six years; as frequently, the repeat takes 11 years to occur; leap years repeat in 28 years.

The so-called *quarter-years are not exact quarters* as they differ in length, *viz.*, 90, 91, 92 and 92 days.

So, also the *half-years are not true halves*—the first six months have 181 days. The second six months have 184 days.

Holidays have an *irregular movability:* if set for a date, the holiday varies as to the day of the week on which it occurs; if set for a specified day of a week, the holiday varies within a spread of 7 dates.

The consist of the months varies from year to year, so that you may have, for instance, 4 Saturdays in a month this year, whereas there were 5 a year ago.

Then, too, the working days in a month vary from 24 to 27. This amounts to 12½ per cent.

Apart from the unequal lengths of the months and the irregular order in which they come, which naturally affects the periods made up of months, the greatest defect in the calendar comes from the annual *shift of dates* in relation to days of the week.

This, of course, occurs because a year of 365 days or a year of 366 days cannot be divided into weeks without having one or two days over.

If the earth could complete its orbit around the sun in exactly 364 days we would have 52 weeks in the year, and if a year commenced on a Sunday all years would commence on a Sunday, all dates would be fixed and many of the calendar reformers' problems would not exist.

The plan of The World Calendar is designed to come as close to such a desirable situation as is possible.

Stabilizing Days

In a pamphlet issued in 1834 by an Italian priest or abbé, Marco Mastrofini,

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←——CANADA SUPPORTS

Canada spiritedly supported The World Calendar resolution in spite of the proposal for postponement made by the United States. His Excellency, the Honorable L. B. Pearson, M.P., Secretary of State for External Affairs and Chairman of the Canadian Delegation to the United Nations, cast the affirmative vote. Our good neighbor, Canada, undoubtedly realized that the adoption of a perpetual time system by nations of the world is as imperative as were Standard Time Zones—a reform in which she took such active leadership. It was also evident that a financial savings of millions of dollars a day was involved in just eight of the leading industries of Canada (see page 309 for explanation) and would be assured them by the adoption of The World Calendar. Such vast economic savings, in comparable amounts, are available to all other nations. (Editor's Note: Our sincere thanks to His Excellency. If other governments take the same foresighted initiative to ascertain their economic benefits, The World Calendar will be unanimously adopted at the next session of the United Nations. Canada's continuing interest and support are earnestly solicited.)

it was suggested to Pope Gregory XVI that the Gregorian calendar could be given fixity by adopting a 52-week year with an *intercalary* day—that means something put in. The proposal was favourably commented on but no action was taken to make the arrangement effective. The *temporal* power of the Vatican in 250 years had greatly declined.

However Mastrofini's plan to use *stabilizing days* to '*anchor the drifting week*' has been incorporated in various calendar proposals subsequently put forward. It is the best means of keeping a fixed calendar in step with the sun and is embodied in The World Calendar.

Fortunately, 364 besides being divisible by 7 without remainder into 52 weeks is also divisible by 4 without remainder, so that by the adoption of Mastrofini's device a calendar may be arranged which has equal quarters of 91 days or 13 weeks.

To produce the equal quarters, five one-day changes in the months as we have them today are proposed. It seems desirable that not only should the quarter-years be of the same length but that they should also have the same structure of days, weeks, and months.

This is arranged by making the *first month* in each quarter a 31-day month which has 5 Sundays, beginning with a Sunday, ending on a Tuesday.

The *second month* in each quarter begins on a Wednesday and ends on a Thursday, and has 30 days.

The *third month* in each quarter begins on a Friday and ends on a Saturday.

Thus, at the end of 91 days, a week, a month, and a quarter are completed—the quarter containing 13 weeks, 3 months, with nothing left over. The important thing about this is that this quarter-year is *perpetual.*

This invariable quarter with one *stabilizing day* every year, and an additional *stabilizer* in leap years constitutes the make-up of the years—in perpetuity. A three-month calendar on one's desk will do for all time.

These *stabilizing* days, while *days apart* inasmuch as they have no weekday names, and no place *within* the week, are by no means 'blank days.' They both will be days *within the year*, and they definitely will be *dates.* They are intercalated between Saturday and Sunday, and will go in as easily as does that extra hour we get when we change from Daylight Saving to Standard Time.

Let us consider '*Worldsday.*' With the present Gregorian calendar or with The World Calendar, when a year, like the next one 1950, starts on a Sunday—and not being a leap year—the 52d week will be completed on a Saturday, the 364th day—30 December. Now if, as was proposed, the next day, the 365th, be observed as a holy day or a holiday—called Worldsday—'W' or 31 December—at any rate *a day of rest*, the next year could start, as 1950 will, on a Sunday; and the calendar for 1951 would be exactly the same.

Leapyear Day instead of coming at the end of February—where it now causes a troublesome shift of days, making the following New Year's Day to *leap* ahead an extra day—under The World Calendar will go in between Saturday, 30 June, and Sunday, 1 July, where it will balance up half-years in leap year.

In connection with these intercalated

days, because of the desirableness of maintaining the established custom and principle of one day's rest in seven, and as there is good precedent for a 'double,' which term is applied to a feast of conspicuous observance, it is a part of the plan of The World Calendar Association that the stabilizing days be observed as *world-wide holidays* or holy days, devoted to peace and good will uniting all nations.

Both employers and employees will benefit by these regularly scheduled holidays. These *stabilizing days* do more than keep the calendar in step with the sun; they stabilize the whole calendar structure. They have a most beneficial effect for the employer inasmuch as production will not be interfered with by errant or wandering holidays. Neither will employees lose time by the closing of plants or other places of business on *marooned* days.

As a personnel man, I know that regularity is much preferred to the haphazard. It is when Victoria Day unexpectedly pops up on a Tuesday that you have to go into a huddle with the Shop Committee.

These *days apart* may look merely like more holidays. Let us examine the situation. First, with the Gregorian calendar, what is the prospect in a complete cycle of 28 years?

Twenty-eight years is the period in which all the 14 different kinds of years occur. How will the four major *dated* holidays come?

While Christmas and New Year's together make one holiday season, we must consider them separately for the sake of accuracy.

Misplaced holidays in a 28-year Gregorian cycle:

New Year's Day will come on Tuesday 4 times, on Wednesday 4 times, and on Thursday 4 times.

Victoria Day will come on Tuesday 4 times, on Wednesday 4 times, and on Thursday 4 times (also, sad to say for school children, 4 times on Saturday).

Dominion Day will come on Tuesday 4 times, on Wednesday 4 times, and on Thursday 4 times.

Christmas will come 4 times on Tuesday, 4 times on Wednesday, and 4 times on Thursday.

It is therefore seen that in the cycle these four major *dated* holidays will come on inconvenient days for industry and business a total of 48 times. Expressed differently, Tuesday will be marooned by one of these holidays 16 times. Friday will be marooned 16 times. Besides, by these holidays coming on Wednesday 16 times, there will be that many *more or less serious* setbacks for business and industry with workers dissatisfied for one reason or another.

The pay roll of the eight leading industries in Canada, computed only where 15 or more persons are employed, has been running this year around 88½ million dollars a week—at an average of 5½ days worked per week that means over 16 million dollars a day—and it must be remembered that, in addition to those who are employed in plants and other places of business where there are 15 or more employed, there are a great many affected by misplaced holidays who work in smaller establishments.

I, therefore, maintain that the irregularity or variableness of the Gregorian calendar is costing employers and employees millions of dollars; the amount



His Excellency Señor Mario de Diego
(United Nations Photo.)

which would be saved by adoption of The World Calendar will depend to some extent on arrangements arrived at with labour organizations under the new regularized conditions. Studies indicate large economies.

Holidays on Monday Plan

You may have heard that some feel that if it were ordained all national holidays be observed on Monday that would satisfactorily dispose of the holiday question. With such view I heartily disagree.

In the first place, the plan advanced for the observance of national holidays on Monday is but a half measure, as it does not include Christmas and New Year's, which may be the worst offenders. Remember the Christmas-New Year's holiday season of 1946-47, when these days came on Wednesday, and the following one when these holidays came on Thursday. Was that good for production? Was it good for any business? Was it good for the employees? My recollection is that two weeks on each occasion were badly disrupted.

We now have an important holiday that is set for a specific Monday. *Labour Day* —the first Monday in September. Like every other holiday set on a specified day of the week, Labour Day has what, I said, calendar reformers call an *irregular movability*. When Labour Day came on the first of September in 1947 you will remember that Mr. Dolan, head of the Canadian Travel Bureau, complained in a paper presented to this Club that it cut very short the tourist season—always too short he thinks.

However, the fact remains that under the present calendar Labour Day closes the Summer Tourist Season on a date between the first and the seventh inclusive and opens the school season, so that it is a holiday which affects a great many families, in all strata of society.

Has it ever occurred to you that it is the variation in the date of Labour Day which makes it necessary for every educational institution in North America to prepare a new programme of events for the scholastic year, fitting in opening, intermediate and closing dates for each term in an ever varying pattern of dates, weeks and months? To compare with a similar year it is necessary to look up the records of at least six years ago—as frequently, eleven years back—to find the same arrangement of days, months, etc., when conditions may have been very dif-

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←——PANAMA URGES ACTION

His Excellency, Sr. Mario de Diego, Chairman of the Panamanian Delegation to the United Nations, whose Government sponsored The World Calendar resolution, steadfastly opposed the United States' request for postponement to a later session. He stated, in part, that the United States representative's argument would be repeated every year, as the agenda of the General Assembly was very heavy for each of its sessions. That argument was, therefore, not valid. One might suppose that the committee, which would be instructed to study a plan for the reform of the calendar, would begin by establishing a programme of work which would later enable it to solve that problem. He urged that the General Committee should recommend to the General Assembly to include that question in its agenda. (Editor's Note: Our heartfelt appreciation to His Excellency for his splendid support.)

ferent. The only solution of the *holiday* question is *fixity*.

Now if I have not convinced you that the present Gregorian calendar is a 'cock-eyed' 'hodgepodge' you don't agree with *Maclean's Magazine*, for those epithets are quoted from an editorial of a year ago (1 October, 1948) which commenced: "It's time we got ourselves a new calendar," and closed with this paragraph:

> "Canada under the guidance of Sir Sandford Fleming led the North American continent in establishing standard time zones. Why shouldn't we also take the first step toward rationalizing the year?"

The World Calendar

What, then, do we offer? In one way or another some of the advantages such as fixity, regularity, balance, etc., have been indicated. Main advantages may be summarized as follows.

In The World Calendar:

1. Days and dates always agree from year to year.
2. Each month has 26 weekdays plus Sundays. The 12 months are retained but regularized.
3. Each month has the same day arrangement every year.
4. There are only 3 kinds of months, one of which goes into the make-up of each quarter.
5. Each quarter has 3 months of 13 weeks, making up 91 days. All quarter-years are identical.
6. Each year, and each quarter-year, begins with a Sunday. Each quarter ends with a Saturday.
7. The week keeps to the familiar order of days beginning with a Sunday.
8. Holidays and anniversaries are stabilized on their regular days and dates.

A glance at The World Calendar also shows how well our national holidays fit into this pattern.

If time permitted, I would like to enlarge on the Canadian holiday schedule as the holidays dealt with in the pamphlet which has been distributed deals with holidays observed in the United States.

It may be stated, as indicating a difference between the Constitutions of the United States and Canada, that there are no national holidays in the United States, it being within the jurisdiction of the State or its Governor to proclaim what holidays are to be observed.

The World Calendar for Railways

A fixed or perpetual calendar would bring advantages which all would share.

To the railways the feature of fixity would bring unusual benefits, particularly with respect to timetable changes. With the present calendar, when the spring and fall timetable changes are made, the holidays occurring within the period have to be forecast and train service changes provided for, so that special week-end service for Dominion Day, Civic Holidays, and Labour Day, for instance, may be known. With The World Calendar in effect, there could be in perpetuity a summer timetable and a winter timetable—a large saving in printing and preparation work would result.

The relationship of dates in a month to week-ends would not change. Now a main holiday coming in mid-week seriously affects travel, and the records of previous years may form no reasonable basis for gauging traffic with the holiday

coming on a different weekday. Whereas with The World Calendar in effect, each year would help to build up background for estimating traffic movement.

Meetings for budgeting expenses, meetings of Directors, or meetings for which a certain day in the week is favoured have also a relationship to the end of the month. This variation would be removed.

Station accounts would be closed on a definite schedule—which would not be interfered with by the shift of days.

Interest payments and rentals would be on a regular schedule.

Pay-roll problems would be stabilized. There would be 26 work days, *i.e.*, days exclusive of Sundays, in each of the 12 months and a regular schedule of pay days could be made which would not require variation to match up with week-ends, month-ends, etc.

No longer should there be any doubt about whether shops should open for a 'marooned' day, such as was the case in 1947 when Dominion Day came on Tuesday.

Deadlines for monthly publications like the railways' magazines could be more definite, being freed from the interference of weekday variation in relation to date of the month. Diaries and other forms dated within the year would do in any year.

Advertising schedules could be stabilized.

Mileage in train service, both as affecting the individual and the railway, may be more closely estimated or scheduled.

Summer hotels would have regular dates for opening and closing; each date would have an unvarying relationship to the week-ends.

For annual comparisons, for budgeting and for all kinds of statistics, the balanced, fixed calendar with equal quarters and half-years would make for greater accuracy.

The World Calendar is an improved 12-month equal-quarter plan developed in Switzerland, and this arrangement received the official recognition of the Federal Council of the Swiss Government on 1 June, 1931, after years of study.

The World Calendar Association was founded by Miss Elisabeth Achelis of New York in 1930, for the purpose of advocating adoption of this plan. Since formation of the Association, its proposals for calendar reform have found such world-wide support that, according to the submission to the United Nations General Assembly, it is now "the only survivor of over 500 proposals submitted to the League of Nations." An organization is maintained by The World Calendar Association in 38 countries.

Competition

The only competitor of note encountered is now not a contender for use as a civil calendar but has a considerable status as an auxiliary business calendar. The 13-month Positivist calendar of the French philosopher Comte, produced in 1849, was revived in simpler form early in the present century by an English railway auditor named Cotsworth, who advocated its adoption on the ground of simplification. After 20 years of effort, Cotsworth got the backing of George Eastman of Kodak fame. These two did much to direct attention to the unsatisfactory character of the Gregorian calendar.

However, shortly after The World Cal-

endar Association was formed, the 13-month plan lost ground.

In 1931, one year after The World Calendar Association was organized, its 12-month equal-quarter calendar got as much support before the League of Nations as the 13-month plan. In 1937, the representatives of 14 nations endorsed The World Calendar and the 13-month proposal was no longer in the field as a civil calendar. Three more nations have since joined the number of supporting nations.

Opposition

Opposition comes only from the Adventists on religious grounds. A few Orthodox Jews oppose it, but a number of rabbis have taken the position that Jews have had to adjust themselves to the civil calendar of the countries they live in, and what they have done before they can do again.

The World Calendar has twice been on the agenda of the Economic and Social Council of the United Nations. It was proposed as a subject for study and subsequent adoption by the delegation of Peru and supported by Norway and China. It was the subject of a report by the Secretary-General which was in the main favourable. It was removed from the agenda on the plea of many life and death matters pressing for immediate attention.

The Republic of Panama proposed The World Calendar's plan for reform of the calendar as a subject for discussion at the present General Assembly meeting of the United Nations, which started on the 20th of September, and the subject was on the provisional agenda.

As in the previous instance, discussion was postponed on the plea of a crowded agenda. The subject will be brought up at the next General Assembly meeting.

Canada, in line with the advanced position taken previously in the matter of calendar reform, was in favour of the subject being discussed, as were Chile, China and Venezuela—making four.

Only 14 nations had votes on agenda matters: four voted for postponement, namely, United States, United Kingdom, Denmark and Philippines. Four nations abstained from voting, *viz.*, U.S.S.R., Poland, Pakistan and Brazil. Two nations were absent, Greece and France.

There was no opposition voiced on the merits. The World Calendar Association will continue the campaign to give the world a reliable fixed calendar.

We have to postpone the date of possible adoption, as due to a peculiarity of the Gregorian calendar there will not be another year commencing with a Sunday, as 1950 will, until 1956. However, that gives more time in which to point out the advantages of The World Calendar. Long before 1 January, 1956, everyone should be clamouring for a good calendar.

There is no reason why in this streamlined age we should go on using an antiquated device, creaking at the joints, hoary with age, altogether out of keeping with the precision and regularity found in other time gauges.

All annoying and costly variations of the present calendar are eliminated by The World Calendar, which smooths out all the rough spots now encountered.

The largest group of employers in Canada (the Canadian Manufacturers' Association) and the largest group of workers in Canadian industry (the Canadian Congress of Labour) have endorsed the plan,

as have Boards of Trade, Chambers of Commerce, Service Clubs, and other organizations.

The Royal Astronomical Society of Canada "with its particular interest in matters appertaining to time and dates, and realizing the necessity for a more simplified system," has recorded its "full and complete accord" with the efforts being made to have The World Calendar adopted.

Having regard to all this and to the many advantages which calendar revision would bring, is it not proper to ask why Canada, having given leadership in the matter of Standard Time, should not help to confer another benefit on the world by strong support of The World Calendar?

The World Calendar is getting splendid support from the Canadian Press and this is very desirable.

Also most important is the endorsation of a group like the Canadian Railway Club.

When the subject of calendar reform comes up again at a meeting of the United Nations General Assembly, it is hoped that the Canadian delegation will be so convinced that public opinion is strongly behind calendar reform that Canada will not only vote in favour of discussion of calendar reform but will also *speak* in favour of, and in fact *advocate*, adoption of The World Calendar.

Endorsation by the Canadian Railway Club would be valuable evidence of a good cross section of public opinion. Beyond all else *that* is the force which must be exerted in a democratic country to bring about a reform. To be exerted it must be made articulate.

I, therefore, ask for your support. I hope you will give an expression of approval of the reform advocated by The World Calendar Association, which I have had the great privilege of putting before you this evening. For this privilege and for the hearing you have so graciously given me, I am most thankful and deeply appreciative.

BISHOP WILLIAM T. MANNING

ON Friday, 18 November, the Right Reverend William T. Manning, D.D., the retired Bishop of the Protestant Episcopal Diocese of New York, died at the age of 83. He had devoted much of his time to the building of the Cathedral of St. John the Divine which will be an enduring monument to his episcopate.

Every advocate of The World Calendar will remember Bishop Manning with gratitude for the active part he took at the General Convention of the Protestant Episcopal Church, held at Atlantic City in 1934, when the resolution for The World Calendar was unanimously adopted by the House of Bishops and overwhelmingly affirmed in the House of Deputies.

In his first communication to The World Calendar Association, prior to this action, the Bishop wrote: "A fixed Easter and a reformed Calendar is greatly to be desired for many reasons and the Churches throughout Christendom should take the lead in this matter and express themselves through their Governing Bodies. The proposed 12 month Calendar is most decidedly better than the 13 month scheme." This he followed with the notation, "You are at liberty to use the above statement in any way that you may desire."

After the resolution had been successfully passed by the Convention under his able and direct leadership, he wrote: "I want to do anything I can to aid in this truly important undertaking." He became a member of the Association's Advisory Committee.

Bishop Manning maintained his interest in The World Calendar throughout the years. The World Calendar Association is deeply grateful to him for his steady and loyal support.

RESOLUTION

Adopted by the Trustees

LAKE PLACID CLUB EDUCATION FOUNDATION

Lake Placid, New York

6 September 1949

WHEREAS it has long been recognized that the present Gregorian calendar should be reformed to provide a uniform and invariable calendar in which corresponding periods of time shall be accurately comparable, and

Whereas The World Calendar of 4 equal quarters each of 31-30-30 days, promulgated by The World Calendar Association, has been widely recognized as the most practical and desirable of the many proposals which have been advanced, and has gained an impressive and preponderant measure of support from nations, international and national associations, and

Whereas December 31, 1950 offers a uniquely favorable opportunity to make the transition from the existing calendar to the new, now therefore

Resolved that Lake Placid Club Education Foundation, which has for 20 years consistently supported the principle of calendar reform, hereby urges the Assembly of the United Nations and the Senate of the United States of America to give immediate consideration to the adoption of The World Calendar, and to make every effort to obtain such a degree of international agreement as shall permit the adoption of The World Calendar at the mid-point of the 20th century, December 31, 1950.*

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* *The General Committee of the United Nations General Assembly at its Fourth Session, 21 September 1949, postponed action on The World Calendar by a vote four to four. The next available adoption date is now Sunday, 1 January 1956, when both the Gregorian and The World Calendars agree.*

This means that United Nations' approval must be obtained, if possible, in 1950 and not later than 1951, thereby giving nations a full year, 1952, for ratification; and offering three preparatory years, 1953, 1954, 1955, to put The World Calendar into operation.

THE WORLD CALENDAR

STABILITY WITH BALANCE

By Elisabeth Achelis

An address, with certain interpolations, by the President of The World Calendar Association under the sponsorship of the Lake Placid Club Education Foundation, in Agora, Lake Placid Club, New York, 1 September 1949.

TWENTY years ago in August, I was a guest at this attractive and pleasant Lake Placid Club, situated in the lovely Adirondack Mountains of New York, where I had the pleasure of hearing Dr. Melvil Dewey speak on "How To Simplify Life." He divided his lecture into three parts, the third of which was to improve and simplify the calendar by means of a 13-month plan. I was uncomfortably disturbed. I felt that thirteen was too awkward a number to figure with and thus failed to understand how it could simplify.

It was a fortnight later on Sunday, 8 September, while still at the Club and reading *The New York Times*, that I saw opposite the editorial page a letter on calendar reform written by an engineer, Lewis E. Ashbaugh of Denver, Colorado, which was accompanied by a chart showing a revised 12-month calendar, divided into equal quarters. As I was looking at this orderly and beautifully symmetrical plan, I quietly knew and realized that I would work for that plan. I had found the solution and was no longer troubled. The plan was *The World Calendar*.

This twentieth anniversary is, I feel, of deep significance, and I am most grateful for the opportunity of speaking to you this evening on The World Calendar of 12 months that is close to its adoption date, namely, the last day of 1950.

The overall advantages of this civil reform, The World Calendar, are four: Plan and order; balance and stability; a world uniter; and its unique mid-centurial adoption date.

Before speaking on these advantages, let me briefly point out some of the serious defects of our present calendar.

DEFECTS

They are primarily disorder and planlessness. Nothing fits, nothing agrees. The calendar is a jumble of varying parts loosely hung together in a haphazard way, the result of different reforms, all good in themselves, without having taken into consideration, however, the calendar as a whole and complete unit of time.

These reforms began with the Egyptian, that established the sun-seasonal year of 12 months. The Julian reform adopted the regular 12-month year but with months of uneven lengths and the introduction of the new leap-year day, causing the transitional year of 46 B. C. to be of 445 days, historically known as

"the year of confusion." The Constantinian change, introduced the seven-day week into the Western calendar and established Sunday, the first day of the week, as the Christian day of worship, in commemoration of the Resurrection. Lastly, the Gregorian reform amended the leap-year rule and fixed the date of the spring equinox on 21 March, necessitating the cancelling of ten days from the calendar. In contrast, The World Calendar with its order and stability, as we shall see, will be easy to adopt as no adding or dropping of days is involved.

Modern times and conditions certainly call for modern tools and systems. To progress we must all be willing and ready to discard outworn customs and traditions, if we are not to be like Lot's wife looking backwards, standing still. Change is the order of the day, and only in change is there true growth and progress. We cannot allow ourselves to be swayed by intolerance of anything new. A well-planned and orderly calendar must replace the present disordered and planless one.

The fourteen different kinds of year, each beginning on a different weekday, must give way to a steady year. The 28 different types of month, ranging from 28 to 31 days and falling on different weekdays, must be replaced by a pattern of a more evenly apportioned number of days to the months. Days and dates should agree from year to year, and civil holidays be stabilized.

Let me give you a few examples of the confusion which annually burden us.

Here at the Lake Placid Club, sports play an important part in its activities. It is an annual headache to arrange the schedules for athletic events and transportation with a calendar that changes every year, in which days and dates shift and holidays jump throughout the week in a most haphazard fashion.

All forms of transportation schedules call for yearly reprinting at a tremendous expense of money, material, labor and time. Conditions vary enormously when a year begins on a week-end or toward the middle of the week. Shifting national and civil holidays also cause trouble. The scrapping each year of expensive schedules for new ones exacts millions of dollars. This condition also prevails with the annual changing of schedules for schools and colleges, causing them difficulties and great expense.

In 1946, New Year's Day came on a Tuesday. No one knew how to regard the intervening business day, Monday, that came so awkwardly between a Sunday and a holiday. In certain States, the Monday joined New Year's Day as an extra bonus holiday. In New York State, the Stock Exchange was open on New Year's Eve. However on Monday, Christmas Eve the week before, when the same conditions prevailed, the Stock Exchange was closed, but it was an active business day for department and retail stores and many other businesses. All this caused much confusion and uncertainty.

A well-known New York newspaper found itself with an overstock of 80,000 copies in the year of 1942, when Christmas came on a Saturday and it was impossible to gauge the sale for that particular issue.

The different dates for Labor Day on the first Monday in September are another cause of complications, seriously affecting the opening of public schools, the closing of summer hotels and resorts, transporta-

tion arrangements for vacationists and concessionaires.

When Labor Day falls on 1 September, the summer is shortened and everyone loses, but when it comes on 7 September, a longer summer season results and everyone is a gainer. This is an unjust arrangement. This year, in 1949, Labor Day falls between the two extremes, coming on 5 September. Our inconsistent calendar disregards everything and everyone. It is a most arbitrary and unreasonable system.

Politically, Election Day with an important Presidential election last year came on the earliest possible date, 2 November, so that election campaigners lost out by a week, whereas this year it comes on the latest date, 8 November, and nominees will have an additional week for campaigning. Certainly a lopsided arrangement that is neither fair nor just.

Income tax returns for 1948 showed 53 Fridays for all citizens who are paid by the week, on Fridays. Citizens were obliged to pay tax for 53 weeks' salaries when there were only 52 weeks plus one day. This year there will be 53 Saturday payments and the same difficulty is present.

Comparisons are not possible. A merchant who wishes to compare the volume of sales for June 1945 with the previous June, in the year 1944, must immediately consider that June 1945 had five Saturdays whereas June 1944 had only four. Complicated adjustments must be made in his Saturday figures. Then again, June 1946 had five Saturdays and June 1947 had four. What a hodgepodge calendar it is and how costly are the adjustments that must be made annually in order to obtain comparability. For with retail merchandising Saturday is considered the biggest day of the week for most stores.

The planlessness and irregularities of the present calendar exact a heavy toll from everyone of us throughout the world, for time is the possession of no one alone, it belongs to all. Let me quote from a *New York Times* editorial: "Time that 'takes survey of all the world' should itself be one and the same for all the world." Apathy and indifference to these unsatisfactory conditions should no longer stand in the way of The World Calendar's adoption.

PLAN AND ORDER

Order and a well-laid plan are essential to calendar revision. The World Calendar is a prototype of the familiar dials on clocks and watches with their regular hours of 60 minutes, divisible into equal-quarter and half hours. As the dials on clocks and watches are reliable and the same in arrangement from day to day, so likewise, The World Calendar is reliable and the same from year to year.

The revision of the calendar must retain the convenient and familiar number twelve, easily divisible into equal quarter and half-years. Each quarter-year in The World Calendar begins with a Sunday and ends with a Saturday, has 91 days or 13 weeks or 3 months, approximately a season. The rhythmic pattern of 31, 30, 30 days, which is repeated every quarter-year, replaces the previous childish nursery rhyme of "Thirty days hath September, April, June and November. . . ."

Another great benefit is the 26 weekdays plus Sundays in every month. Every year has its natural beginning on the first day of the week, Sunday, 1 January.

This 364-day year, however, is not com-

WHICH DO

CHANGEABLE GREGORIAN CALENDAR

(SUCH YEARS AS 1939, 1950 AND 1956)

Unequal Quarters

FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MAR				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	

90 DAYS

SECOND QUARTER

	S	M	T	W	T	F	S
APR							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JUN					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

91 DAYS

THIRD QUARTER

	S	M	T	W	T	F	S
JUL							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUG			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

92 DAYS

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

92 DAYS

The Gregorian calendar has one or two days more than 52 weeks. Therefore one day every year, and two days in each leap year, must come from weeks which, for the most part, are in other years. This causes unending confusion.

EACH YEAR DIFFERENT

This calendar is always different from year to year. Holidays fall on different days of the week.

1. The quarters are unequal in length.
2. Each quarter begins and ends on a different day of the week.
3. Each month begins and ends on a different weekday. Months have a varying number of weekdays (24 to 27).
4. Each year begins on a different weekday. Its irregularity precludes comparison of periods and necessitates continued and never-ceasing changes in matters routine in character.
5. This calendar is unbalanced in structure, unstable in form, and irregular in arrangement.

SUMMARIZING:

1. There are 14 variations of calendar years.
2. There are 28 different kinds of months.
3. There are, in irregular order, 7 months of 31 days, 4 months of 30 days, 1 month of 28 and in leap years 29 days.
4. Quarters and months begin and end on ANY day of the week.
5. Days and dates NEVER agree from year to year.

YOU WILL BE DISCARDING THIS OBSOLETE CALENDAR IN 1956

For

Guessing is Costly

YOU WANT?

PERPETUAL WORLD CALENDAR

(WHEN IN USE)

Equal Quarters

FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAR						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 DAYS

SECOND QUARTER

	S	M	T	W	T	F	S
APR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
MAY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JUN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							**

91 DAYS

THIRD QUARTER

	S	M	T	W	T	F	S
JUL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
AUG				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 DAYS

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 DAYS

*Worldsday (a world holiday), W or 31 December (365th day), follows 30 December every year.

**The Leapyear Day (another world holiday) W or 31 June, follows 30 June in leap years.

EACH YEAR THE SAME

This 12-month equal-quarter calendar is the same for every year perpetually. Civil holidays are fixed and always fall on the same day of the week.

1. The quarters are equal in length.
2. Each quarter begins on Sunday and ends on Saturday, contains 3 months—13 weeks—91 days.
3. Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.
4. Each year begins on Sunday, 1 January; and the business year begins with Monday, 2 January. Because Worldsday precedes Sunday, the usual custom of celebrating a Sunday holiday on Monday is voided.
5. This revised calendar is balanced in structure, perpetual in form, harmonious in arrangement.

SUMMARIZING:

1. There is but 1 unvarying calendar year.
2. There are 3 regular kinds of months.
3. Each quarter has 3 months. The first month has 31 days, the remaining two have 30 days each; the first month begins on a Sunday, the second on a Wednesday, the third on a Friday.
4. Quarters ALWAYS begin on a Sunday and end on a Saturday.
5. Days and dates ALWAYS agree from year to year.

AND YOU WILL BE USING THIS UP-TO-DATE CALENDAR

For

Certainty is Conserving

plete. The essential 365th day must be included whereby the calendar agrees with the seasonal periods. By the happy inspiration of an Italian priest, Marco Mastrofini, in a plan put forward in 1834, this important day is added to the 364-day calendar as the closing day of the year and inserted between two weeks. It belongs to the closing month December, is called by the new name "Worldsday," considered a civil world holiday, and dated either W December (the letter signifying at a glance the new world holiday) or 31 December. The choice of dating is, of course, optional. The selection in no way interferes with the regular pattern of The World Calendar.

The World Calendar Association favors the letter W that follows an ancient custom, still in use today, whereby years are designated by letters and not by numbers. For instance, the letter M denotes one thousand years, D five hundred, C one hundred, L fifty, X ten, V five, and the letter I for one year.

The leap-year day every four years is similarly treated. It follows Saturday, 30 June, is called Leapyear Day and is another civil world holiday dated either W June or 31 June. These two new stabilizing world holidays are not to be considered as working days. The World Calendar is now complete. It has a plan based on order and regularity.

With this perpetual calendar in use, days and dates agree; planning for sports events and vacations is facilitated; transportation and college schedules remain stable from year to year; there will always be 52 Fridays, no more and no less, and that applies also to the other days in the week as well; Election Day will unfailingly be Tuesday, 7 November; and Labor Day, Monday, 4 September. The World calendar makes *true* comparisons possible from year to year.

With this comparable calendar in use, quarters are unfailingly uniform. Cost accounting in all fields of activity is tremendously simplified by having within each quarter the regular three months of 31-30-30 days, each month of 26 weekdays plus Sundays. The first month has its regular four Saturdays, the second month four Saturdays, and the third month five Saturdays. For retail sales, accounting purposes and planning, this recurrent regularity is of immeasurable financial advantage. The perpetual World Calendar will enable all business, retailers and merchants to do their buying and selling with a far greater certainty of a profitable turnover.

Before going into the second requirement, let us briefly consider the three changed dates from 31 March, May and August to the new 29, 30 February and 31 April. Fortunately, outstanding national holidays of the different countries are not affected by this change.

For individual birthdays and anniversaries, however, the so-called lost days will be observed on the day before, as leap-year children do now with their birthdays. This procedure agrees with an old English law enacted by King Henry III, in A.D. 1236, when he decreed that leap-year birthdays should be observed on the day going before in the same month wherein they occurred. This adjustment, of course, only affects the present generation experiencing the transitional change from the old to the new calendar.

With The World Calendar in use, birthdays will be recorded not only on the date, month and year of birth but on the

actual day of the week, itself. According to an old English rhyme I am a Saturday child who "works hard for a living" (in this case, for The World Calendar), but I shall never be able to record this weekday of my birth. In The World Calendar I shall become a Tuesday child "full of grace." The day of the week will no longer be the forgotten time-unit in our recordings. It has at last come into its own.

But what about calendar makers, are they going to lose out? Indeed not. Clock makers are doing a flourishing business, notwithstanding the fact that the dial of the clock is always the same. This is also true with The World Calendar. Diaries, notebooks, engagement pads and calendars which print the phases of the moon call for annual reprinting, notwithstanding the calendar arrangement is permanent. There will always be a demand for different designs and materials. Permanent die-plates of the perpetual World Calendar will save money that can well be used for more elaborate design and material.

Errors in printing will be avoided. I have a letter, dated 17 December, 1948, from one of our members in which he tells me that he noted an error made in the printing of a calendar for one of the freightlines which has been in business for 35 years. He writes:

> "The printer or typesetter gave November, 1948, 31 days, the 31st falling on Wednesday, and December 1st falling on the same Wednesday on the succeeding page. With all the years these printers, compositors, and typesetters have passed through they still have not memorized the rules of our calendar."

Again, I repeat, we need never resort to the nursery rhyme once we have The World Calendar, with its orderly rhythm of 31, 30, 30 days.

The perpetual and ordered World Calendar will remove from all of us past calendar burdens, much of which we have unwittingly and, in many instances, unconsciously endured. The millions of dollars, time, material and effort annually expended because of calendar difficulties can now be used to far better advantage. Humanitarian needs, cultural pursuits and the further progress of man and of business in general will all profit thereby.

Having attained the first requirement of plan and order, we shall now proceed to the second, that of balance and stability.

BALANCE AND STABILITY

The outstanding advantage to be had with The World Calendar in our daily use is the harmonious agreement that exists among the different time-units of which the calendar is composed. By giving to each of these—the day, the week, the month, the quarter-year and the season—the same consideration, showing no discrimination or favor, perfect agreement and coordination are had. No one unit is over-emphasized to the neglect of another. Equal consideration and justice prevail among all the various time-units.

This coordination within every quarter year and the year itself is only possible when balance is the goal and the square deal is the motive, leading invariably to a sound and secure stability. It is this fundamental understanding of balance, coordination, order and stability that is winning advocates in increasing number to The World Calendar.

In the words of Robert Bridges, "Our



CHILE SUPPORTS

His Excellency, Sr. Hernán Santa Cruz, Chairman of the Delegation of Chile to the United Nations, stated in the General Committee meeting that for several years certain delegations had asked for the inclusion of the question of calendar reform in the agenda of the General Assembly or the Economic and Social Council. Each year they had met with a refusal. The Panamanian Delegation had now submitted that proposal, hoping that the General Assembly would be able to establish a useful basis for future work. (Editor's Note: The Association extends its deep gratitude to His Excellency and His Excellency's Government for their strong support of The World Calendar resolution and earnestly solicits their continuing interest and backing.) (United Nations Photo.)

stability is but balance," and is not balance among the different calendar-units the keynote of this orderly plan?

Referring once more to the 13-month proposal, let me say, that it was not alone the awkward and indivisible number thirteen and the many drastic changes which defeated it. It was the over-specialization of the week which brought about an unbalanced condition, whereby the year lost its equal quarter divisions by months and seasons, that caused its rejection. The 13-month plan could not be evenly divided by months and seasons. A quarter-year of 13 weeks in this proposal meant three months plus one week. The seasons could be counted only by 13, 26, 39 and 52 weeks, to the neglect of months. The over-emphasis of weeks practically nullified the months. Over-emphasis and specialization of any one or two parts at the expense of all the other parts invariably bring unbalance, confusion and hardship.*

With a balanced and stable calendar now established, we come to the third advantage—its unique position as a world uniter.

A WORLD UNITER

There is no denying that the world and its peoples are in a state of flux. Change is felt everywhere. There never was a period so identified with new ways of doing things and new understanding of the greater awareness of the common needs, problems and the common welfare of man, all leading to a greater unity of understanding and cooperation. There is thus a real reason for encouraging and strengthening all movements and instruments which contribute to this growing need for unity. The World Calendar for the use of all of us will play a vital part and justifiably carry a strong influence for greater world unity, that is so-much needed today.

The outstanding factors for unity in this new calendar are the two new stabilizing days, Worldsday universally observed at the end of every year in December, and Leapyear Day in the middle of the year in leap years at the end of June. These days will inevitably and effectively bring man a greater understanding of friendship and good will, whether he comes from the East or the West, the North or the South, awakening in everyone the truth of man's inter-dependence and inter-relationship. As the significance of these days is more fully understood, the more readily will they be acclaimed.

The World Calendar is truly the unifying time-measurer of our world. It is world-wide in scope and action. It is most fitting and proper, then, that it has been placed on the provisional agenda of the General Assembly of the United Nations, meeting this year at Flushing Meadows, on the 20th of September.

In the past, we have noted that the reform of the calendar was in the hands of rulers, a Caesar, a Constantine, a Pope. Today, we have progressed to a broader concept in our thinking and understanding of the calendar, and realize that this

* The same may be said of groups and individuals who stress the unbroken continuity of the seven-day week. By emphasizing the seven-day week and stressing a man-made tradition, which research and study have proved to be invalid historically, unbalanced conditions result which in turn cause difficulties of all sorts, among them the economic. Difficulty and hardship inevitably follow unbalance and over-specialization. It is thus clearly evident that any such unbalanced opposition should not be permitted to delay this valuable and much-needed calendar reform for the greater good of the greater number of people.

revision is an international reform which lies beyond national confines, political bias, religious sectionalism, racial distinction and individual influence. The World Calendar rests not upon one or two governments for approval, but on international action and the decision of the greater number of nations.

However, it is of value that individual nations deal with the subject, as has been done in the United States where Senator Estes Kefauver of Tennessee introduced a bill in the Senate on behalf of The World Calendar last March. The bill is S. 1415. Upon being asked when and how he hoped to get action, the Senator replied: "The present Session of Congress will be devoted entirely to 'must' legislation. However, should the United Nations General Assembly take favorable action, I am confident that the United States Senate's Foreign Relations Committee will report the Bill out favorably, so that action can be taken on it in the Senate in the Second Session, and perhaps in the House as well."

It is most fortunate for the calendar, for the people, and for the welfare and prestige of the United Nations, that The World Calendar has been placed before this international body. What will its action be?

It is assumed and confidently expected that the United Nations, fully aware of its unusual opportunity, will act favorably for adoption. In time of war, man works for the coming of peace. In time of peace, man works for the upholding and safeguarding of peace by strengthening and supporting all methods, movements and instruments which foster peace.

In 1945, I wrote the following:

"During the war, business and governments did not hesitate to scrap the old fo better war material so as to win the wa Isn't the winning of peace equally impor tant by scrapping old and obsolete sys tems and establishing new ones, amon which surely belongs the best calenda available, The World Calendar? Let u not be guilty of an act of omission. Le history proudly record that among th earliest acts of the United Nations was th approval and adoption of The World Cal endar, which effectively and practicall demonstrated to the world: agreement o one system of time. It is the privilege o all of us to aid in this much desired goal."

This brings me directly to the appro priate adoption date, namely, the last da of 1950.

UNIQUE MID-CENTURY ADOPTION DATE

I have purposely included in the overal advantages of The World Calendar it unique adoption date, when both the pres ent and The World Calendars agree on th same day, date, month and year. Thi occurs on Saturday, 30 December, 1950 Then, by considering the old 31 Decem ber as the new Worldsday, W or 31 De cember, coming between two weeks, th new year 1951 will begin on Sunday, th logical first day of the week and year 1 January, with The World Calendar a our new time-keeper. Every year there after will always begin on Sunday, 1 January.

When we consider the first half of th Twentieth Century that brought two shat tering World Wars, the depression be tween, and the destructive atom bomb everyone will be relieved and grateful t close and seal this unhappy period of time with the new Worldsday of world observ

nce, thereby hailing with higher hopes nd aspirations the incoming second half entury, with Sunday 1 January, 1951.*

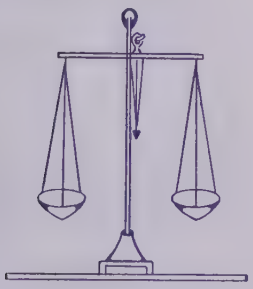
A new era will have begun in which ve can justly hope that atomic energy ill be used only for man's good. The ncreasing influence and power, too, of the nternational body, the United Nations, ill continue to grow and foster a greater pirit of understanding and cooperation mong nations.

In this progressive program for greater orld agreement and amity, The World alendar with its pattern of harmony and tability is destined to be a prominent actor in greater world agreement in the econd half of our century. Thus the adoption of The World Calendar marks a real turning point in the uplift of civilization and the progress of man. It will generate something so fine and good that it will be of incaluable worth and of untold blessings. And thus I say, it is a psychologically unique event to adopt The World Calendar at the mid-point of the twentieth century, and it must come to pass.

With The World Calendar established, man will receive a time instrument of order and balance, stability and unity, which he can with increasing satisfaction use in all his daily affairs.

Let us not say it nay, nor delay its adoption.

* *See footnote on page 316.*



STABILITY WITH BALANCE

Illustration: *The Earliest Egyptian "Balance"*

"The Egyptian balance is one of the first instruments to be used for measurements, having been mployed by the ancient Egyptians, as the accompany illustration testifies, and by other nations f antiquity . . . considering the simple balance, it is found that its first essential is that the arms hould be equal, so that when once there is equilibrium the known and unknown weights may be nterchanged without disturbing this condition."—International Encyclopedia.



CHINA SUPPORTS

His Excellency, Dr. Tingfu F. Tsiang, Chairman of the Delegation of China to the United Nations, firmly supported The World Calendar. China has been a loyal backer since 1936 when, interestingly enough, a protracted study of calendar reform was made by a Chinese National Committee. The consensus of opinion was favorable to calendar reform and overwhelmingly endorsed the 12-month plan as the most suitable for China. (Editor's Note: The faithful and loyal support of His Excellency and His Excellency's Government is deeply appreciated. We sincerely solicit their continuing favor at the next session of the United Nations.) (United Nations Photo.)

THE SECRETARY OF DEFENSE
WASHINGTON

NOV 18 1949

Dear Mr. Gass:

I refer to your letter of 8 August 1949 (7 August 1949 under your proposed World Calendar) asking for my active support in urging the adoption of the World Calendar by the General Assembly of the United Nations.

Your communication, its enclosures and other pertinent material have been closely examined by the Department of Defense. Based upon this study, we believe your calendar to be an acceptable reform, providing desirable modernization of the present Gregorian calendar without appreciable sacrifice of tradition. I am attracted by its perpetual character, and trust that the change in the cyclical order of days necessitated by the introduction of world holidays would not be an insurmountable obstacle.

However, I believe you will agree that calendar reform is primarily a civil matter, and that the Defense Department can properly be concerned only with the manner in which it is made effective. Certain technical operations of the military Services, such as the compilation of the Nautical Almanac, are executed several years in advance. The Department of Defense therefore would prefer that the World Calendar not be adopted until 1 January 1956, which I understand is the next date after 1950 when it can conveniently be put into effect.

In view of the civilian aspect of calendar reform, I suggest that you will wish to address yourself primarily to the Department of State and the Congress of the United States in order to have your proposal considered by the United States Delegation to the United Nations.

We appreciate the opportunity of reviewing your material, and I take this occasion to commend you for the furtherance of a worthwhile endeavor.

Sincerely yours,

Louis Johnson

Mr. J. Frank Gass, Director
The World Calendar Association, Inc.
International Building, 630 Fifth Avenue
New York 20, N. Y

SAIT-ON D'OÙ VIENT LA SEMAINE ET PEUT-ON Y TOUCHER?

par l'Abbé Chauve-Bertrand

LE nombre 7 était sacré chez les Sémites. Avec les sept planètes alors connues il y avait les sept couleurs de l'arc-en-ciel et les sept notes de la gamme, à quoi nous avons ajouté les sept sacrements, les sept dons du Saint-Esprit, etc.

Son carré: 7 x 7 avait une plus grande importance encore. Il était le plus saint et le plus naturel de tous les nombres. Pourtant, ce n'était pas au 49e jour après la Pâque, mais au lendemain, 50e, qu'était célébrée la fête des semaines ou Pentecôte.

Le cycle des semaines est, avec les mois, se qu'il y a de plus ancien dans notre calendrier. Encore faut-il dire que les mois ont subi, au cours des siècles, plus d'une modification, tandis que la Semaine, une fois fixée, n'a plus été dérangée, quant au nombre et à l'ordre de ses jours. Aussi, les premiers qui parlèrent d'y toucher, ne fut-ce qu'une fois par an et pour un seul jour, firent d'abord figure de plaisantins ou d'iconoclastes. "La semaine est d'origine divine, leur opposait-on, et sans rapport avec aucun phénomène astronomique."

On peut bien maintenir, à condition de l'expliquer, que la semaine vient de Dieu, puisque toutes choses, en un sens, viennent de Dieu, mais qu'elle soit sans rapport avec aucun phénomène astronomique, c'est moins sûr, comme on le verra plus loin.

* * *

On a beaucoup discuté, surtout au XIXe siècle, sur la signification des "jours" de la Genèse. L'opinion ancienne, presque unanime, y voyait des périodes de vingt-quatre heures au cours desquelles le Créateur avait tiré du néant tout ce qui existe. Lorsque la géologie et d'autres sciences eurent fait comprendre que la formation de notre globe avait nécessité un temps considérable, les exégètes interpréterent le mot hébreu que nous traduisons par "jour" dans le sens d'une longueur de temps indéterminée. Ce fut le système concordiste, aujourd'hui de plus en plus abandonné. On ne peut évidemment plus soutenir que l'Univers ait été créé en six de nos jours de vingt-

L'article ci-dessus, de l'Abbé Chauve-Bertrand, a paru pour la première fois dans La Croix, *Paris, 3 avril 1948, et ensuite dans* Ephemerides liturgicae, *Vol. 57 (1948) pp. 255-259, du Vatican. Par autorisation spéciale une traduction du texte français est donnée ici. Voir traduction anglais à la page opposée.*

WHO KNOWS WHERE THE WEEK COMES FROM AND CAN IT BE ALTERED?

By Abbé Chauve-Bertrand



Abbé Chauve-Bertrand, eminent Catholic authority on calendar reform.

THE number seven was sacred among the Semites. With the seven planets then known, there were the seven colors of the rainbow and the seven notes of the scale, to which we have added the seven sacraments, and the seven gifts of the Holy Ghost, etc.

The square of 7 x 7 had an even greater importance. It was the most holy and the most natural of all numbers. Yet, it was not on the 49th day after Easter, but on the following day, the 50th, that the holy day of weeks or Pentecost was celebrated.

The cycle of weeks, together with the months, is that which is most ancient in our calendar. While the months, in the course of centuries, underwent more than one change, the week, once fixed, was not touched in the number and the order of its days. Moreover, those who first spoke of altering it, if only once a year and to the extent of one day only, primarily appeared as jokers or iconoclasts. "The week is of divine origin," was the objection, "and without any relation to an astronomical phenomenon."

The opinion may be held, subject to an explanation, that the week comes from God, since all things come from God, but that it has no relation with any astronomi-

The above article by Abbé Chauve-Bertrand appeared originally in La Croix, *Paris, 3 April, 1948, and subsequently in* Ephemerides liturgicae, *Vol. 57 (1948), pp. 255-259, Vatican City. Translation from the French text is reprinted herewith by special permission. (For French text, see opposite page.)*

quatre heures, et on a été amené à se demander si le premier chapitre de la Genèse n'indiquait pas plutôt que la semaine existait à l'époque où a été écrit ce I^er^ chapitre, que l'auteur sacré la connaissait, qu'il s'en est servi comme d'un cadre dans les compartiments duquel il a distribué son récit, et qu'aussi, sans doute, il a voulu par là renforcer l'obligation du sabbat. A l'appui de cette explication, des traditions persanes représentent la création en six étages, dans un ordre semblable à celui de la Genèse.

Ainsi, tout s'explique clairement. Il n'y a pas jusqu'aux mots "soir" et "matin" qui ne retrouvent leur vrai sens. En effet, les Hébreux comptaient leur jour par soir et matin. C'est le soir qu'ils cherchaient à découvrir les cornes du croissant lunaire pour faire annoncer par les trompettes les néomènies, coutume qui s'est conservée dans les premières vêpres de nos fêtes religieuses, et même dans la retraite aux flambeaux des fêtes profanes.

L'oeuvre de la création fut donc distribuée en six jours suivis du septième jour, afin d'imprimer profondèment dans l'esprit des peuples primitifs, l'obligation de la sanctification du sabbat; de là l'emploi très naturel des mots: jour, soir et matin. Ainsi s'expriment Vigouroux, dans son *Manuel Biblique*, Lussaud et Collomb dans le leur, l'abbé de Lapparent dans *Nos origines*, etc.

Cela paraît simple aujourd'hui, et pourtant que de salive et d'encre il a fallu pour en arriver là!

A noter que le cardinal Cajetan avait intelligemment deviné cette explication. Pour lui, les six perfections du monde sont disposées entre elles comme si elles avaient été faites successivement, jour par jour; c'est bien une comparaison, une *similitudo proportionalis*: dès lors, le mot "yôm" est à prendre au sens propre, comme un jour de vingt-quatre heures.

* * *

Les débuts de la semaine sont antérieurs à Moïse. On les trouve chez les premiers Egyptiens* avant l'arrivée des Hébreux au pays de Gessen. Les Egyptiens eux-mêmes ne semblent pas en avoir été les inventeurs, mais les avoir reçus des Babyloniens. Les Hindous ont aussi fait usage de la semaine depuis une très haute antiquité, avec des noms selon leur langage. Mais leurs signes des jours sont ceux du soleil, de la lune et des cinq planètes. Or, ces signes, ou catastérismes, par lesquels les jours sont marqués, sont d'origine chaldéene.

Quoiqu'il ne soit pas encore possible de saisir sur le fait, avec précision, la formation historique de la semaine, on est cependant amené à se demander si les peuples chez qui florissait la civilisation chaldéene, n'ont pas eu la semaine et le sabbat. Oui, dit Lenormand (*Histoire de l'Orient*, 9^e^ édit., 1887, V, p. 174). "Chez les Chaldeo-Assyriens, on trouve, dès l'origine, la semaine de sept jours consacrés aux sept corps planétaires qu'ils adoraient comme des êtres divins, et depuis un temps immémorial, l'ordre de leurs jours n'a pas été changé." Dans le *Dict. de la Bible*, l'auteur de l'article *Calendrier* écrit que "les Assyriens ont connu cette semaine formant une chaîne ininterrompue de périodes de sept jours, et les sabbats ou jours de repos." Et à l'article *Sabbat* il est dit "qu'il faut chercher chez les Baby-

* *Note de l'Editeur:* Les mois ont été divisés en trois décades de 10 jours chacune.

cal phenomenon is less certain, as will be seen from the following.

* * *

Much discussion occurred, especially in the 19th Century, on the meaning of "days" in *Genesis*. The ancient opinion was almost unanimous in seeing therein periods of twenty-four hours, in the course of which the Creator brought forth from nothing everything that exists. When geology and other sciences had made it clear that the formation of our globe had taken a considerable amount of time, the exegetes interpreted the Hebrew word that we translate as "day" in the sense of an indeterminate length of time. This was the concordance system which today is more and more abandoned. One evidently cannot any longer maintain that the universe was created in six of our days of twenty-four hours; and one has been led to question whether the first chapter of *Genesis* does not indicate instead that the week existed at the time this first chapter was written; and that the sacred author was acquainted with it, that he used it as a frame for the sections into which he distributed his narrative, and also no doubt that he wanted thereby to reinforce the obligation of the sabbath. Supporting this explanation is the Persian tradition which represented creation on six tiers, in an order similar to that of *Genesis*.

In this manner, everything is clearly explained. Even the words "night" and "morning" resume their true sense. In fact, the Hebrews counted their day by night and morning. It was at night that they sought to distinguish the cusps of the lunar crescent to announce by trumpet the neomenia, a custom which has been preserved in the first vespers of our religious feasts, and even in the "retraite" of the torchlight processions of secular holidays.

The work of creation was thus distributed in six days followed by the seventh day, with a view to making a deep impression on the minds of primitive peoples regarding the obligation of keeping holy the sabbath; hence, the very natural use of the words: day, night and morning. It is in this manner that Vigouroux expresses himself in his *Manuel biblique* [Biblical Handbook], Lussaud and Collomb in theirs, the Abbé de Laparent in *Nos origines*, etc.

This seems simple today, and yet how much ink and breath has been spent to reach this point!

It is noteworthy that Cardinal Cajetan had intelligently foretold this explanation. For him, the six phases of perfection of the world are set one against the other, as if they were accomplished successively day by day; it is a simile, a *similitudo proportionalis:* thence, the word "yôm" is to be taken in its proper sense, as a day of twenty-four hours.

* * *

The beginnings of the week preceded Moses. The week is found among the early Egyptians* before the arrival of the Hebrews in the land of Gessen. The Egyptians themselves do not appear to have invented it, but to have received it from the Babylonians. The Hindus also used the week from early antiquity with names of days according to their language. But the signs of their days are those of the sun, of the moon and of the five

* EDITOR'S NOTE: The months were divided into three decades of 10 days each.

loniens les premières traces de la consécration à la divinité d'un jour sur sept."

* * *

Peut-on remonter plus haut encore? Oui, sans doute, et c'est ici qu'on rencontre quelque phénomène astronomique, et qu'on voit que tout en étant, si l'on veut, d'origine divine ou divino-humaine, la semaine a quand même bien un rapport avec les phases de la lune. A l'appui de cette assertion pourraient être cités un bon nombre d'auteurs, dont voici quelques uns:

Blondel, dans son *Histoire du calendrier romain* (Lahaye, 1684, p. 8) après avoir dit que les mois sont issus des lunaisons avec lesquelles ils se sont d'abord identifiés, parle des quatre phases de la lune: "Comme ces quatre intervalles sont en quelque façon éloignés de sept jours l'un de l'autre, il y a apparence que les premiers Egyptiens et les Assyriens en ont pris occasion de partager le temps par des intervalles de sept en sept jours, que l'on appelle pour cette raison des semaines."

L'expression: Les *premiers* Egyptiens n'est pas à négliger, car, bien que pendant de nombreuses années les Egyptiens aient divisé leurs mois de trente jours en décades, auparavant néanmoins ils connurent la période septénaire ainsi que l'explique le P. Hilaire de Barenton dans sa savante étude sur *Le Cycle sothiaque.*

Le P. A. Durand, dans les *Études* (1895, p. 208) est également d'avis "qu'une des divisions du calendrier égyptien suit les phases lunaires, ce qui n'est pas, dit-il, une coïncidence fortuite; cette façon de mesurer le temps est basée sur la nature des choses: de même que le soleil distingue le jour et la nuit, ainsi les phases régulières de la lune répartissent en quatre parties sensiblement égales une série de jours et de nuits."

D'après Camille Flammarion (*Astronomie populaire,* 1884, p. 132): "Ce sont ces phases et ces aspects de la lune qui ont donné naissance autrefois à l'usage de mesurer le temps par mois et par semaines de sept jours, à cause du retour des phases de la lune en un mois, et parce que la lune, tous les sept jours environ, paraît, pour ainsi-dire, sous une forme nouvelle . . . La semaine, comme le mois, a donc la lune pour origine; c'est la mesure naturelle créée par ses quatre phases."

Quant à Hervé Faye, il déclare que "la période de sept jours sépare les phases successives de la lune. Le mois lunaire de vingt-neuf jours et demi contient à peu près quatre de ces périodes. Plus tard, l'écart entre ces phases et la semaine s'étant fait sentir, l'institution hebdomaine se sera dégagée de tout rapport avec la lunaison." (*Origine du monde,* 3e édit., 1896, p. 12, en note.)

Enfin, selon le P. Dhorme, dominicain, "certains jours du mois étaient, chez les Babyloniens et les Assyriens, des jours de fêtes religieuses. Les phases de la lune en déterminaient l'époque. Tout naturellement on aboutissait à une répartition en groupes de sept jours." *(Les Sémites,* dans: *Où en est l'histoire des religions,* 1911, t. I, p. 154.)

D'autres savants ont soutenu ou entrevu cette origine lunaire de la semaine: Arago, Bailly, Montucla, Laplace, etc.

On peut donc estimer véridique, avec M. Bigourdan, qui fut le président de la Commission du calendrier au congrès de l'Union astronomique internationale, à Rome, en 1922, que "la succession des

planets. These signs, or catasterisms, by which the days were marked, are of Chaldean origin.

Although it is not yet possible to know with precision the fact of the historical formation of the week, it is nevertheless open to question whether the peoples where the Chaldean civilization prevailed did not have the week and the sabbath. Yes, says Lenormand (*Histoire de l'Orient*, 9e édit., 1887, V, p. 174). "Among the Chaldean-Assyrians, one finds, from the beginning, the week of seven days consecrated to the seven planetary bodies which they adored as divinities, and from time immemorial the order of their days has not been changed." In the *Dict. de la Bible*, the author of the article *Calendrier* writes that "the Assyrians knew the week as forming an unbroken chain of periods of seven days, and the sabbaths or days of rest." In the article *Sabbat* it is said: "One must turn to the Babylonians for the first traces of the consecration to divinity of one day in seven."

* * *

Is it possible to go back farther? Yes, without doubt, and it is here that some astronomical phenomenon is encountered, and it is seen that while it is, as it were, of divine or divine-human origin the week has indeed even so a relation to the phases of the moon. In support of this assertion, a good number of authors could be quoted, and a few of these are selected below:

Blondel, in his *Histoire du calendrier romain* (Lahaye, 1684, p. 8) after having said that the months came from lunations with which they were first identified, speaks of the four phases of the moon: "As these four intervals are somehow seven days apart from one another, it would appear that the early Egyptians and the Assyrians took occasion to divide time by intervals of seven days, which are for that reason called weeks."

The expression, the *early* Egyptians, is not futile, for, although for many years the Egyptians had divided their 30-day months into decades, before that time they were nevertheless acquainted with the septenary period, as is explained by Father Hilaire de Barenton in his scholarly essay on *Le Cycle sothiaque*.

Father A. Durand, in his *Etudes* (1895, p. 208) is also of the opinion "that the divisions of the Egyptian calendar follow the lunar phases, which is not a fortuitous coincidence; this manner of measuring time is based on the nature of things: just as the sun distinguishes day from night, so the regular phases of the moon distribute a series of days and nights into four nearly equal parts."

According to Camille Flammarion (*Astronomie populaire*, 1884, p. 132): "It is these phases and these aspects of the moon which in earlier days gave rise to the custom of measuring time by months and by weeks of seven days, because of the return of the phases of the moon in one month, and because the moon approximately every seven days appears, as it were, under a new form. . . . The week, like the month, therefore is based on the moon; it is the natural measure created by its four phases."

As for Hervé Faye, he states that "the period of seven days separates the successive phases of the moon. The lunar month of twenty-nine and a half days contains about four of these periods.

phases de la lune est en relation assez évidente avec la semaine." *(Le calendrier babylonien,* dans *L'Annuaire du Bureau des longitudes,* 1917, A. 3.)

* * *

Après cela, il ne semble plus téméraire de répondre par l'affirmative à la seconde interrogation de cet article: Peut-on y toucher? Pour un jour chaque année, et pour un autre jour dans les années bissextiles?

La possibilité d'un *nihil obstat* de principe paraît bien découler de l'origine même de la période septénaire.

Puisqu'on a fixé les mois sur l'année solaire, pourquoi pas les semaines?

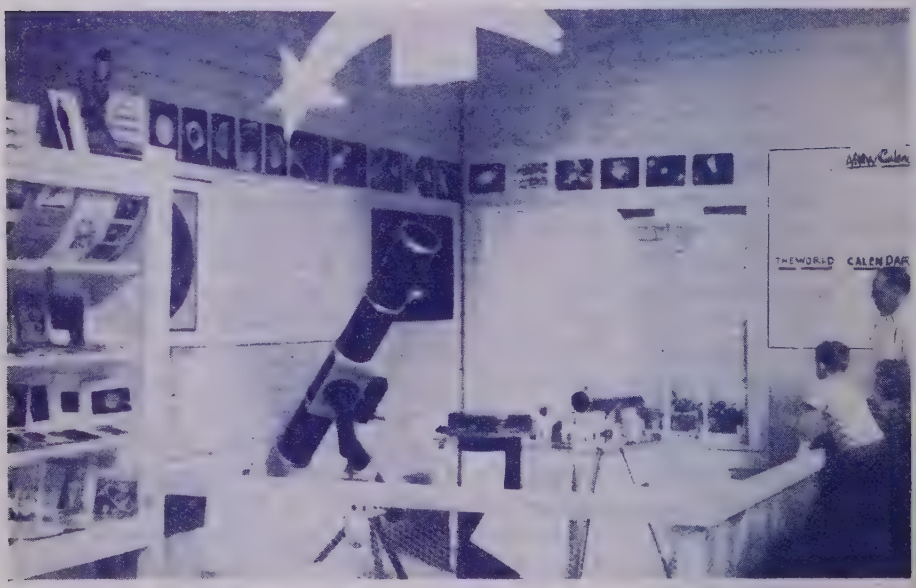
Mais qu'en penserait le Saint-Siège?

Quand après le congrès de Liège, en mai 1914, tenu spécialement sur la question de la réforme du calendrier, le regretté cardinal Mercier s'adressa à Rome, sollicitant des directives, il lui fut répondu que des catholiques pouvaient disserter sur la réforme du calendrier et la fixation de la fête de Pâques, sans toutefois perdre de vue que l'Eglise n'accepterait pas sept jours continus de travail entre deux repos consécutifs: *Meminisse tamen ab Ecclesia septem dies continuos servilibus operibus destinatos non admitti."* (15 juillet, 1918; cf. *Ephemerides liturgicae* 32 [1918] 248.) Sept jours continus de travail ne sont pas difficiles à éviter* . . . .

On connaît la disposition du projet [Le Calendrier Mondial] qui a recueilli le plus grand nombre d'adhésions, *Ephemerides liturgicae* 54 (1940) 71. Le problème a été étudié sous tous ses aspects . . . .

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* *Note de l'Editeur:* Dans Le Calendrier Mondial il n'y aurait pas sept jours successifs de travail, le 365è jour, Jour Mondial (Journée Mondiale), étant un jour férier civil.



Later, the difference between these phases and the week being apparent, the hebdomadal institution departed from any connection with the lunation." (*Origine du monde*, 3e édit., 1896, p. 12, note).

Finally, according to Father Dhorme, Dominican, "Certain days of the month were, among the Babylonians and the Assyrians, days of religious feasts. The phases of the moon determined the time for them. Quite naturally this led to the division into groups of seven days." (*Les Sémites*, in: *Où en est l'histoire des religions*, 1911, t. I, p. 154).

Other scholars have sustained or foreseen this lunar origin of the week: Arago, Bailly, Montucla, Laplace, etc.

One can therefore estimate as truth with Mr. Bigourdan, who was the President of the Commission on the Calendar in the Congress of the International Astronomical Union, at Rome, in 1922, that "the succession of the phases of the moon has a fairly evident relationship to the week." (*Le calendrier babylonien*, in *L'Annuaire du Bureau des longitudes*, 1917, A. 3.)

* * *

In consequence of the foregoing, it would not seem rash to answer in the affirmative to the second question of this article: Can the week be altered? For a day each year, and for another in leap years?

The possibility of a *nihil obstat* of principle seems to result from the very origin of the septenary period.

Since the months have been fixed in the solar year, why not the weeks?

But what would the Holy See think about it?

After the Congress of Liège, in May 1914, held especially for the question of the reform of the calendar, when the late Cardinal Mercier appealed to Rome for guidance, he was informed that Catholics could deliberate on the reform of the calendar and the establishment of a fixed date for the feast of Easter, without, however, losing sight of the fact that the Church would not accept seven continuous days of work between two consecutive days of rest: "*Meminisse tamen ab Ecclesia septem dies continuos servilibus operibus destinatos non admitti.*" (15 Juillet, 1918; cf. *Ephemerides liturgicae*, Vol. 32 (1918) p. 248.) It would not be hard to avoid seven continuous days of work . . . . *

The character of the project [The World Calendar] which has drawn the greatest number of adherents is known—*Ephemerides liturgicae* Vol. 54 (1940) p. 71. The question has been studied from all angles. . . .

* EDITOR'S NOTE: The plan of The World Calendar ably protects this situation as the 365th day, Worldsday, is a civil world holiday.

←——THE WORLD CALENDAR EXHIBITED AT WASHINGTON FAIR

Mr. Edward J. Newman, Secretary of the Yakima (Washington) Amateur Astronomers, writes: ". . . am enclosing a snapshot showing our Astronomy 'Corner' at the Central Washington Fair. The World Calendar posters are shown grouped at the right, and they received a great deal of attention. The Calendar Contrast Cards we distributed were very popular, also." (*Our sincere thanks to you, Mr. Newman.—Editor.*)



His Excellency Dr. Ricardo J. Alfaro
(United Nations Photo.)

CALENDARIO Y RELIGION

Por Dr. Ricardo J. Alfaro

(For English translation see page 259, Third Quarter, 1949, Journal of Calendar Reform.)

EL V Congreso Interamericano de Prensa celebrado recientemente en Quito aprobó una Resolución propuesta por la Delegación Panameña, por medio de la cual el Congreso formula el voto de que la Cuarta Asamblea General de las Naciones Unidas adopte y ponga en vigor, a partir del 1° de Enero de 1951, la reforma del calendario vigente y su sustitución por el nuevo sistema cronológico denominado *Calendario Mundial.*

La necesidad de reformar el calendario ha sido universalmente reconocida. Hombres pensantes, instituciones cientificas y gobiernos conscientes del bienestar humano han venido preocupándose por la solución del problema. Desde el siglo pasado se ha venido hablando de la reforma, pero ha sido en lo que va corrido del presente cuando el movimiento ha venido a tomar impulso. La Cámara Internacional de Comercio reunida en Londres en 1910 y en 1921 se pronunció sobre la conveniencia de reformar el calendario. Dos años más tarde la Sociedad de las Naciones, consciente de la importancia del asunto, nombró una comisión técnica que se encargara de estudiarlo. La Comisión rindió en 1926 un informe que sirvió de base a los trabajos posteriores de la Sociedad de las Naciones, de los cuales el principal fué el llevado a cabo por la Conferencia de la Comisión de Comunicaciones y Tránsito que se celebró en Ginebra en 1931. En 1937, dos años antes de la última conflagración, el Consejo de la Sociedad se ocupaba todavía en el asunto, y lo mismo hizo en 1947 el Consejo Económico y Social de las Naciones Unidas.

Crecido fué el número de planes propuestos a la Sociedad de las Naciones para la reforma del calendario, pero de todos ellos el único que por su sencillez, su claridad, su perpetuidad y su estricta conformidad con la base matemática del año solar, ha logrado sobrevivir, es el denominado Calendario Mundial. Tiene además este calendario el mérito de ser el que puede producir el cambio de un sis-

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EL DR. RICARDO J. ALFARO

Al ser informado de que la resolución, ante Las Naciones Unidas, sobre El Calendario Mundial, había aplazada, su Excelencia, el Dr. Ricardo J. Alfaro, delegado de Panama, cuyo país había presentado dicha resolución, envió el siguiente cable a la Asociación: "Hemos perdido una batalla, pero no hemos perdido la guerra. Continuaremos en la lucha." (Nota del Director: La Asociación del Calendario Mundial está profundamente agredecida ul Dr. Alfaro por sus valiosos esfuerzos y cooperación.)

tema a otro sin ningún trastorno. Se concede cierto mérito, por ejemplo, a un plan de división del año en trece meses iguales de cuatro semanas y 28 días. Pero basta para rechazar tal sistema la consideración del enorme, incalculable trastorno que representaría para la industria, para el comercio, para los gobiernos, para todo el mundo, el paso a un sistema en que habría que pagar todos los años un mes más de sueldos, de pensiones, de intereses, de dividendos, de alquileres, de todo lo que el rico y el pobre, el capitalista y el trabajador, tienen que satisfacer mensualmente por cualquier causa. Y si esta consideración no bastare, quedaría en pie la objeción formidable para la contabilidad y las estadísticas, de un año que no podría dividirse por igual en semestres, ni cuatrimestres, ni trimestres, ni bimestres.

Las ventajas del Calendario Mundial han sido expuestas de manera convincente en copiosa literatura informativa, por la Asociación del Calendario Mundial (World Calendar Association, Inc.) de Nueva York, institución no lucrativa que cuenta con colaboración científica admirable, y que preside con acierto y verdadero celo apostólico, la señorita Elizabeth Achelis. Esas ventajas han quedado también expuestas de manera muy concisa, pero a mi juicio suficientemente ilustrativa, en el Documento de Trabajo presentado por la Delegación de Panamá a las Naciones Unidas. Es ajeno al propósito de estos apuntes el reproducir una enumeración de los defectos del Calendario en uso y las ventajas del Calendario Mundial. Por ahora quiero concretarme a las principales objeciones que se han hecho a la reforma propuesta.

El misoneísmo es propensión natural de la mente humana. Parece existir en el hombre una tendencia ingénita a conservar lo existente, aunque sea manifiestamente defectuoso, y a mirar con suspicacia o con aversión lo nuevo, aunque sus beneficios salten a la vista. De allí que todas las grandes reformas, todos los grandes avances de la civilización hayan encontrado una resistencia que ha sido necesario vencer.

En el caso del Calendario Mundial nadie ha podido negar su evidente superioridad sobre el sistema cronológico vigente; pero el misoneísmo también se ha manifestado contra él.

Cuando el V Congreso de Prensa de Quito se preparaba para votar en sesión plenaria la proposición panameña, los Delegados recibieron en gran abundancia literatura de propaganda adversa al Calendario Mundial, consistente principalmente en un folleto intitulado *"El Cambio del Calendario Amenaza la Religión"* y un artículo de Revista que lleva por epígrafe *"Una Reforma Peligrosa."*

Sería difícil, por no decir imposible, negar con argumentos serios las ventajas que para el mundo de los negocios, para los cálculos, para las estadísticas, para los itinerarios, para todos los planes que deben desarrollarse en el curso de uno o más años, representa un Calendario fijo en que no haya variaciones de ninguna clase y en que todos los días del año coincidan siempre exactamente con un mismo día de la semana. Así pues, las objeciones formuladas contra el Calendario en la propaganda antes citada, son principalmente de orden religioso.

La objeción fundamental consiste en que el nuevo Calendario—se dice—rompe lo que se llama *continuidad de la semana,*

y el reposo dominical; y se pretende a este respecto que la semana actual es un ciclo instituído por el mismo Dios, que se destruye con la intercalación del *día del fin del año* y el día del año bisiesto para sincronizar el año civil y el año astronómico.

Tal argumento contiene errores que no resisten el análisis.

En primer lugar, es vano el esfuerzo que se hace por demostrar que la actual semana es institución divina que se ha mantenido sin interrupción en el mundo católico, en el ortodojo griego, en el protestante y en el judío. La historia de todas estas religiones desmiente la aserción.

La cita que frecuentemente se hace de las Sagradas Escrituras en apoyo de ella no logra probarla. En el *Génesis*, 2:2, 3, encontramos este texto:

> "Y acabó Dios en el día séptimo su obra que hizo y reposó el día séptimo de toda su obra que había hecho. Y bendijo Dios el día séptimo, y santificólo, porque en él reposó de toda su obra que había Dios criado y hecho."

Este pasaje prueba que, según la autoridad bíblica, Dios quiso que hubiera descanso en el séptimo día después de seis días de trabajo, pero habría que hacer violencia a su texto y a otros menos pertinentes que se han citado, para sostener que la semana actual, con sus nombres de la mitología pagana y una vigencia general que data del siglo V de la Era Cristiana, es exactamente la misma que se ha mantenido sin interrupción desde la Creación hasta nuestros días.

Nada hay en el Calendario Mundial que sea contrario al reposo semanal y a la santificación del día de reposo. Cincuenta y dos domingos tiene el calendario actual. Sólo puede haber 53 domingos en un año cuando el día 1° de Enero y el 31 de Diciembre (30 en años bisiestos) caen en domingo, cosa que sólo ocurre cada siete años. Cincuenta y dos domingos tiene también el Calendario Mundial y éste tiene además uno o dos días adicionales de descanso fijo, porque a los 52 domingos, hay que agregar el *día del Fin del Año*, intercalado entre el 30 de Diciembre del año que expira y el 1° de Enero del que le sigue, y el *día del Año Bisiesto*, intercalado entre el 30 de Junio y el 1° de Julio. De esta manera jamás puede acaecer en el Calendario Mundial que transcurran más de seis días sin descanso o fiesta, y al terminar el año, el intervalo entre fiesta y fiesta es sólo de 5 días, como muestran las iguientes tablas:

Todas los años

Diciembre 24	DOMINGO	Reposo
Diciembre 25	Lunes	Reposo. FIESTA DE NAVIDAD
Diciembre 26	Martes	
Diciembre 27	Miércoles	
Diciembre 28	Jueves	5 días de trabajo
Diciembre 29	Viernes	
Diciembre 30	Sábado	Reposo. FIESTA MUNDIAL
DIA DEL FIN DEL ANO		
Enero 1°	DOMINGO	Reposo

Años bisiestos

Junio 24	DOMINGO	Reposo
Junio 25	Lunes	
Junio 26	Martes	
Junio 27	Miércoles	6 días de trabajo
Junio 28	Jueves	
Junio 29	Viernes	
Junio 30	Sábado	
DIA DEL ANO BISIESTO		Reposo. FIESTA MUNDIAL.
Julio 1°		Reposo

Se advierte así que entre el *día del fin del año* y el domingo que le precede sólo hay 5 días de trabajo, porque el lunes 25 de Diciembre es la fiesta casi universal de la Pascua de Navidad. Entre el



VENEZUELA SUPPORTS

The resolute stand taken in support of The World Calendar resolution by His Excellency, Dr. Carlos Eduardo Stolk, Chairman of the Delegation of Venezuela to the United Nations, places his country in the vanguard of foresighted governments which realize the vast economic savings entailed to them through the adoption of a perpetual time system. (Editor's Note: Please accept the Association's profound appreciation of His Excellency's and His Excellency's Government's praiseworthy support.) (United Nations Photo.)

día del año bisiesto y el domingo que le precede hay 6 días de trabajo seguidos de dos días de reposo. Al mismo tiempo, la incidencia del domingo con la Pascua y el Año Nuevo produce dos días de fiesta consecutivos al comienzo y al fin de esa temporada de regocijo general, con una disposición bien balanceada, conveniente y perpetua.

El Calendario Mundial, por lo tanto, en lo relativo a la existencia de 52 días sagrados en el año, satisface no solamente las convicciones de los cristanos sino también las de las demás religiones. Debe recordarse a este respecto, que los cristianos en general celebran el domingo; los judíos, los adventistas y los bautistas del séptimo día, guardan el sabado; y los musulmanes, el viernes. Ahora bien, el Calendario vigente no puede proporcionar ordinariamente número mayor de 52 días de descanso en el año, puesto que cada año tiene 52 semanas y una fracción, y como he dicho antes, sólo una vez cada siete años puede ocurrir el mismo día de la semana 53 veces en un año. El Calendario Mundial proporciona 52 semanas completas, y es claro que proporciona también todos los años 52 viernes, 52 sábados y 52 domingos, más las dos fiestas intercalares.

Lo anterior demuestra que en materia de reposo del séptimo día el calendario vigente no lleva ventaja alguna al Calendario Mundial y que éste, por el contrario, lejos de mermar, desvirtuar o afectar el reposo dominical, lo refuerza y lo mejora visiblemente.

En segundo lugar, cabe la observación de que la semana no corresponde con exactitud a ninguna revolución de los astros ni a ninguna división natural del tiempo. La semana no es la cuarta parte ni del mes lunar, que tiene veintiocho días y medio, ni de ninguno de los meses civiles, con excepción del anómalo Febrero, al cual le restaron los romanos dos días para agregarlos, sin ninguna lógica y sólo por halagar la vanidad cesárea, a los meses de Julio y Agosto, así nombrados en homenaje a Julio César y a Octavio Augusto. En distintos países ha habido semanas de 3, de 4, y de 5 días. Así pues, el período de siete días completos es una medida del tiempo completamente convencional, cuyo principal mérito es el de acomodarse con exactitud al descanso que debe darse cada siete días a las faenas del hombre, conforme a lo que el Génesis relata como expresión de la voluntad de Dios.

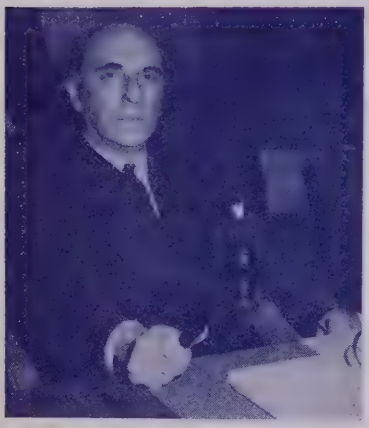
Como medida del tiempo completamente arbitraria y convencional, la semana no tiene relación esencial u original con el cristianismo. De ello es prueba concluyente el calendario romano, que dividía los meses en *calendas*, *nonas* e *idus*. Téngase presente que el actual calendario es en realidad el *juliano*, pero con la corrección gregoriana. Ahora bien, cuando Julio César estableció su calendario en el año 45 antes de Cristo, los meses estaban divididos del modo arriba expuesto y nó en semanas, y ese calendario sin semanas fue por más de cuatro siglos el que rigió en el orbe cristiano. Así pues, los primeros cristianos, o por lo menos su gran mayoría, no conocieron la división septenaria del mes. Los cristianos del impero, los que desde la muerte de Jesús y por espacio de los cuatro siglos siguientes, morian devorados por las fieras en el circo y padecían otros martirios por su fé, vivieron nó bajo el sistema de



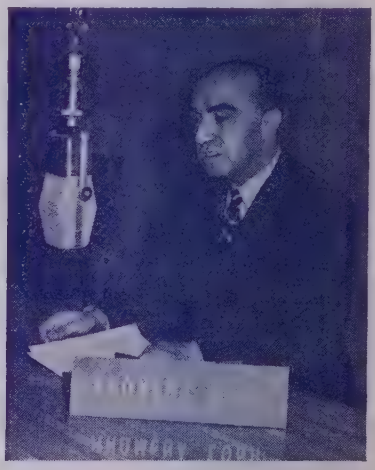
Mr. Manfred Lachs, Department Director, Ministry of Foreign Affairs of Poland, abstained from voting on the United States' request for postponement of The World Calendar resolution. (United Nations Photo.)



His Excellency, Sr. João Carlos Muniz, Permanent Representative of Brazil, whose nation abstained from voting. (United Nations Photo.)



His Excellency, M. Jean Chauvel, Permanent Representative of France to the United Nations, was absent during the voting. (United Nations Photo.)



Mr. Alexis Kyrou, Minister Plenipotentiary of Greece and Permanent Representative to the United Nations, was also absent during the voting. (United Nations Photo.)

la semana sino bajo la cronología romana de las calendas, las nonas y los idus. La semana, según Thomas, tuvo origen el en Asia Occidental y de allí pasó a Europa y al Norte de Africa, de población mahometana. El ciclo hebdomadario no fue introducido en el Calendario juliano sino después del reinado de Teodosio el Grande, no obstante que hacía cerca de un siglo que había ocupado el trono Constantino y se había celebrado el Concilio de Nicea. Recuérdese asimismo que los griegos dividieron el mes en *décadas*, como hicieron en Francia, a fines del siglo VXIII, los autores del célebre cuanto hermoso Calendario Republicano.

Ni aún después de adoptada la semana en el mundo cristiano dejó ella de tener una fisonomía netamente pagana, porque los propios nombres del ciclo hebdomadario reproducen los del sol, la luna y los 5 planetas conocidos en la antigüedad, cuyos nombres son los de cinco deidades de la mitología grecorromana. Véanse en efecto esos nombres:

Dies Solis	Día del Sol	Domingo
Dies Lunae	Día de la Luna	Lunes
Dies Martis	Día de Marte	Martes
Dies Mercurii	Día de Mercurio	Miércoles
Dies Jovis	Día de Júpiter	Jueves
Dies Veneris	Día de Venus	Viernes
Dies Saturni	Día de Saturno	Sábado

El mismo sabor de paganismo se advierte en la nomenclatura inglesa. Los antiguos sajones sustituyeron los nombres de la mitologia grecorromana con los de sus propias deidades, como se ve en la siguiente tabla:

Sun's Day	Sunday	Día del Sol
Moon's Day	Monday	Día de la Luna
Tiw's Day	Tuesday	Día de Tiw
Woden's Day	Wednesday	Día de Woden
Thor's Day	Thursday	Día de Thor
Frigg's Day	Friday	Día de Frigg
Seterne's Day	Saturday	Día de Seterne

El nombrado originalmente *Día del Sol*, fué llamado después en latín por los cristianos *Dominicus dies*, es decir, *Día del Señor*, porque los cristianos abolieron la observancia del día sagrado de los hebreos, que era el *sábado*, y establecieron la del *domingo* en conmemoración de la resurrección del *Señor*.

Por lo dicho puede verse que es error manifiesto considerar la semana, y especialmente *la actual semana*, como creación intangible de la cristiandad que no puede ser materia de un mejor arreglo para el cómputo del tiempo.

En tercer lugar, el Calendario Mundial no rompe la continuidad de la semana, entendiéndose esta frase de la manera razonable que la lógica indica. Por el contrario, la mantiene sin interrupción durante los 364 días que corresponden a las 52 semanas completas comprendidas en el ciclos solar. Lo que hace el Calendario Mundial es dar una denominación convencional y diferente al 365° o 366° día del año con su fracción de horas, minutos y segundos en que se completa la revolución de la tierra alrededor del sol. Y no sólo mantiene el Calendario Mundial dentro del año la continuidad de la semana, sino que le da a ésta lo que no tiene el calendario vigente, o sea, simetría y uniformidad. Porque nuestro Calendario actual no comprende nunca 52 semanas exactas, sino 52 semanas y una fracción, y esta fracción debe tomarse de la semana inmediata del próximo año, lo que origina cambios y confusión perennes. En el Calendario Mundial, por el contrario, se cuentan exactamente 52 semanas de siete días cada una, con sus correspondientes domingos y días hábiles, dispuestas de manera que todos los

años y todos los trimestres comienzan siempre en domingo y terminan siempre en sábado.

Si por *descontinuidad de la semana* debe entenderse el hecho de que se altere el orden anterior de sus días, habremos de concluír que el primero en producirla fué el insigne Papa Gregorio XIII. En efecto, la corrección gregoriana consistió en suprimir del calendario juliano los diez días de atraso en que se hallaba respecto del año solar. Para ello ordenó el Pontífice que el 4 de Octubre de 1582 fuera seguido por el 15. Ahora bien, el 4 era el jueves de la semana corriente y el Papa dispuso que el 15 fuera viernes. Pero en el orden consecutivo el 15 no era viernes sino lunes, como lo demuestra la siguiente tabla:

1582 A.D.

Octubre 4 JUEVES	Octubre 10 Miércoles
Octubre 5 Viernes	Octubre 11 Jueves
Octubre 6 Sábado	Octubre 12 Viernes
Octubre 7 Domingo	Octubre 13 Sábado
Octubre 8 Lunes	Octubre 14 Domingo
Octubre 9 Martes	Octubre 15 LUNES

La lógica del Papa fue perfecta. El alteró el orden hebdomadario existente al convertir un lunes en un viernes, pero mantuvo la continuidad al disponer que el jueves tras del cual efectuaba la interrupción fuera seguido por un viernes. Con igual lógica procede el Calendario Mundial. Interrumpoe el curso hebdomadario para la intercalación del *día del fin del año* y del *día del año bisiesto*, pero mantiene la continuidad de la semana, porque al sábado 30 de Diciembre le sigue el domingo 1° de Enero, y al sábado 30 de Junio le sigue el domingo 1° de Julio.

Es así como debe entenderse la continuidad de la semana. Si en el sistema del Calendario Mundial se quiere ver descontinuidad constitutiva de error, se está imputando error a Gregorio XIII. Pero el hecho real es que en el antecedente luminoso del sabio Pontífice no hay tal error, sino simplemente lógica puesta al servicio de la verdad y la eficiencia.

Dicen algunos críticos del Calendario Mundial que éste propone un "día en blanco," "día cero" o "día nulo" y que la vida no se detiene durante las veinticuatro horas de ese día. Claro es que la vida no se detiene nunca y a nadie le ocurriría el desatino de sostener lo contrario. Los días intercalares tienen tanta realidad como los ordinarios. Lo que suceda en el *día del fin del año* o en el *día del año bisiesto* se cuenta lo mismo que los sucesos de los días anteriores o subsiguientes. El *quid* está en que a aquellos días, que en beneficio de la regularidad y la estabilidad se ponen fuera del mes y de la semana, se les da una denominación especial. Si bajo la vigencia del Calendario Mundial un barco hace un viaje entre el 29 de Diciembre de un año y el 3 de Enero del próximo año, ese viaje dura seis días, de los cuales uno es el *día del fin del año*, en tanto que los otros cinco corresponden a las dos semanas respectivas. Este cómputo no puede ofrecer dificultad a nadie.

Por último, no debe olvidarse que los calendarios eclesiásticos pueden coexistir y en efecto coexisten con los calendarios civiles. Se sabe, por ejemplo, que la Iglesia ortodoja griega mantiene su sistema cronólogico a pesar de que la Rusia soviética y los países de régimen comunista y de población ortodoja han aceptado ya el Calendario gregoriano. Se sabe asimismo que los musulmanes computan el

tiempo a partir de la Héjira, o sea el día de la huída de Mahoma de Medina a la Meca, 15 de Julio del año del Señor 622. Y se sabe, por último, que existe un Calendario eclesiástico cristiano y un Calendario eclesiástico judío. Si por razones de liturgia las iglesias o cualquiera de ellas desean conservar sus métodos tradicionales de medición del tiempo, nada hay que lo impida, como sucede en la actualidad. El Calendario Mundial es puramente secular y no ha sido concebido como instrumento religioso. Lo que él busca es la uniformidad y la armonía entre todos los pueblos del mundo sobre la base de un sistema cronológico universal estrictamente científico, invariable, regular, perpetuo y fácil de entender.

Entre algunas personas, parece existir una vaga impresión, un sentimiento latente de que la reforma del actual calendario equivale a pronunciarse contra una concepción cristiana, contra una obra del papado. Nada más erróneo. El calendario actual es obra del paganismo. Sus defectos provienen de errores del paganismo. Lo único cristiano que hay en el calendario vigente es la admirable corrección del Papa Gregorio XIII, y esa corrección es precisamente lo que no toca la reforma, sino que la perpetúa y la glorifica. El calendario actual se llama gregoriano únicamente porque aquel ilustre Pontífice corrigió el error cometido por el astrónomo de Julio César de calcular exactamente en 365 días y ¼ el tiempo de la revolución anual de nuestro planeta, siendo así que ese tiempo es de unos 11 minutos menos. Tal error, acumulado con el correr del tiempo, viene a ser de un día cada 128 años, de modo que al cabo de 15 siglos el calendario marcaba con 10 días de atraso la fecha de la primavera. Gregorio XIII eliminó el error por medio de un breve fechado el 1° de Marzo de 1582 en que dispuso que del 4 de Octubre se saltara al 15. Sincronizó así el calendario con el equinoccio vernal, que vino a quedar fijado en el 21 de Marzo, la misma fecha en que ocurrió en 325 A.D., año en que se celebró el Concilio de Nicea. Y los cálculos de los astrónomos papales para la intercalación del día adicional en los años bisiestos fueron tan exactos, que se requiere un transcurso de 3323 años para que se produzca una diferencia de un día entre el año solar y el año civil. Suprímase la corrección gregoriana y nos queda el calendario juliano en toda su integridad.

En cambio, el iniciador de la reforma cronológica fue precisamente un sacerdote católico, el Abate Marco Mastrofini, quien escribió en 1834 una obra en que proponía modificar el calendario sobre la base de un año dividido exactamente en 364 días y 52 semanas, con dos días intercalares, uno para los años comunes y otro para los años bisiestos, que mantuvieran así la correspondencia del año civil con el año astronomico. Esta es la esencia de la reforma que se encuentra ahora a la consideración de las Naciones Unidas. La obra del Abate Mastrofini obtuvo el *imprimatur* y el *nihil obstat* de la autoridad eclesiástica, por lo cual es lógico inferir que ésta lo dió porque no encontró en la propuesta nada que pudiera estimarse contrario a la fe.

Un eminente cronólogo que es también sacerdote católico, el Reverendo Conrad Morin, Profesor de Historia Eclesiástica en la Universidad de Montreal, en una brillante conferencia que dictó a los

PAKISTANI DELEGATION



Pakistani Delegation to the United Nations General Assembly. Members of the Delegation are, left to right: Colonel Abdur Rahim Khan, Permanent Representative; His Excellency the Honorable Sir Mohammad Zafrulla Khan, Minister for Foreign Affairs and Commonwealth Relations, Chairman of the Delegation; Mian Ziauddin, Alternate Representative; Mohammad Hassan, Alternate Representative; A. S. Bokhari, Representative; and Agha Shahi, Adviser. (United Nations Photo.)

(Editor's Note: Although Pakistan abstained from voting on The World Calendar resolution, a member of the Delegation stated afterwards that had they had time to study the proposal and had they realized the great financial savings accruing to their country, Pakistan would have voted favorably on the resolution. The Association hopes it now has an additional supporter of The World Calendar when it comes before the next regular session of the United Nations, and thanks Pakistan for its awakened interest in a perpetual time system.)

miembros de la Real Sociedad Astronómica del Canada, examina la reforma del calendario por sus aspectos religiosos. (*Journal of Calendar Reform*, 2nd Quarter, 1949.) Al referirse el Padre Morin al punto del descanso dominical en el Calendario Mundial, dice:

> "Este es a mi juicio el mayor mérito de este proyecto y la prueba evidente de que está muy lejos de ser antirreligioso o siquiera anticristiano."

En otro pasaje, refiriéndose al Calendario Mundial, afirma:

> "Mientras más se le conoce, mayor favor encuentra entre los eclesiásticos y los católicos practicantes."

"La Iglesia, dice, no halla en la reforma propuesta nada contrario al dogma" y la Santa Sede lo que ha manifestado al respecto en que por cuanto la reforma se roza con viejas y arraigadas tradiciones cristianas no debe procederse a ella en forma que efecte la liturgia sin muy buenas razones. Tal actitud de cautela, manifestada en 1937, se debió sin duda al temor de que pueda el calendario civil contrariar los mandatos del concilio de Nicea relativos a la fecha de la Pascua de Resurrección y a las fiestas movibles que de ella dependen. Pero como he dicho antes, el Calendario Mundial no afecta ni intenta afectar la liturgia, ni impide el mantenimiento de los calendarios eclesiásticos de los diversos cultos.

Observaciones y conclusiones iguales aparecen en el artículo *Time for tomorrow*, del cual es autor el sacerdote jesuíta Reverendo Padre Thomas Morris, quien examina los efectos del Calendario Mundial sobre la liturgia eclesiástica. (*Journal of Calendar Reform*, 1st Quarter, 1949). El Padre Morris concluye su excelente artículo con estas palabras:

> "El ejemplo de Gregorio XIII al dar al mundo un calendario más perfecto debe ser una gran inspiración para que la Iglesia del Siglo XX coopere con las naciones del mundo en establecer un calendario más perfecto y permanente, no sólo porque este nuevo calendario sería de gran beneficio para las actividades sociales y económicas de los católicos, sino también, porque de una manera externa pero muy importante, constituiría una gran ventaja para la liturgia de la Iglesia."

En resumen, no hay ni puede haber motivo fundado para oponer contra la reforma del calendario vigente objeciones de orden religioso. No hay en el Calendario Mundial "día en blanco" ni descontinuidad de la semana, ni violación del reposo dominical. Hay 52 semanas continuas y completas, a las cuales se agrega para completar el año, un día, si este es regular, dos si es bisiesto. Hay 52 o 54 días de descanso en cada año, y el día de descanso regular e independiente de otras fiestas cívicas o relgiosas, sobreviene cada siete días, con arreglo a los textos bíblicos. Hay respeto para todas las religiones y amenaza para ninguna. La medición del tiempo no es en sí un acto religioso: es una operación de matemáticas y una función convencional de los hombres para el arreglo de su vida en sociedad. Los actos religiosos, las fiestas eclesiásticas o cívicas de los diferentes pueblos se cumplen dentro del tiempo y deben tener lugar en fechas determinadas. Proporcionar fechas fijas, estables y uniformes que puedan utilizar todos los pueblos y todas las creencias, es obra de armonía que se conforma estrictamente con los anhelos de paz y de hermandad que llenan el alma de la humanidad contemporánea.

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Shelby, N. C., Chamber of Commerce
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Board of Trade of Orillia, Canada
Ottawa Board of Trade

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American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee for Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
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Engineering Profession in British Columbia
Australian Branch of the Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba
Royal Astronomical Society of Canada
Science Society of China
Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
American Psychical Institute
Peele County Medical Society, Ont., Canada.
Amer. Society of Agricultural Engineers
Burnham Astronomical Society, Chicago

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour

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National Education Association
National Council of Geography Teachers
Agricultural History Society, Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

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American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Manufacturers' Assn. of Delaware County, Chester, Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.
Inter-American Press Congress

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Peoples Mandate Committee for Inter-American Peace and Cooperation
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American Assn. of Scientific Workers

A Partial List

Start . . .

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(Always a Monday)



THE WORLD CALENDAR

The Present with a Future

NOT for a YEAR but FOR CENTURIES

529
J826
29:1

Journal of CALENDAR REFORM

WHY WE SHOULD ADOPT THE WORLD CALENDAR

FIRST QUARTER
1950

1950

GREGORIAN CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25	19	20	21	22	23	24	25
29	30	31					26	27	28					26	27	28	29	30	31	

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1		1	2	3	4	5	6					1	2	3
2	3	4	5	6	7	8	7	8	9	10	11	12	13	4	5	6	7	8	9	10
9	10	11	12	13	14	15	14	15	16	17	18	19	20	11	12	13	14	15	16	17
16	17	18	19	20	21	22	21	22	23	24	25	26	27	18	19	20	21	22	23	24
23	24	25	26	27	28	29	28	29	30	31				25	26	27	28	29	30	
30																				

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1			1	2	3	4	5						1	2
2	3	4	5	6	7	8	6	7	8	9	10	11	12	3	4	5	6	7	8	9
9	10	11	12	13	14	15	13	14	15	16	17	18	19	10	11	12	13	14	15	16
16	17	18	19	20	21	22	20	21	22	23	24	25	26	17	18	19	20	21	22	23
23	24	25	26	27	28	29	27	28	29	30	31			24	25	26	27	28	29	30
30	31																			

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
														31						

This calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion.

THE WORLD CALENDAR

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			*	* W

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			*	* W

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																			*	* W

* Worldsday a civil World Holiday W or 31 December 365th day follows 30 December every year

** Leapyear Day another civil World Holiday W or 31 June follows 30 June in leap years

THIS SIGNIFICANT YEAR

In this year of 1950 six months are identical, as the blocked months indicate. They are the first two months through Tuesday, 28 February, and the last four months of the year through Saturday, 30 December. The *old* 31 December in the present Gregorian calendar that stands singularly isolated on the first day of the week, really belonging to the first week of the new year, is comparable to the *new* W or 31 December. *Worldsday*, that lies outside the week yet always within the old year. It is the last day of the old year, the concluding 365th day that bridges the old with the new year.

Both calendars begin with Sunday, 1 January, and in the United States, Lincoln's Birthday comes on Sunday, 12 February; Washington's Birthday on Wednesday, 22 February (unless it be returned to the original birth-date, 11 February); Labor Day on Monday, 4 September; Columbus Day on Thursday, 12 October; Election Day on Tuesday, 7 November; Armistice Day on Saturday, 11 November; Thanksgiving on the fourth Thursday, 23 November; and Christmas on Monday, 25 December.

Such a logical calendar arrangement will *not occur* again for a period of six years. With The World Calendar in effect, this simple and sensible arrangement of days and dates will be enjoyed perpetually.

How simple the change, how tremendous the advantages!



ONE WORLD CALENDAR FOR ONE WORLD

VOL. XX FIRST QUARTER, 1950 No. 1

A LETTER FROM THE PRESIDENT OF THE ASSOCIATION

THE United Nations having postponed action on The World Calendar at the General Assembly last September, it becomes imperative that governments, organizations and peoples give this matter their earnest consideration and study, so as to realize more clearly the many benefits The World Calendar will bring.

The first article in this issue deals with the report of various Affiliates, showing good work that has been done, at the same time indicating the need for still further activity; in the following article, on pages 24-27, history refutes the contention of unbroken series of seven-day weeks since time immemorial, thus clearing the way for a better understanding of the matter; and a third article, "Why We Should Adopt The World Calendar," is of interest because of the astounding statements that "Labor faces loss of $461,723,328 with the use of our present antiquated calendar," and the "Cost Expectancy to American Industry," on pages 47-48. These articles are convincing and call for immediate attention, not only by the Government of the United States, but by every other government, as well as by every individual.

Of real assistance to the various governments would be action taken by Academies of Science, Chambers of Commerce, Rotary International, statistical, controller, labor, industrial and educational groups, the results to be reported to the respective governments for their information and also to the United Nations.

Many organizations have approved The World Calendar. For example, a study was undertaken by the American Statistical Association that resulted in a majority favoring The World Calendar from the viewpoint of special fields of interest or statistical practice, while from society as a whole a preponderant majority registered for it.

The World Calendar will again be placed on the provisional agenda of the United Nations General Assembly, in September this year. Such a constructive act merits the wholehearted support of all the nations and delegations. Organizations, business and individuals, too, having more fully informed themselves on the subject in the interim, will be in a position to request action by their respective governments and the United Nations, to approve The World Calendar for adoption without further costly delay.

Considering the vast moneys annually lost by industry, labor and everyone because of calendar absurdities, so clearly set forth in the statements of the third article mentioned, further indifference and delay are inexcusable. The recent postponement was not warranted and another would be most unreasonable.

Action by the United Nations is thus urgent and timely, considering the strained economic situation existing in our world today. Approval would be an impetus for greater understanding and cooperation in the world, add to the prestige of the United Nations for all time to come and win the everlasting gratitude of multitudes and hosts of peoples throughout the world.

A majority approval, therefore, should be obtained in 1950, not later than 1951, giving nations a full year for ratification in 1952, and offering three preparatory years —1953, 1954, 1955—to put The World Calendar into daily active use on Sunday, 1 January 1956, the next date when both the present and The World Calendars agree.

Victory comes to those who dare and do.

Elisabeth Achelis

JUST from a practical standpoint, I wonder how many millions of man-hours would be saved if we could secure the adoption of The World Calendar. Every human being, everywhere in the world, whether he plows the good earth, does bookkeeping or makes atomic bombs, is harassed by our present calendar. Organized business would save hundreds of millions of dollars in bookkeeping alone. We may have difficulty in agreeing about the control of atomic energy, but surely statesmen of the world can reach agreement on the sensible, saving and uniform World Calendar.—*George V. Denny, Jr.*, President, The Town Hall, Inc., and Moderator of The Town Hall Forum of the Air, New York, N. Y.

Journal of

CALENDAR REFORM

JANUARY · FEBRUARY · MARCH

1950

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WORLD-WIDE PROGRESS REPORTED FOR 1949

Excerpts from reports of The World Calendar Affiliates are presented here in order that all interested parties may become familiar with the progress achieved in nations of the world during 1949.

Australia

The report from *Australia* was that the main action of the Australian Committee on Calendar Reform during 1949 had been an attempt to obtain the firm support of the Australian Government for The World Calendar issue at the 1949 September meeting of the United Nations General Assembly. In spite of the generally favorable attitude of the Government, the instructions to the Australian United Nations representatives were by no means positive. They were: that the delegation should avoid commitments beyond (a) supporting any proposal for further study in the United Nations; (b) accepting any resolution asking that the results of such a study be communicated to member governments with requests for their views; (c) emphasizing that Australia would take no positive steps towards the *adoption* of a new calendar until it has been adequately discussed by the United Nations, and until it has seemed reasonably clear that there will be general acceptance of such a move throughout the world. Publicity for The World Calendar has been continued where possible. A ballot of members of the Royal Society of Australia taken at Canberra on 10 August was almost unanimously in favor of The World Calendar.

Brazil

The report from *Brazil* expressed disappointment that Brazil abstained when called to vote at the United Nations on The World Calendar; it was thought that it must have been some kind of combination in the General Committee, based upon the United States Delegate's request for postponement, which caused Brazil to abstain from voting. Dr. A. Camillo de Oliveira, son-in-law of the Chairman of the Affiliate, and who was Chief of the Department of Policy and Culture in the Brazilian Ministry of Foreign Affairs, helped a great deal in keeping the fires burning in the Foreign Office. Since May he has been in Mexico City as the Brazilian Ambassador.

Due notice of the suggested Agenda was taken and efforts will be made to get some active members in the Affiliate. As to the current year's activities, the necessary publicity has been continued, printed matter as issued from the Association on The World Calendar has been carefully distributed, and the situation has been watched to make sure that no changes will be made against the Recom-

mendations already accepted by the Brazilian Government.

Canada

The report from *Canada* was that the year opened auspiciously, as within the first ten days editorials favorable to calendar reform appeared in principal Ottawa and Montreal papers. Support from the Canadian press has continued in generous proportions throughout the year.

Efforts to present the advantages of the calendar reform proposal of The World Calendar Association to a widening circle were continued and two principal periodicals, namely, *Canadian Business,* a magazine published monthly by the Canadian Chamber of Commerce, and *Industrial Canada,* a magazine published monthly by the Canadian Manufacturers' Association, both carried articles by the Chairman, *viz.,* in April and August respectively. These magazines have circulation in select financial and industrial circles.

Considerable work was done in placing information in the hands of Canadian delegates to the International Labor Organization.

Matter relating to The World Calendar was presented to delegates to the Annual Meeting of the Canadian Medical Association in Saskatoon, following a lead given by Dr. W. S. Caldwell of Brampton and endorsement of The World Calendar by the Ontario Medical Association. Similar action was taken with reference to the meeting of Canadian Universities at Halifax, when heads of principal Universities in Canada were reached, and some support was volunteered.

The Chairman arranged to address a number of Service Clubs on The World Calendar, speaking to such organizations at Belleville, Guelph, Brockville and Welland. He also spoke to the Montreal Personnel Association and the Canadian Railway Club.

On 8 September, following an address by the Honorable the Minister of Transport, in which the Honorable Lionel Chevrier paid a well-merited tribute to Sir Sandford Fleming as the 'Father of Standard Time,' the Chairman, over the Canadian Broadcasting Corporation's nationwide network, pointed out what a reasonable and desirable sequel adoption of The World Calendar would make to the adoption of Standard Time and the International Date Line.

During the year a number of Boards of Trade and Chambers of Commerce endorsed The World Calendar, and further favorable expressions are confidently expected.

Throughout the year the Chairman has had the loyal and helpful support of Mr. H. S. Southam of *The Ottawa Citizen,* a member of the Canadian Committee. Many others have contributed valuable cooperation and their assistance is gratefully acknowledged.

It can be stated with confidence that there is being built up in Canada a very strong public opinion in favor of The World Calendar and it is not unreasonable to expect this to become more articulate as the volume of support grows. It is our hope that not only will Canada support discussion of calendar reform at the United Nations but that the delegation will definitely advocate it.

France

The report from *France* was that the year 1949 was very busy. Abbé Chauve-Bertrand wrote articles, and received as an expert (he is known the world over) many interesting communications. M. Jacques Tirouflet saw many political people and made very useful connections. Many releases were sent in close agreement with the efficient Geneva bureau. Many journalists were seen, important people contacted.

The trip of Miss Achelis in Paris was very helpful to start useful publicity. Thanks to M. Devitte, creator of the Panoptic calendar, M. Marcel Plaisant, member of the French Senate, was seen before his departure to attend the United Nations meeting at Lake Success. He is very much interested and he will act in the near future.

Other connections were made, especially with the Centre des Recherches Mathematiques which will be very useful during the coming months. To make real progress this report recommends warmly a national publicity campaign or, in other words, indirect publicity.

Japan

The report from *Japan* was that since the establishment of the Calendar Association of Japan, in February last year, it has rendered every effort and brisk movements have been taken in preparation for the adoption of The World Calendar in Japan on and after 31 December 1950, keeping abreast with the main movements taken by the New York Headquarters.

In 1949, as well as in the preceding year, strenuous movements for the calendar reform have been continued, chiefly by the medium of Japanese newspapers and magazines. A round-table meeting was held, as a new trial, by the members on the subject of The World Calendar under the auspices of the Nihon Yoron Press. On the other hand, Dr. Joe Ueta, the President of the Affiliate, met the Tokyo representative of the Government of Soviet Russia, and assiduously invited her cooperation in the adoption of The World Calendar. This was another trial of the calendar movement.

In April 1949, an application was made to the Japanese Congress for the adoption of The World Calendar in Japan, stating as follows:

> (1) It is highly recommendable for the Japanese Government to adopt The World Calendar on and after 31 December 1950, in conformity with the governments of other countries of the world.
>
> (2) The Japanese Government is requested to dispatch her delegate or delegates to the International Conferences on the forthcoming occasion, furnishing them with the authority to vote in favor of The World Calendar, in case of roll-calling.

Now, in Japan, there are few opponents to the adoption of The World Calendar, and the people of intellectual circles of this country are mainly inclined to support and welcome The World Calendar, and will rather willingly act in concert with this Affiliate, reinforcing its arguments in necessary cases.

But it seems that a majority of the authorities of the Japanese Government and also of the nation have little interest in or attachment for The World Calendar. Under such circumstances the Japanese

Affiliate feels increased responsibility to make every effort to proceed with united purpose all the more.

There is no possibility of obtaining final success in Japan, without the co-operation and support of other countries, which are absolutely necessary in performing such purpose as the calendar reform. The Affiliate says:

"As you are aware, Japan is the first country on the earth that inserted a paragraph of eternal abandonment of war in her constitution after thorough discussions in the court of the Congress, and also is the latest one that had experienced the bitterest nemesis of the war.

"In this point of view, we should mention that we are responsible to cooperate in and realize this calendar reform, which is deemed as the most appropriate movement for Japan to bring about the world-wide peace in a sense.

"It is reported that the peace conference for Japan will be held next year, and she is expected to join the members of the United Nations. At this opportunity, we earnestly hope that The World Calendar be adopted in every country at the same time, in commemoration of a restoration of peace in the whole world, and wish that the United Nations will take up this matter initiatively."

In this connection, the Calendar Association of Japan, Osaka, decided at the general meeting, on 3 December last, that they will try again to submit an application to the Japanese Congress in the course of this session, asking the authorities for the further study and investigation of The World Calendar, and suggesting to them the idea of adopting it 1 January 1956, at the latest.

The Netherlands

The report from *The Netherlands* was that all the printed matter, which Mr. Gleichman received from this Association from time to time, was distributed among large Dutch industries as well as high officials of the Dutch Government; further, Mr. Gleichman saw high church authorities and spoke with them about the great advantages of the new World Calendar. They all were very enthusiastic.

Several times Mr. Gleichman visited the Ministry of Foreign Affairs in this regard and always received good support.

New Zealand

The report from *New Zealand* was that, apart from the fact that there is indication of growing interest among Government officials and the Legislature, there has been very little further progress since the last report. Several journalists have shown great interest and have exhibited a favorable opinion of the plan but have not been able to obtain the publicity desired.

Norway

The report from *Norway* was that in the month of January 1949 the Chairman read a paper on calendar reform, especially on The World Calendar, at the Norwegian broadcasting. An article by the Chairman on the calendar through the ages and its possible reform will appear in the official almanac of Norway for the year 1950. Articles, some on questions of calendar reform in general and others solely on The World Calendar, appeared in divers newspapers. Some of the articles were written by the Chairman, others by journalists. The Chairman has approached several Government officials

and other persons on questions occasioned by The World Calendar Association.

The Chairman believes he is safe in saying that the Norwegian public note the questions concerning The World Calendar with increasing interest.

Panama

The report from *Panama* was that there had been activities for The World Calendar in published articles and in various groups. A draft was presented at the First Regional Latin-American Conference of Non-Governmental Organizations, which took place in Panama from the 23d to the 26th of September, and the Conference unanimously approved a Resolution requesting that the Department of Public Information of the United Nations take appropriate measures so that the Non-Governmental Organizations may receive detailed information on the proposal relative to the Reform of the Calendar presented by the Delegation of Panama in the General Assembly of the United Nations.

The Chairman said that what happened in the Committee of the United Nations must not be discouraging, and that the reform of the present calendar is of the greatest importance for the whole of humanity.

Panama proposed a resolution for The World Calendar at the Fifth Inter-American Press Congress in plenary session at Quito, Ecuador, which received endorsement. This was in addition to having proposed inclusion of The World Calendar on the Provisional Agenda of the Fourth Regular Session of the United Nations General Assembly. However, because of a four-to-four tie vote in the General Committee, discussion of this item was postponed.

Peru

Peru's report was that with the efficient cooperation of Mr. Eduardo Urrutia, the representative in Peru of John B. Walker & Associates, the campaign in favor of The World Calendar had been effected intensively, by taking all possible advantage of the opportunities which presented themselves and by obtaining very positive results both as concerns the continuous publication of articles, comments, interviews, etc., in the daily papers in the capital and in the newspapers in the interior of the Republic, and concerning steps taken and efforts made in official government circles.

During the month of January, the Chairman had an interview with the Minister of Foreign Relations for the purpose of getting him to instruct the Peruvian Delegate to the Economic Conference, to be held in Buenos Aires, to propose the inclusion of the subject of The World Calendar in the agenda. In March there was an interview with the Director General of Labor, asking him for the backing of the Peruvian delegation, so that the subject of The World Calendar be included in the agenda of the conference of the International Labor Organization to be held in Montevideo, Uruguay. He said that Peru would not be represented at the Montevideo conference, but, on the other hand, that at the conference of the International Labor Organization, to be held in Geneva, Peru would support the motion.

The favorable circumstance that Señor Alfonso Montero, a son of the Chairman, was designated as one of the delegates

from Peru to the Labor Conference in Geneva, enabled the Chairman to give his son ample and detailed instructions, so that when the subject of The World Calendar would be presented he could second the motion to be made by the Mexican delegation.

During April there were interviews at the Ministry of Foreign Relations for the purpose of obtaining the backing of the Peruvian Government before the United Nations, at the session to be held in September.

During the month of July, there were interviews with various functionaries of the Ministry of Foreign Relations, including the Director of International Conferences, and an explicit memorandum was delivered to the Minister of Foreign Relations soliciting the favorable vote of Peru for the proposal submitted by Panama before the United Nations. It is satisfying to be able to say that as a culmination of these long drawn-out negotiations a promise of support was obtained in accordance with the antecedents of the Peruvian Chancellory in this matter (International Works Conference in Santiago, Chile, in 1937; and the efforts of the Peruvian delegate, Dr. Arca Parró, before the United Nations). When Dr. Victor Andrés Belaúnde was appointed Chairman of the Peruvian Delegation to the United Nations in August, he was interviewed and supplied with abundant informative material, documents and background of the efforts made regarding the project of The World Calendar, all of which were very favorably received by him.

The Chairman thought it well to call attention to the fact that among the newspaper articles which received the greatest acceptance, the greatest dissemination, and awakened the greatest interest, were those relating to the approval of religious dignitaries of the Catholic Church; those of historical and scientific character; and an analysis published by the Chairman concerning the significance, scope and objectives of the calendar reform.

Switzerland

The report from *Switzerland* was that this country is actually pursuing a rather waiting course in the question of calendar reform, but occasionally publicity could be made in a suitable form. Articles treating with this problem have appeared from time to time in the newspapers. Noteworthy among them was an article by Professor D. L. Mercanton entitled "Va-t-on connaitre le calendrier 'mondial'?" ("Are we going to realize The 'World' Calendar?"). This appeared in the 2 September 1949 issue of *Nouvelle Revue de Lausanne.*

The Philippines

The report from *The Philippines* was that the following are the names of the members of The World Calendar Affiliate in that territory and the positions they occupy:

R. Caro—businessman, mechanical engineer
Judge R. Cruz—shipping commissioner
G. Santiago—politician
A. Luz—newspaperman
Lope K. Santos—writer, professor
A.D. Alvir—mining engineer
A. Perez—businessman

Accomplishments: Constant publicity before the public by means of letters, pamphlets, or by word of mouth. For

1950 CALENDAR CONTRAST CARDS

(Inside)

The 1950 Calendar

Unbalanced, Irregular, Unsettled

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4				1	2	3	4
8	9	10	11	12	13	14	5	6	7	8	9	10	11	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25	19	20	21	22	23	24	25
29	30	31					26	27	28					26	27	28	29	30	31	

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1		1	2	3	4	5	6					1	2	3
2	3	4	5	6	7	8	7	8	9	10	11	12	13	4	5	6	7	8	9	10
9	10	11	12	13	14	15	14	15	16	17	18	19	20	11	12	13	14	15	16	17
16	17	18	19	20	21	22	21	22	23	24	25	26	27	18	19	20	21	22	23	24
23	24	25	26	27	28	29	28	29	30	31				25	26	27	28	29	30	
30																				

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
						1			1	2	3	4	5						1	2
2	3	4	5	6	7	8	6	7	8	9	10	11	12	3	4	5	6	7	8	9
9	10	11	12	13	14	15	13	14	15	16	17	18	19	10	11	12	13	14	15	16
16	17	18	19	20	21	22	20	21	22	23	24	25	26	17	18	19	20	21	22	23
23	24	25	26	27	28	29	27	28	29	30	31			24	25	26	27	28	29	30
30	31																			

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
														31						

Days, weeks, months and quarters are constantly shifting . . .

THE WORLD CALENDAR

Balanced, Regular, Perpetual

FIRST QUARTER

JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																				*

SECOND QUARTER

APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																				** W

THIRD QUARTER

JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																				* W

FOURTH QUARTER

OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7				1	2	3	4						1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30
																				* W

* Worldsday, (a World Holiday), W or 31 December (365th day), follows 30 December every year.

** The Leapyear Day, (another World Holiday), W or 31 June follows 30 June in leap years.

THE STORY

The Present Calendar has unequal quarters—90, 91, 92 and 92 days.

THE WORLD CALENDAR has equal quarters—91 days each.

The Present Calendar has months of irregular length.

THE WORLD CALENDAR months run in a regular rhythmic pattern—31-30-30 days.

The Present Calendar months vary from 24 to 27 business days.

THE WORLD CALENDAR months have 26 business days each.

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THE WORLD CALENDAR has days and dates always agreeing from year to year.

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(Back)

CALENDAR CONTRAST

1 9 5 0

or

The World Calendar

(Front)

this purpose, some 20,000 pamphlets have been printed, 8,000 of which have so far been distributed throughout The Philippines: *In the schools of Manila*—letters and pamphlets have been sent to the deans, rectors, and superiors of all the schools in Manila and they in turn inform their students of The World Calendar. The response from the schools seems to be favorable. *Clubs and Organizations*—social and civic clubs, religious and business organizations have been contacted through their presidents. Here again letters and pamphlets have been distributed. *In the provinces*—responsible men in the provinces, such as the town mayors, leaders and prominent men, have been asked to inform the people about the calendar reform.

Direct communication with their delegate to the United Nations, asking him to vote for and endorse The World Calendar. Letters and pamphlets have been sent to President Carlos P. Romulo to this end.

Newspaper and magazine editors have been asked to publish information about The World Calendar in the different publications in Manila.

The Chairman said this was a very brief report of the work done in his country. Although word has not been received from some of the people contacted, patience and hard work will bring results. The Affiliate intends to keep on writing to these people, always reminding them of The World Calendar and informing them of the progress being made toward its adoption.

United States

Developments in 1949 were then reported for the *United States Affiliate:* Mention was made of the accelerated program of The World Calendar Association, Incorporated and International, during the past year through publications, correspondence, speeches, lectures, travel and conferences.

On 28 March 1949, Senator Estes Kefauver of Tennessee introduced a bill in the United States Senate for the adoption of The World Calendar, known as S. 1415. Because of the many "must" bills it was not reported out of the Committee on Foreign Relations to which it was referred, but it is expected some action and consideration may be given it in the Second Session of the 81st United States Congress that convened 3 January of this year.

The outstanding event of 1949 was the placing of The World Calendar on the Provisional Agenda of the United Nations General Assembly by Panama. This was done by His Excellency, Dr. Ricardo J. Alfaro, on 18 April 1949, which gave the United Nations and the various delegations ample time to inform and prepare themselves for action to be taken.

During the year, lectures and discussions on The World Calendar have been

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←——Calendar Contrast Cards (printed in the color gold, 2½ by 3½ inches) are available in quantity for distribution to your friends or local organizations. Enclose them in your letters and disseminate them to your audience when making an address on The World Calendar. Let us know how many you can use (there is no charge).

held throughout the country, and a number of endorsements received from associations, clubs and other groups. Mr. Edward F. Flynn, a notable speaker, devoted much of his time to The World Calendar in his extensive lecture program.

A display on The World Calendar was sent to the Cercle de Naturalists Amateurs, Montreal, Canada (the largest organization of its kind in French Canada), for its public Exhibition, 29 October to 7 November; also, an exhibit on The World Calendar was shown at the annual winter convention of The National Council of Teachers of Mathematics, held at Wichita, Kansas, in December; other displays were sent to schools, civic organizations, etc.

An interesting presentation of The World Calendar was televised on the Woman's Club program of Dumont Television at 1:45 P.M., 7 June, over Station WABD, New York City. The subject was discussed by His Excellency, Dr. Ricardo J. Alfaro, then Chairman of the Delegation from Panama to the United Nations, and the Honorable Estes Kefauver, United States Senator from Tennessee.

The President made a trip to Europe, leaving New York 18 May, returning 26 August, 1949. Her headquarters while in Europe was Geneva, Switzerland. En route she stopped in Paris to consult with M. Paul-Louis Hervier, Chairman of the French Affiliate, with Abbé Chauve-Bertrand and M. Jacques Tirouflet, active in the work.

The President was in Geneva at the time of the 32d Session of the International Labor Conference which convened 8 June, 1949. Mexico had requested that The World Calendar in resolution be placed on the agenda of the Conference, but since the I.L.O. Conference regulations require resolutions to be submitted by official Conference delegates, and no Mexican delegate having been selected prior to the prescribed seven-day limit, the resolution could not be placed on the agenda. The I.L.O., however, gave full permission to have material on the subject distributed among the delegates from 60 nations, many of whom were personally seen and interviewed by the President and Mr. Charles W. Alexander, European Public Relations Counsel.

During the 9th Session of the United Nations Economic and Social Council, meeting in Geneva 5 July, 1949, the President and Public Relations Counsel were able to give information on The World Calendar to a number of the delegates from the 18 nations.

The President, while in *Switzerland*, visited the Swiss Affiliate and discussed the work with Professor Emile Marchand. She revisited Paris, *France*, 12 to 17 July, with Mr. Alexander. In company with M. Hervier or M. Tirouflet, they conferred with M. Anglès, Chef Adjoint du Cabinet de M. le Ministre des Affaires Etrangeres, M. René Cassin, Président du Conseil d'Etat, Senateur André Diethelm, M. Gaston Tessier, Président de la Confédération Française des Travaileurs Chrétiens; and various press interviews were held.

The trip was continued to Brussels, *Belgium*, 17 to 20 July, where several contacts were made in government circles. It was understood that the subject of The World Calendar would be carefully studied by the Belgian representative to the United Nations. A general press con-

ference was held at which the Belgian astronomer, Dr. F. Moreau, a member of The World Calendar Association, was present.

The Netherlands was next visited, from 20 to 22 July. Conferences were had with members of the United Nations Section of the Foreign Ministry, to whom information was given on The World Calendar and material for circulation. A press conference was attended by all newspapers in The Hague. The President was pleased to have an Affiliate formed under the able Chairmanship of Mr. G. A. R. Gleichman.

In *Luxembourg*, 22-24 July, Mr. Alexander conferred with Mr. Albert Dupong (son of the Prime Minister), Mr. Elvingen in the Foreign Ministry also former United Nations delegate, and Abbé Bernard, Editor of the largest newspaper in Luxembourg. As Mr. Pierre Pescatore, the Luxembourg delegate to the United Nations at Lake Success this fall, was on a vacation, literature was left for him. A press conference was held. The Abbé Bernard was invited to be the Chairman of a Calendar Committee, but so far a decision has not been made.

While in London, *England*, from 18 to 25 August, Miss Achelis and Mr. Alexander conferred at length with members of the Foreign Office on The World Calendar, who believed that England would not oppose the reform but would assume no active position to bring it about. Results of the press conference in London were good. The London activities were climaxed with Miss Achelis' appearance on a BBC television program.

The President returned to New York, 26 August—concluding a trip undertaken primarily to inform the European countries on the developments of the movement for The World Calendar and to encourage their cooperation at the United Nations.

The Director General submitted the following report:

The past year—1949—has been a highly beneficial one for The World Calendar Association. It has achieved some incredible records, as will be pointed out later. It has progressed notably in both the educational and promotional fields, and has gained very valuable information for its future guidance.

The fact that The World Calendar came before the General Assembly of the United Nations at its recent session has brought the program to the attention of all fifty-nine Member States of the United Nations. They have been brought to the realization that the Association is deeply in earnest in its purpose and will settle for nothing short of success for The World Calendar movement. Since the Member States were informed that The World Calendar plan will again come before this ultimate body in 1950, most of the delegations and their governments can be relied on to give the matter serious thought between now and then in order that they may express a definite attitude on the subject when it is brought to discussion and vote. The fact that they are studying the matter cannot help but reflect beneficially, as one of the major problems was to arouse sufficient interest of nations of the world in order that they would take the time to come to some positive decision on calendar reform.

During the past United Nations session the two major obstacles preventing suc-

cess were pointed out in a very vivid manner: (1) The United States' insistence on postponement; (2) The ardent objections of numerically small religious sects. If these two obstacles can be circumvented, the Association can feel reasonably sure of success in the very near future, as a majority of all other nations are preconditioned in a favorable manner.

An explanation of the happenings at the United Nations has been published in the Fourth Quarter, 1949, issue of the *Journal of Calendar Reform.*

The Director General is very pleased to bring to the Affiliates' attention the record alluded to at the beginning of this report:

During the past year The World Calendar has received outstanding publicity in the press, trade papers, magazines, radio and television throughout the world, for which the Association is sincerely grateful. This evidence demonstrates without doubt that The World Calendar is being recognized and wanted as a much needed reform, too long delayed.

As an additional comment, favorable articles have already appeared in over one thousand American newspapers since the first of 1950. This column-inch space is a most auspicious beginning for the New Year.

During the past year, new Affiliates have been formed throughout the world and others reactivated so that there are now functioning committees in thirty-six nations. They have performed admirable work which is covered by reports of their separate chairmen.

The following is an analysis by John B. Walker and Associates of activities in countries not covered by the separate reports of the various committee chairmen.

Countries of the Western Hemisphere in 1949 took a serious look at the existing calendar and decided that the time had come for something to be done about its immediate reform.

Mexico

Mexico was one of the most active countries in the matter of resolving the problem of calendar reform through international diplomatic channels.

The revitalized Mexican Affiliate in its activities on the diplomatic front was especially active in the field of research work and the exploration of questions on how calendar reform would affect the social and economic life of Mexico. Dr. Herrera, Chairman of the Affiliate, prepared a special booklet entitled "El Calendario Mundial—Estudio Comparativo" ("The World Calendar—A Comparative Study"), which was widely distributed.

To the end of advancing the cause of a new calendar through formal diplomatic channels, members of the committee held a series of conversations with Señor Manuel Tello, Assistant Secretary of State. These activities resulted in direct instructions from the Mexican State Department to Dr. Luis Padilla Nervo, Mexican delegate to the United Nations, to support and work in every way possible for The World Calendar when it came up for formal discussion at Lake Success.

In explaining this action, Señor Tello declared that the position which Mexico will take in connection with the adoption of the new calendar will become completely clarified as soon as the experts of the Department of Education render an official report on the subject.

Central American Countries

In *Guatemala*, a series of conferences were held backing The World Calendar reform. Señor Rodriguez, Chairman of the Affiliate, reported that he was confident of the full support of his country's Government when the subject was taken up at the United Nations.

Honduras, through its United Nations delegate, His Excellency Heliodoro Valle, Ambassador to Washington, has promised full support of The World Calendar. A series of public forums on the meaning of and need for the new World Calendar were held in the National Library at Tegucigalpa.

Similar activity occurred in *Nicaragua*, where Dr. José H. Montalvan, Chairman of the Affiliate, prepared a series of instructions to be used by teachers throughout the country in explaining the facts of calendar reform.

Cuba

The Cuban Affiliate for The World Calendar was organized with Dr. Elias Entralgo as Chairman and Señor Alfredo Nuñez Pascual as Secretary. Dr. Entralgo is Dean of the School of Philosophy at the University of Havana. Dr. Salvador Massip is serving as general and technical Adviser to the Affiliate.

One of the most effective efforts on behalf of The World Calendar was a meeting at the National Society of Engineers, which was devoted to the subject of calendar reform and at which Dr. Massip was the principal speaker. The meeting was sponsored by the National Cuban Society of Geography, whose Chairman is Dr. Isolina Velozco de Millas. The lecture and the attendant discussion received wide attention in the Havana newspapers and the Cuban national press.

Dr. Manuel Pera Valiente, Professor of Astronomy of the School of Science of the University of Havana, lectured on the necessity of calendar reform and in favor of the adoption of The World Calendar. This meeting was an unqualified success, both in terms of its attendance and the subsequent attention which it received in the press.

Chile

Activities looking to the formal adoption of The World Calendar have been vigorously undertaken in Chile, through the cooperation of an important organization, "Comite Interamericano Mutualista," founded on 21 April, 1946, in Valparaiso, with headquarters in Santiago.

This organization held a special meeting on the subject of calendar reform in the southern city of Chillan. The meeting was organized under the general direction of Señor Manuel Marchant Herrera, prominent Chilean journalist, a member of the Chilean Committee for The World Calendar.

This and other activities on behalf of The World Calendar received wide press attention throughout Chile.

Argentina

The cause of The World Calendar was successfully advanced along numerous fronts in Argentina. These included government, education and religion.

The Sub-Director of the Social Economic Department of the Foreign Ministry has been engaged for some time in a formal study of the problem of calendar reform.

Public forums for full discussion of the subject of calendar reform were held both

in Buenos Aires and in the provinces. The Reverend Father Juan V. Monticelli, of Buenos Aires, head of Colegio Pio IX, who has been actively engaged in educational work of the campaign, has organized a number of study groups on the subject of The World Calendar. These groups through their activities have created much interest, particularly in the historic aspects of calendar change and how it can be accomplished with a minimum of dislocation in both secular and non-secular fields.

Other South American Countries

In other South American countries, specifically *Venezuela, Ecuador, Bolivia, Uruguay* and *Paraguay,* efforts for calendar reform and specifically the adoption of The World Calendar were carried on along lines similar to those of other countries among the American republics. Uruguay is taking an active lead in the solution of the problem through diplomatic channels, and under the able leadership of Professor Alberto Reyes Thevenet. The Uruguayan program has been especially effective as the result of an extremely strong press support. In Bolivia, through reorganization of the Bolivian World Calendar Committee under the chairmanship of Señor Alberto Salinas Lopez, calendar reform has achieved a new and revitalized interest. Public educational forums and discussion groups have been the main activity of this group.

From all the activity and enthusiastic interest evidenced throughout the countries of Latin America, it becomes more evident daily that these countries realize they are in a position to prove to the entire world that the countries of this Hemisphere can unite as one when faced with important problems affecting the universe. They have rallied around the cause of calendar reform and will leave no stone unturned until The World Calendar is universally adopted, as advocated by their sister nation, Panama, before the September General Assembly of the United Nations.

There are several ways in which the Association can overcome the two major obstacles pointed out before, and which were brought to its attention at the United Nations. Most United Nations delegations stated that their paramount interest was concerned with the economics of the matter. In other words, they must be able to prove to their governments that their favorable support would be the means of saving their country X-amount of dollars. It is also believed that when sizable financial savings can be proved it will be the means of securing the support and active efforts of the State Department of the United States.

Exhibit-wise, we are furnishing posters and disseminating material to about two thousand delegates to the National Council of Teachers of Mathematics from all forty-eight states, convening in Chicago in April of this year. Similar action has served us well in 1949, and for the future it is expected to generate continuing and increasing good will among the populace and create many new advocates to support the reform.

In conclusion, the President gave the following summarization of the future policy of the Association:

The United Nations having postponed action, The World Calendar Association of necessity must continue and sustain

normal activities, which obviously will affect the financial situation and the future policy of the Association.

The activities of the Association and the President's financial support were geared to the end of 1950, and in the past year the Association has exceeded the budget in what it believed was a justifiable effort to adopt The World Calendar. Inasmuch as this was not achieved, the Association is faced with the problem of keeping expenses within the budget.

The World Calendar will again be on the Provisional Agenda of the United Nations General Assembly, at its forthcoming Fifth Session to be held 19 September 1950. Constant interest and activity must be continuous in the interim preparing for a successful outcome.

There is one outstanding aspect that The World Calendar Association must meet. It is that of apathy and indifference caused by already heavy burdens and responsibilities, problems which must be faced, and so there is an unwillingness to take on anything more—in the belief that The World Calendar is not essential.

The World Calendar Association, Incorporated, is non-profit and educational and has been supported by voluntary contributions. The President appreciates the participation in the fine work being done by the Affiliates and Committees and hopes that still greater efforts will be made by the Affiliates to further the work in their respective countries. The United States Affiliate will continue to supply information and keep all the other Affiliates and Committees informed of its policy and progress.

The World Calendar Association has achieved much. It hopes that one and all will give of their utmost to have The World Calendar approved by their respective governments so that it can be endorsed by the United Nations this year, not later than 1951. This will enable the Member States of the United Nations to ratify this important act of the United Nations not later than 1952, earlier if possible, whereby *three preparatory years* will be offered for The World Calendar's actual operation on 1st of January 1956, a Sunday, the first day of the week, in this auspicious new calendar-wise year.

May God bless and further our efforts and endeavors in this world-wide, worthwhile movement that will unite all nations and peoples as one within the realm of time—the calendar.

BRIGADIER GENERAL ROMULO
PRESIDENT UNITED NATIONS GENERAL ASSEMBLY

WE RESPECTFULLY URGE TO DISREGARD OPPOSITION OF MINOR SECTARIAN GROUPS AGAINST PROPOSED WORLD CALENDAR. HISTORICAL INVESTIGATIONS INTO ALL AVAILABLE BIBLICAL AND EARLIER SOURCES HAVE CONVINCED US OF EXISTENCE OF BLANK DAYS AS PROPOSED FOR WORLD CALENDAR IN EARLY JEWISH CALENDAR FROM WHICH PRESENTDAY RELIGIOUS AND CIVIL CALENDARS ARE DERIVED.

PROFESSOR JULIUS LEWY (Hebrew Union College, Cincinnati)
DR. HILDEGARD LEWY

FOREWORD

In 1912, a Papal declaration under Pope Pius X stated: "The Holy See declared that it made no objection but invited the civil powers to enter into an accord on the reform of the civil calendar, after which it would willingly grant its collaboration in so far as the matter affected religious feasts." Since then the Vatican has declared that there are no dogmatic objections to calendar reform. Observances of feasts, holy days and a fixed Easter however, belong to religions.

In 1920, the eminent European authority on archaeology and ancient history, Dr. Martin P. Nilsson of the University of Lund, Sweden, declared the necessity of emancipating the calendar "from the fetters of the religious cult."

These statements are in accord with the words of Jesus, nearly two thousand years ago: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Thus, a religious ruler and an historian in our twentieth century have clearly shown that calendar revision, a civil reform, is a subject for governments and peoples. This clear distinction between civil and religious matters is overlooked by a few numerically small groups of religionists, who, because of their belief in the unbroken continuity of the seven-day week since time immemorial, oppose the two civil world holidays—Worldsday every year with Leapyear Day in leap years—because these introduce two eight-day weeks.

That this contention is based on tradition and a misunderstanding is clearly shown on pages 24-27 of the following article, "The World Calendar for Order and Stability." The Hebraic priestly concept of unbroken weeks is of comparatively recent date as time is counted. It was conceived during the Babylonian captivity about 200 B.C.

The idea of an eighth day in the week was revived by a Roman Catholic priest in the nineteenth century. There is nothing new under the sun. An eighth day happens every day at the International Date Line. There is no one who objects to this; and who can refute the fact that it is the key to the whole world's time system, just as it would be to a perpetual World Calendar?

Modern man is free, in his modern time and through the modern United Nations, to accept and adopt a modern revision of the age-old civil calendar. The present calendar has had various changes within a period of more than sixty centuries, made necessary by the forward progress of mankind.

"Now that the world has once been set in motion," Plato tells us, "and is no longer held fast under the tyranny of custom and ignorance; now that criticism has pierced the veil of tradition and the past no longer overpowers the present, —the progress of civilization may be expected to be far greater and swifter than heretofore."

The following address by the President of The World Calendar Association was given before The Royal Canadian Institute, Toronto, Canada, on 7 January 1950.

THE WORLD CALENDAR for ORDER and STABILITY

By Elisabeth Achelis

THERE are many here tonight who are probably wondering why the calendar should be changed when there are so many other vital and important matters which call for improvement. Humanitarian needs, social conditions and greater agreement among nations; certainly these call for immediate attention, and it has been suggested that the calendar should wait. Nevertheless, I ask you to have an open mind and consider with me the purposes of and meaning for a change in the calendar—now, as soon as possible.

I am speaking to you this evening on The World Calendar for order and stability, because wherever these qualities exist there is bound to be a greater measure of well-being and security. The calendar, that touches all of us in all our activities, should itself reflect these qualities and foster them in our every-day living. The calendar is not only utilitarian, it encourages high ideals as well, for has it not been said that time is the stuff of which life is made?

House of Time:

Our present calendar-system, analogously speaking, may be said to be the house of time in which we live. Everyone without exception is living in it, but each year it is a different house. Considering the calendar in relation to our home, it would mean an annual eviction because the present calendar, the house of time, does just that.

To move into another house, we all know is upsetting and an expensive procedure, and the calendar-move every year is equally upsetting and expensive, if not more so. The annoyance of having to become accustomed to unfamiliar rooms, different furniture and equipment and different colors of decoration is very like that caused by the shifting time-units in our present calendar—nothing is the same from year to year.

Man constantly grumbles because the annual shift from one house of time to another is like having his den and study so changed that he cannot find his familiar books and records.

Woman, too, is irritated with the continuous changes, just as if her bedroom, after one year's occupancy, had to be changed to different colors and furnishings.

The children are unhappy because they cannot separate their school days from their play days, as the days are always in a bewildering mess with such constant moving.

Is it a wonder, then, with peoples changing their time-house so constantly, that their lives are so unstable and they feel so insecure? Should not the peoples be supplied with a time-house that is actually durable and reliable—a really substantial dwelling, in which all the tenants can live with a feeling of belonging, of security, with a sense of well-being that comes from living in an established house?

That is just what we modern calendar reformers are desiring to do and have wished to do for a long, long time. We have labored and worked to build such a house and today it is actually constructed and ready.

Our landlord Time has provided this new house, The World Calendar, into which the peoples can move with little difficulty. It has been planned, built and furnished, ready for *permanent occupancy*. Many are eager to abandon the present dilapidated house, which because of its many shiftings is no longer secure, with uneven floors, ill-sized rooms, broken-down furniture, and altogether much too expensive in upkeep. It is a routine matter to rebuild or replace a worn-out building or dwelling, so why not apply this same principle to our worn-out calendar?

There have been many time-houses in the past—from the star and moon houses to an Egyptian, a Julian, Augustan, and Constantinian house to the present Gregorian—each an improvement over the last. Now there is a new one, The World Calendar, that has a secure foundation, has been orderly planned—in which we, our children and future generations may live in comfort and in peace.

Let me take you on a figurative tour through this new house.

Fully aware of certain laws of Nature which must be subscribed to, yet conscious of daily needs and social requirements, this new time-house has been successfully and skillfully constructed.

Time's new house, The World Calendar, is built on the essential solar system, whereby it is always surrounded and filled with light and sun. To accomplish this, it was of the utmost importance that it retain the twelve-month foundation stones of the more recent past houses. The pattern, however, is that of a square with the inside arrangement planned in equal-quarter sections. These are given orderly, beautiful and harmonious settings, wherein everything fits naturally and easily.

Benefits:

Man, in this new house of time, The World Calendar, will easily find the days and dates for his records and books which are of such help to him in the adjustment of his business affairs and problems.

Business men and industry in general will derive untold benefits in the planning of production, distribution and sale of merchandise with this orderly and steady arrangement wherein days do not only agree with their dates but are comparable as well.

Records, statistics and accounting will not only be more easily compiled and

analyzed but actual and true comparisons will be had. There will no longer be guesswork and manipulation of figures which are so costly, but an assurance that will save and conserve. Now with social security payments, pension and annuity plans reaching to overwhelming proportions and importance, it becomes equally important to have a time-instrument wherein these are easily assembled and accounted. All past gypsy-like wanderings from one year to another will cease.

For Canada, Victoria Day will unfailingly be Friday the 24th of May, offering a good long week-end—to which few, I believe, will object. Also, 1 July, your Dominion Day, will always come on Sunday, with secular observance on Monday.

For the United States, too, the important Election Day with its cumbersome terminology, "the first Tuesday after the first Monday in November," will in The World Calendar have a regular place and a simple terminology, Tuesday the 7th of November every year.

This also applies in cases of directors' meetings, bi-monthly meetings, legal calendar dates and all instances where awkward terminology in connection with the setting of dates has been resorted to in the past.

The United Nations will be benefited likewise, particularly the General Assembly which annually convenes on the third Tuesday in September that will become the regular 19th of September.

There are benefits also for the press and magazine publishers, who, having deadlines to meet, will always have agreeing days with dates—a great boon indeed!

Woman, too, will find in the equal series of months a pleasing variety of order in this new and stable calendar. At home, at work, and at play, she will enjoy the equal-quarter divisions, each of 3 months, 13 weeks or 91 days. Never a creature of rigid habits, and with a fundamental dislike of monotony, she will enjoy the order with variety that the three months within the equal-quarter years will bring. And how easy these three months are to remember!

The *first* month of 31 days begins with a Sunday, on the *first* day of the week; the second and *middle* month of 30 days begins with a Wednesday on the *middle* day of the week; and the third and *last* month, also of 30 days, begins with a Friday, on the *last full* business day of the week. The World Calendar has a pleasing rhythm of 31, 30, 30 days—four times in a year—eliminating the nursery rhyme of 30 days hath September. . . .

This well-laid plan will make club meetings, the arranging of programs, paying of insurance premiums and budgets a comparably easy matter. Confusions and past housing complications and difficulties are no more.

Personal anniversaries, such as birth, marriage or any other special event, national and international holidays and dates, will in The World Calendar always be known as to the *day*, date, month and year. This would eliminate the expensive and difficult operation such as in certain areas of India where a newspaper must carry six different dates to conform with six different calendars used by six different racial groups.

Time measurements will at long last be accurate and comparable. Months will have their regular 26 weekdays plus

Sundays within the four equal quarters of 91 days—each and every year. Each month will have four or five Fridays, Saturdays or Sundays, always known in advance. Thus fluctuating uncertainties caused by occasional 53 Friday or Saturday payments within a year are avoided.

Moreover the week keeps the familiar seven days, unaltered in arrangement, wherein Sunday remains the first day and Saturday the seventh day for worship and for rest.

For school children and college students, civil holidays and vacation periods with their families will be known and fixed on their regular days and dates. This will facilitate the scheduling of all transportation and travel, eliminate the costly and wasteful annual expense of printing school curricula and catalogs, as well as programs for sports events and other college happenings. Semesters are easily divided into equal half sections of the required number of hours, with the pivotal Labor Day always observed on Monday, the 4th of September, after which a new school year begins.

Religious feast days, such as Easter, are under the jurisdiction of the proper religious authorities, and The World Calendar, a civil reform, does not intrude within this field.

Holidays:

Business days marooned and isolated between a Sunday and a holiday, or in reverse fashion, will no longer plague employer and employee, schools and families. Perfect coordination, order and stability are daily and annual enjoyments in this well-planned new calendar, The World Calendar.

The 1st of January, for instance, will always be on a Sunday, the first day of the week and the year; Christmas, the 25th of December, always on a Monday. No longer will there be confusion as in 1945-1946 when Christmas and New Year's fell on Tuesdays.

The New York Stock Exchange made three different announcements about its holiday plans. The exchange closed on the day before Christmas, opened the day before New Year's, whereas some stock exchanges closed on both days. Department stores were open on Monday before Christmas but closed the Monday before New Year's, leaving railroad and hotel men with holiday headaches.

New Dates:

Stability and order will be achieved with little disturbance or loss. Three old dates will disappear, 31 March, 31 May and 31 August, and three new dates will be introduced, 29 and 30 February, and 31 April, in every year.

This recalls to mind a quaint law enacted by King Henry III, when in A.D. 1236 he decreed: "The day increasing in the Leap Year shall be taken and reckoned in the same month wherein it groweth and that day and the day next going before shall be accounted for one day." All those born on the three disappearing dates will observe their birthdays on the day going before, on the 30th day of the same month in which they were born.

Of course, all those born after the adoption of The World Calendar will experience no difficulty. For them, the day of birth will always coincide with the date, month and year. Complete co-

ordination and harmony among the days and dates will have been obtained.

All these are but a few examples which clearly demonstrate the solid foundation on which The World Calendar rests. Based on the four-square principle, it offers equal consideration to the four units of time—day, week, month and quarter-year—without emphasizing or slighting one above another. All are treated equally, none being favored nor ignored. This house of time, The World Calendar, is practical and scientific, but there is a valuable and ideal room added that calls for special attention.

World Holidays:

In addition to the four equal sections, this new house, The World Calendar, has a community room—the last day of every year, on which everyone throughout the world may assemble in a spirit of thanksgiving, joy and good will. It is the old 31 December, transferred to the new W or 31 December, and is aptly called *Worldsday*. It is the 365th day, the annual essential whereby The World Calendar keeps in harmony with the seasons.

In leap years, the 366th day is the new *Leapyear Day* that comes between Saturday, 30 June, and Sunday, 1 July (your Dominion Day). It is the new W or 31 June. This day is similarly observed in a spirit of friendship and goodwill uniting all peoples.

Just think of the Chinese, Hindus, Russians, Eskimos, Brazilians and the British; the Mohammedans, Buddhists, Jews and Christians, all observing these new civil world days, knowing that on these days they are one with one another in a spirit of universal brotherhood!

This Worldsday, as I have just mentioned, is annually observed on W or 31 December, and the Leapyear Day is celebrated every leap year on W or 31 June.

The letter W in these new dates denotes the *world holidays* and at the same time follows an old Roman custom, still in use today, whereby years are numbered with letters, such as M for one thousand years; D for five hundred; C for one hundred; L for fifty; X for ten; V for five and the letter I for one year.

Do you not believe with me that these days, Worldsday every year and Leapyear Day in leap years, will gradually bring a greater feeling of understanding and peace among nations?

The World Calendar with its two civil world holidays surely has a rightful place in all plans dealing with the improvement of social and humanitarian conditions everywhere. In fact, these days are like a rainbow bridge of many colors whereon peoples of all climes, customs and faiths traverse freely and meet in greater understanding. The World Holidays have been called "the friendly handclasps of Time," and might well be dedicated to international peace and amity—which is the basic precept of the United Nations.

The method for observing these two universal days is varied and optional among the different countries. No restriction binds their observance, provided that they are *not working days*. They are the underpinning of the new house of time, The World Calendar; the keep it on a solid foundation, balanced and harmonious, withstanding onslaught, disturbance and interference. Like the Biblical foursquare city, The World

Calendar is enduring, no longer experiencing the many movings or shiftings of former houses of time.

I *believe* in this superior new calendar, The World Calendar, which contains the far-reaching universal world holidays, and I *commend* The World Calendar to you for your sincere and impartial consideration.

Opposition to World Holidays:

To calendar reformers and advocates, it is difficult to understand that there should be, numerically speaking, small groups of people who oppose the innovation of a world observance every year and another one in leap years on the ground that the week under such an innovation will no longer have its *unbroken continuity of seven days.*

These groups insist not only on continuing to use the present shifting Gregorian calendar but that everyone else should do likewise. They deliberately are rejecting The World Calendar because of the so-called eighth day which the Worldsday and the Leapyear Day will create. They claim that this innovation violates the unbroken continuity of the seven-day week since time immemorial.

Now, how valid is this interpretation? My answer is based on writings by eminent religious, historical and scientific authorities.

Authoritative Rebuttal:

In an article by the Professors Lewy of the Hebrew Union College in Cincinnati, Ohio, we are informed that in ancient Palestine a pentecontad period of fifty days was a current and familiar time-unit.

After a series of forty-nine days which included seven Sabbaths, a fiftieth day, a "great sabbath," was observed as the "highest festival." As this special feast day came between the forty-ninth day of one pentecontad and the first day of the next series of seven days in the following pentecontad, an eighth day was created and observed. This fiftieth or eighth day concluded a pentecontad period, after which a new pentecontad followed. Seven such periods of fifty days constituted the pentecontad solar year, and in addition thereto there were two festival periods, one of seven days and one of eight days, both of which stood outside the pentecontads themselves. We are further told that the "pentecontad calendar regulated the religious festivals in ancient Palestine" which is clearly indicated in the Biblical text, Leviticus 23: 15 and 16.

The pentecontad calendar was a seasonal system which preceded the later luni-solar calendars and was generally used by the early Palestinians whose background was that of a pastoral and agricultural people.

Gradually, however, the desire became strong among the religious leaders of the ancient Israelites to strengthen the seventh-day sabbath by observing it regularly in a continuous sequence of seven days. To accomplish this, it became necessary that the fiftieth day of each pentecontad "of a more than millenary tradition" should be suppressed and abandoned. At the same time, strenuous efforts were instituted to introduce a luni-solar calendar, thereby replacing the former solar seasonal and agricultural calendar.

To me, the ancient pentecontad calendar explains, as it probably will to you, the little understood 150 days (which are now easily interpreted to mean three pentecontad periods each of fifty days) mentioned twice in the story of the Flood.

The parenthetical phrase "for that Sabbath day was an high day" in St. John, 19th chapter, is also clarified. It appears that this ancient calendar with its special feast day, the fiftieth day, was still known and perhaps in some instances used by the Israelites, living in the more northerly part of Palestine.

Dr. Martin P. Nilsson, Professor of Classical Archaeology and Ancient History in the University of Lund, Sweden, and a Member of the Royal Danish Academy, in his outstanding book, *Primitive Time-Reckoning*, mentioned that it is well known that before the Exile or Babylonian captivity a festival and rest day called the Sabbath existed among the Hebrews. He writes: "The writers during and after the Exile are the first to mention the Sabbath as the seventh day of a continuous seven-day week. It has at that time the character of an ascetic rest day, where the rest is not a joy but a duty."

The late Dr. Herbert L. Willett of Chicago University and Professor of Oriental Languages, has written: "The Hebrews observed the week as the accepted norm of time, although it was not until later generations, and particularly after the great dispersion, that Sabbath observance was enforced with strictness."

Dr. Julian Morgenstern, President Emeritus of the Hebrew Union College, in his illuminating paper, *The Calendars of Ancient Israel*, tells us that the ancient Israelites used three different types of calendar.

Calendar I was a purely solar calendar adapted to simple agricultural life. It had twelve months and the days were counted from morning to morning. This beginning of the day, he tells us, is extremely important as it explains the first verse in Genesis. It was the same calendar used by the ancient Canaanites, forerunners of the Hebrews in Palestine. The great festivals were Asif and Sukkot, observed during seven days of the year and closing with a special great feast-day on the eighth day, "the day after the Sabbath." (In other words, the Worldsday in The World Calendar is similar to this ancient eighth day, the day after the Sabbath.) The months were designated by names.

Calendar II, a Deuteronomic Reform about 621 B.C., was influenced apparently by Assyrian-Babylonian culture. It had some system of intercalation—and was altogether a different system of time-reckoning from Calendar I. Months were called by numbers, not by names.

Calendar III securely established the luni-solar year with the lunar festivals predominating. The Sabbath became the basis of religion and worship, and the unbroken continuity of the seven-day week was established as a fixed and sacred law. Not before the beginning of the fourth century B.C. was the day reckoning changed from evening to evening. The months were again given names.

All this makes clear, does it not, that the ancient Israelite calendars, like other calendars, have been subjected to "thoroughgoing changes"? In this instance,

the solar calendar was replaced by the luni-solar on which Calendar III had now been built.

The calendar in earlier days was considered as a whole and complete unit of time, including the various time-divisions and giving to each its due consideration. In the later development of the Hebrew calendar, science received secondary consideration with man-made religious tenets claiming higher authority. The *unbroken* seven-day week, now joined with the Sabbath day, was given precedence and became the most important time-unit. This over-emphasis of the week was regrettable because it created an unbalanced condition.

It was your Canadian Dr. W. E. Harper of the Dominion Astrophysical Observatory, Victoria, British Columbia, and former President of the Royal Astronomical Society of Canada, who, in an article in the Society's *Journal,* wrote: "One cannot but feel though that the objections . . . are based upon a genuine misunderstanding. Even if we were to accept the six days of Creation in a literal sense as being identical with our days, there would still remain the difficulty of believing in an unbroken continuity of weeks and designated days from the beginnings of world structure to the present. I believe foremost Jewish authorities recognize three different calendar systems as employed at different times in ancient Israel and so it is hard to agree with those who hold that the present seventh day of the week is the direct descendant of the one observed in the late days of the writer of the Creation story, to say nothing of one dating back to Creation itself.

"I think most Christians would accept the arrangement of the new calendar in which Sunday has its rightful place as the first day of each week. I do not think calendar reformers are out to destroy the weekly day of rest, a divine ordinance which has been of the greatest blessing to mankind. To the credit of those opposing reform it must be stated that they suggest a revision agreeable to them in which the odd day is held over for five or six years until seven have accumulated when an extra week is added to the year. Such would not meet the requirements for comparative statistics any better than the present."

These are but a few authoritative statements which prove, I believe, that the opposition's claim rests on a very late development of the calendar, during and after the Babylonian captivity.

The drastic changes and rigid rulings regarding the Sabbath are more clearly understood when, for instance, Jesus said: "The Sabbath was made for man and not man for the Sabbath"; and in Romans 8: 6, when St. Paul writes: "We should serve in the newness of spirit, and not in the oldness of the letter."

In dealing with the ancient history of the calendar with its many and varied changes, we cannot be too positive. There is too much hidden and obscure which lends itself to varied interpretations. And here I wish to interpolate a personal opinion.

I have frequently wondered that after the second chapter in Genesis, which concludes the story of the Creation, there is absolute silence regarding the Sabbath until the 13th chapter of Exodus. It is true that seven days are frequently men-

tioned, but not the Sabbath. One cannot but query, was the Sabbath not known, was it infrequently observed, or was it taken for granted? What was the reason for this silence?

I am speaking these words not in a spirit of intolerance nor of criticism, but in fair play, just and right dealing to all those who, eager to give to mankind a better calendar for universal usage, are motivated solely for the *good of all* and for improving present unsatisfactory time-conditions.

The opposition has been dealt with at some length because I felt the time had come to tell the historical facts as they are known, for only in such free and open discussion is the truth known, men are set free and there is nothing to fear.*

Standard Time:

In recommending The World Calendar to you, I am reminded of a great pathfinder in the progress of time, your outstanding Canadian, Sir Sandford Fleming. I believe you recognize him as one of the founders of this Institute. Here I wish to add my sincere congratulations to the Institute in having observed its one hundredth anniversary last year—a notable occasion indeed. Sir Sandford Fleming advocated and was influential in bringing about Standard Time, by which the Earth is divided into 24 time-zones. Strong opposition was expressed then on the ground that it interfered with "God's Time," and dire calamities were predicted.

Today, advocates and opponents alike have accepted and are using Standard Time in perfect amity and cooperation. What was accomplished with Standard Time in relation to the clock can also be accomplished with The World Calendar in relation to the days in the year. It but requires a fuller understanding and a clearer recognition of the outstanding benefits to be had with The World Calendar, that is awaiting your acceptance.

Steps Toward Adoption:

You may now ask, what are the prospects for the approval and adoption of The World Calendar? And what immediate steps are to be taken whereby the United Nations, the appropriate international body, will give its approval, endorsement and support? A brief survey of the more recent past will answer these questions.

In the years that the League of Nations studied calendar reform, from 1923 through 1937 (fourteen years), The World Calendar emerged victorious from more than 500 proposals which had been submitted; and fourteen nations approved it in principle. Since that time, three more countries have officially approved it.

Among the 500 plans submitted and rejected were the 13-month calendar, because of its drastic changes vitiating past records; plans with long 35-day months and short 28-day months, because of the very perceptible inequality of the months; leap-week calendars with an extra leap week every five, six or eleven years, on the ground that they are inferior to the existing calendar; plans for five, six or ten-day weeks; plans changing the date of the new year; plans beginning the year and week on a Saturday or Monday

* "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." St. Matthew 12: 26.

or a zero date; and plans which propose a mere equalization of the year without providing for stability.

The fourteen nations, now increased to seventeen, which have approved The World Calendar in principle are: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay, and Czechoslovakia, Saudi Arabia and Syria.

During the years of war amazing progress was made, notwithstanding the intense preoccupation with and urgency of winning the war.

With the end of the war and the establishment of the United Nations, The World Calendar has been twice considered on the agenda of the Economic and Social Council of the United Nations. It received the recognition of a report by the Secretary-General. It was proposed and a resolution presented by Peru, and was supported by Norway and China in July 1947. However, because of the more pressing humanitarian needs which required immediate attention, it was removed from the agenda.

During the past year, the Republic of Panama placed The World Calendar on the provisional agenda of the General Assembly of the United Nations at its Fourth Session, which convened in September. Again it was removed, but at this time because of a crowded agenda. In both instances no opportunity was given the delegates to discuss the merits and advantages of the subject.

This action was taken by the General Committee of fourteen nations. Four nations were in favor of retaining The World Calendar on the agenda for discussion; and I am happy to tell you these were your own country, Canada, as well as Chile, China and Venezuela. Those which voted along with the United States for postponement were Great Britain, Denmark and the Philippines. Four of the remaining nations, Brazil, Poland, Pakistan and Soviet Russia, abstained from voting, while France and Greece were absent. Much good has resulted, however, because the information given the delegates has created a better understanding of the subject at the United Nations and among its various officials.

Endorsers:

Science has expressed its approval in no uncertain terms. The International Astronomical Union in its Commission 32 favored the 12-month plan of equal quarters containing the extra days by which the calendar attains stability; the Committee for Maritime Meteorology, the Royal Astronomical Society of Canada as a body, as well as the Royal Society of Queensland and New South Wales of Australia and New Zealand have endorsed it.

Among the endorsers of the United States are the American Association for the Advancement of Science, American Academy of Arts and Sciences, and the Seventh American Scientific Congress that was held in Mexico, not to mention others in Chile, Spain, Cuba and elsewhere.

The Newspaper Advertising Executives Association, Inc., the Inter-American Press Congress which is composed of representatives of the press of twenty countries of the Western Hemisphere, and the International Affiliation of Sales

and Advertising Clubs are listed as advocates and supporters.

Important Chambers of Commerce, such as the London and British, and of the British Empire, the Boards of Trade of Halifax and Ottawa, as well as the Chambers of Commerce of New York State, Chicago, Pittsburgh, Galveston and St. Louis, having recognized the merits and the advantages which will accrue to trade and commerce with The World Calendar in operation, have given it their full endorsement.

In the business field, the American Institute of Accountants, the Association of Consulting Management Engineers, the Canadian Manufacturers Association, and the Canadian Retail Federation, among others, have endorsed The World Calendar.

Education, through the World Federation of Education Associations and in the United States the National Education Association, has done likewise.

However, I will not burden you with more names, as the list would be too long and become tiresome. But, actually, no list could ever be too long; in fact, it cannot be long enough to indicate to governments that large and small organizations and influential men and women are solidly supporting The World Calendar. This is important. It is positive proof that a new calendar is not only needed but earnestly desired.

To have The Royal Canadian Institute, with its very definite identification with the most recent outstanding improvement made in our time-reckoning system—Standard Time—join the list of endorsers would greatly strengthen the cause. Scientific approval and support are ever essential. Professor Nilsson has made a most interesting statement that the luni-solar calendar must return to the solar calendar "in order that it may be better adapted to the needs of practical life," and that the improving of the calendar "becomes the task of the lay scientific astronomer."

To the lay scientific astronomers I should like to add that for all, who are concerned in improving the calendar, rests the task of working for The World Calendar. Their respective governments can be made aware of this important and worthwhile cause through letters, lectures, articles in magazines, trade journals and the press.

Urgency for Action—Now:

The right time to adopt The World Calendar is when both the old and new calendars agree. Such a time would have been 1 January, or 31 December, 1950. The next occasion will be Sunday, 1 January, 1956, toward which date we are now earnestly concentrating our efforts. However, this does not mean that we do nothing about it until, perhaps, 1954. On the contrary, it means that the United Nations' approval of The World Calendar should be obtained in 1950, not later than 1951, thereby giving nations a full year for ratification—1952—and offering three preparatory years—1953, 1954, 1955—to put The World Calendar into operation.

We all must continue our activities with full steam ahead and work with our respective governments as well as with their delegates at the United Nations. For at the United Nations General Assembly in 1950 The World Calendar will again be placed on the provisional agenda.

No more postponements should be permitted.

The five great nations, China, France, Soviet Russia, United Kingdom, and the United States, must be brought into line as well as the nine countries—to be selected on the opening day of the session—which constitute the General Committee of fourteen.

Toward this accomplishment a regular campaign of literature and of information should go forth to leading organizations and groups, influential men and women. Lectures should also be given and articles be written on this important subject, inviting endorsement and support. Only by such means can the orderly and steady World Calendar become a reality. Thus there is no time to delay but an urgent need to decide.

My purpose in using the analogy of the house of time was to place before you realistically the expensive and unsatisfactory calendar under which we are living and working.

To relieve our civilization from the weighty, wasteful and expensive incubus of the Gregorian calendar and to replace it with an orderly and stable World Calendar is certainly an obligation and duty.

Scientists are ever impressed with the majestic order and unwavering regularity which prevail in the universe. Is it not, then, our opportunity and privilege to bring the same qualities of order and stability into our calendar here on Earth?

In the words of Calvin Coolidge, a former President of the United States, in his book, *Price of Freedom:* "The process of civilization consists of the discovery by man of the laws of the universe and of living in harmony with those laws."

Let each do his part so that this generation through its vision, courage and determination shall earn the well-merited tribute for having established The World Calendar, not for a year but for centuries. The time is certainly here and now for civilization and mankind to live and work under one harmonious, balanced, coordinated and stable calendar—a time-link uniting us all as one.

7 January 1950—Unique Date:

I deeply appreciate the opportunity of speaking to you on this *7th* of January, the *seventh* day of the New Year and the *seventh* day of the first week in the new year—a Saturday. In other words, it is The World Calendar in operation. What we are experiencing this evening we shall always experience when The World Calendar has been adopted, which we confidently expect will be Sunday, 1 January 1956. And as the 7th of January will always be a Saturday, the seventh day of the week, so the *first* day of every new year will always be a Sunday, the *first* day of the week.

Speaking to you this evening on this uniquely significant day and date is an outstanding privilege, and I thank you most warmly for your attention.

BRITISH VIEWPOINT EXPRESSED

Rear Admiral T. P. H. Beamish, who until recently was Chairman of the English Affiliate of The World Calendar Association, on 16 September, 1949, addressed this letter to "The Times" from his residence at Chelworth in Sussex.

CALENDAR REFORM

Sir:

The Chief Rabbi in his letter to you of the 29th. August alleges that "a grave threat to religious life is contained in the scheme. . . ." With great respect for his views I submit that he seems to overstate and over-emphasize the effect of the undated 365th. day after the 30th. December and before Sunday the 1st. of January in each year as proposed in the Reformed Calendar.

It is the Gregorian Calendar which requires reform. The Jewish Calendar can remain as now if desired by Israel.

The proposed Calendar will still contain 52 Sundays or Sabbaths both Christian and Jewish.

The seven-day week and the man-made tradition of unbroken continuity since the dawn of Civilizations has no historical validity. The essential benefits of the reform proposed are: uniformity of the Calendar year after year, and the ease and exactitude of comprehensive and comparative statistics for every aspect of human activity.

Surely such a reform should make a world wide appeal in such times as these. Given the minimum of truly religious tolerance it will certainly conduce to international unity, and the general good to mankind would be inestimable.

Yours sincerely,

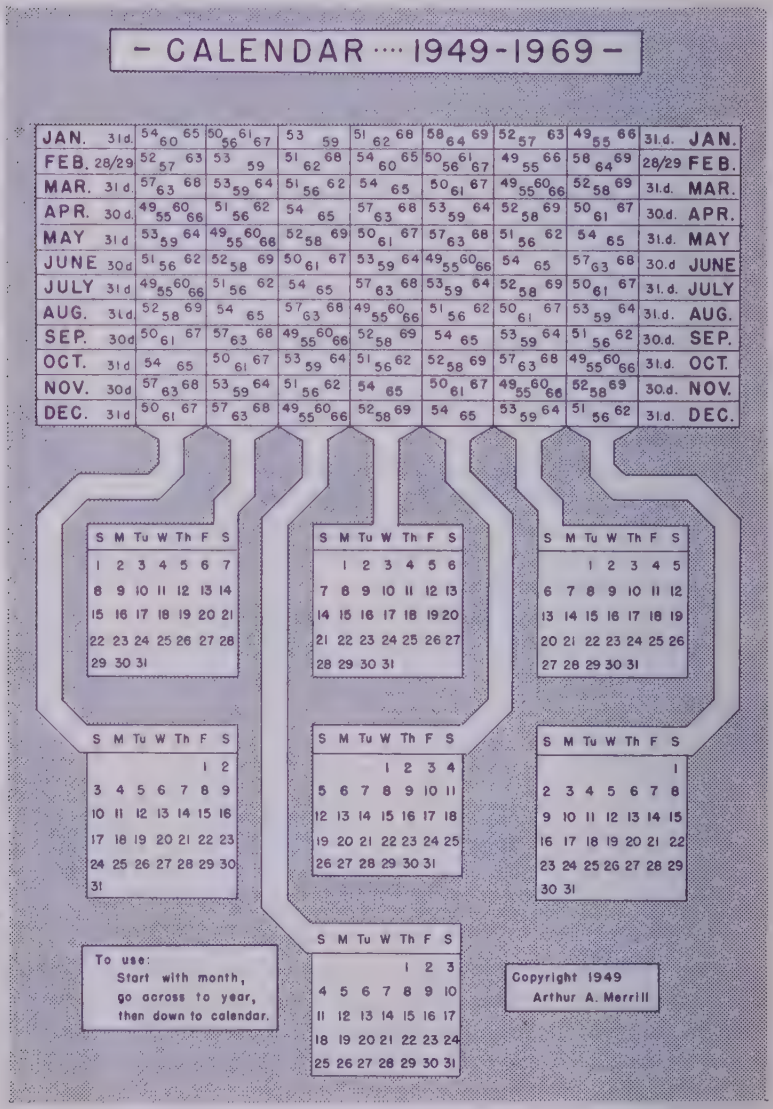
(signed) *T. P. H. Beamish*
Rear Admiral.

A letter recently addressed to this Association by a Methodist Minister in Montana reads as follows: "I never gave this matter a thought until I heard an Adventist (seventh day) speak against Calendar Reform. After his talk I thought, 'If our religion is wrapped up in an antiquated calendar, may the Lord have mercy upon us.'"

WHICH DO

CHANGEABLE GREGORIAN CALENDAR

EACH YEAR DIFFERENT



YOU WANT?

PERPETUAL WORLD CALENDAR

EACH YEAR THE SAME

THE WORLD CALENDAR

SIMPLIFIES Your Life

Adoption Date Sunday, 1 January 1956

JANUARY
APRIL
JULY
OCTOBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FEBRUARY
MAY
AUGUST
NOVEMBER

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

MARCH
JUNE**
SEPTEMBER
DECEMBER*

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
					★	W

**Worldsday (a civil world holiday), W or 31 December (365th day), every year.*
***Leapyear Day (another civil world holiday), W or 31 June, in leap years.*

NOT for a Year but for CENTURIES

This 20-year calendar presents a very graphic illustration of the needless and complicated work entailed in predicting future dates under the present Gregorian calendar. A comparison with The World Calendar (every year the same) should convince the most skeptical that a revision of our time-system is of immediate urgency.

Mr. Arthur A. Merrill, of The Small and Medium Motor Divisions, General Electric Company, Schenectady, New York, devised this excellent portrayal and kindly granted permission for its reproduction.

UNA TOTAL REFORMA DEL CALENDARIO Y LA LITURGIA

Por José Artero
Catedrático de la Universidad Pontificia de Salamanca, España

Aun cuando la politica de la Asociación del Calendario Mundial ha sido la de restringirse solamente a la reforma del calendario civil y mantener que la estabilización de la Pascua de Resurrección es materia que deben decidir las autoridades religiosas, hemos creido que este artículo es de interés para los lectores del Journal. *Ha sido tomado de* Ecclesia, *una importante revista católica, editada en Madrid, España.*

DE nuevo está incandescente la tan ansiada reforma del calendario y la liturgia.

Hace unos días se llevó a la ONU esta cuestión. De la misma Ciudad del Vaticano acaba de salir el último número de *Ephemerides Liturgicae,* que aborda ampliamente el problema. Noticias fidedignas nos aseguran que en la Sagrada Congregación de Ritos está todo preparado para la trascendental reforma. Y ya hace dos años, el Arzobispo de Bolonia, Cardena Nasalli-Rocca, en un libro muy difundido *pro manuscripto* avocaba por ella.

Liturgia en España, *Paroisse et Liturgie* en Bélgica, *Rivista del Clero Italiano* y otras varias, entre las que sobresale un erudito y práctico estudio de *Salesianum* (Turín, marzo 1948), dan esquemas de las posibles novedades.

Y en Norteamérica, desde 1930, existe con su revista "The World Calendar Association," cuya presidenta, Elisabeth Achelis, ha publicado en 1943 un amplio libro titulado *The Calendar for Everybody.*

Más aún: la encíclica "*Mediator Dei*" deja la puerta abierta a la reforma y aun la prepara; en las horas de la santa misa y en el ayuno eucarístico son grandes las novedades, y en el mismo breviario la nueva recensión del salterio es un gran avance o ensayo, aunque sobre sus dificultades y aciertos es muy de tener en cuenta lo que *Liturgia* (Abadía de Silos, junio 1949), con referencia también a muy doctos y razonados estudios de padres benedictinos y dominicos, ampliamente expone.

Un problema eje es el de la fijación de la Pascua. Celebrándola en un día fijo—y en 1950 se da una conyuntura oportunísima y que no se repitirá en muchos años—se resuelve el complicado problema de las fiestas movibles, interferencias de unas con otras, complicación infinita de rúbricas, etc., etc. Fijando la Pascua se reducen a uno solo los dos *Propios,* el *De Tempore* y el *De Sanctis,* y queda un calendario lógico y simplificado, con in-

A TOTAL REFORM OF THE CALENDAR AND THE LITURGY

By José Artero
Dean of the Pontifical University of Salamanca, Spain

ONCE again a movement for the much desired reform of the calendar and the liturgy is gaining momentum.

This question was taken to the United Nations some days ago. The last issue of *Ephemerides Liturgicae,** which covers the problem fully, has just been released from the Vatican City itself. We can be assured by reliable information that all preparations are in order in the Sacred Congregation of Rites for the transcendental reform. And as far back as two years ago, the Archbishop of Bologna, Cardinal Nasalli-Rocca, advocated the reform in a book which was widely published *pro manuscripto.*

Liturgia in Spain, *Paroisse et Liturgie* in Belgium, *Rivista del Clero Italiano,* and various others, including an outstanding erudite and practical study of *Salesianum* (Turin, March 1948), all give plans for possible changes.

In North America, the idea has been encouraged since 1930 by "The World Calendar Association," whose President, Elisabeth Achelis, published a complete book entitled *The Calendar for Everybody,* in 1943.

* That is, in English translation: *Liturgical Journal.*

While it is the policy of The World Calendar Association to concern itself only with the reform of the civil calendar and that the stabilization of Easter is a matter for the decision of religious authorities, it is felt the following article will be of interest to Journal *readers. It is reprinted from* Ecclesia, *an important Spanish Catholic magazine, published in Madrid.*

Furthermore, the encyclical "*Mediator Dei*" leaves the door open for reform and even paves the way for it; in the hours of holy mass and in the eucharistic fast there are many changes. In the Breviary itself the new recension of the Psalter is a great advance or experiment, although one must take into account what *Liturgia* (Abadia de Silos, June 1949) points out with regard to its difficulties and advantages, referring in this case to very learned and reasoned studies of Benedictine and Dominican priests.

A primary fundamental problem is stabilizing the date of Easter. Celebrating it on a fixed day—in 1950 it falls at a very opportune time which will not happen again for many years—solves the complicated problem of movable feasts, interferences of some with others, an infinite complication of the rubrics, etc., etc. Fixing Easter reduces the two

mensa facilidad litúrgica y enorme economía, pues una misma epacta serviría para un siglo, mientras que sólo las del año pasado en Italia—tantas diócesis y religiones—han costado más de cinco millones de liras.

Viene luego la distribución de días y de meses. Entre los proyectos más aceptables figura el de distribuir el año en trece meses de 28 días, sobrando uno para el final del año. Todos los meses comenzarían y terminarían en el mismo día, y todos los días de las semanas caerían siempre en la misma fecha.

Ante la dificultad de que 13 no es divisible por 2, y, por tanto, medio año sería una cosa fraccionaria, y que además se hace algo duro romper con la clásica división de doce meses, se ha propuesto otro plan que divide el año en doce meses, siendo de 31 días los cuatro que inician cada trimestre y de 30 los ocho restantes. Es lo más sencillo que se ha imaginado: todos los trimestres comienzan en domingo y terminan en sábado, y todos los meses tienen el mismo número ordinario de días festivos o laborables. Sobra también un día al año, que se podría llamar el *dia de la paz* o *de la fraternidad universal* si las naciones no cristianas rechazaran el hermoso nombre de *Cristo Rey* o el *Redentor del mundo.**

Esta reforma, para las estadísticas, para las industrias, para la liturgia traería ventajas grandísimas. En el misal y el breviario, aun sin la reforma de que luego hablaremos, se suprimirían muchas páginas de cómputos, ciclos, cálculos de epacta, rúbricas de coincidencias de fiestas o conmemoraciones, quedando todo unificado y lógicamente ordenado.

Mas a esta ordenación extrínseca, aunque oportunísima, se piensa agregar otra más trascendental e intrínseca, que es una nueva recensión de todos los libros litúrgicos: misal, breviario, pontifical, ritual.

Ephemerides Liturgicae, en su fascículo II de este año, recuerda primeramente el proyecto de Pío X, los estudios publicados en 1927 en sus páginas y las exhortaciones sintomáticas del Padre Santo Pío XII sobre el estudio del *Breviario Romano*, hechos en 1946 y 1947.

Por su parte la revista, viendo las ansias de reforma en toda la Iglesia católica, envió, "en forma del todo privada y reservada," una invitación a los colaboradores y amigos de la revista, un amplio interrogatorio o cuestionario. Recogiendo las numerosas observaciones e iniciativas y guardando aquel equilibrio que establece la "*Mediator Dei*" entre lo conservador de una santa y respetable tradición y una urgencia renovadora y acomodada a las nuevas necesidades y a los progresos de los estudios históricos y litúrgicos, hace una referencia de las orientaciones más aceptables para la reforma.

Los consultados han sido muy varios: profesores de universidades y seminarios, párrocos, consiliarios, religiosos, misioneros, además de los especializados en liturgia.

Los historiadores han hecho ver cómo por accesión se ha ido formando desde el siglo XI un mosaico o un viejo edificio con ampliaciones continuas y diferentes en mentalidad y estilo, no siempre bien coordinadas.

* *Nota del Director:* El nombre de este día de fiesta internacional, como lo propone la Asociación del Calendario Mundial, es "*Día del Mundo.*" Es digno de atención el hecho de que es un día feriado mundial y puede celebrarse en la forma que las naciones lo estimen más conveniente.

Propers, of Time and *of Saints,* to just one; and there remains a logical, simplified calendar with immense liturgical facility and enormous economy. In fact, one single epact would serve for a century, whereas those of last year in Italy alone—with so many dioceses and religious orders—cost more than five million lire.

The distribution of days and months must, of course, be considered. Among the projects is the idea to divide the year into thirteen months of 28 days, with one day left over at the end of the year. Every month would begin and end on the same day, and each day of the week would always fall on the same date.

Since thirteen is not divisible by two, which would make the half-year a fractional thing, and since it is somewhat difficult to break away from the classical division of twelve months, another plan has been proposed to divide the year into twelve months, with 31 days in the four that begin each quarter and with 30 days in the remaining eight. This is the simplest arrangement that has come up for consideration. All quarters would begin on Sunday and end on Saturday, and all months would have the same ordinary number of holidays and working days. The extra day at the end of the year could be called the *Day of Peace* or *of Universal Brotherhood,* if non-Christian nations rejected the beautiful name of *Christ the King* or *Redeemer of the World.**

* *Editor's Note:* The name of this international holiday as advocated by The World Calendar Association is *"Worldsday."* It should be pointed out that it is a world-wide civil holiday and may be celebrated in any manner individual nations deem desirable.

This reform offers tremendous advantages for statistics, for industry and for the liturgy. In the Missal and Breviary, even without the reform next to be mentioned, many pages of calculations, cycles, calculations of the epact, rubrics of coinciding feast days or commemorations would be eliminated because all would remain unified and in logical order.

In addition to this arrangement, external although very opportune, another more transcendental and intrinsic one has been considered. This is a new recension of all liturgical books: the Missal, Breviary, Pontifical, Ritual.

Ephemerides Liturgicae, in Part II of this year, treats chiefly with Pope Pius X's project, the studies published in 1927 in its pages and the symptomatic exhortations of Pope Pius XII on the study of the *"Roman Breviary,"* made in 1946 and 1947.

For its part, the magazine, seeing the desire for reform throughout the Catholic Church, sent a complete questionnaire "in a private and reserved manner" as an invitation to collaborators and friends of the magazine. Assembling the numerous observations and proposals, and maintaining that balance which the *"Mediator Dei"* establishes between what upholds the holy and respectable tradition and the urge to reform in accordance with new needs and the progress of historical and liturgical studies, it referred to the most acceptable orientations for reform.

The people who were consulted were varied: professors of universities and seminaries, rectors, counselors, religious persons, missionaries, in addition to specialists in the liturgy.

Historians have pointed out how

Hay que tener en cuenta las actuales necesidades pastorales, el "no condenar a la liturgia a una esterilidad o un arqueologismo ineficaz."

Quieren algunos que se haga una codificación del Derecho Litúrgico y de las normas rituales, de manera que, lógica, científicamente reducidas a pocos, claros y fundamentales principios, se ponga, lo mismo que en el Código de Derecho Canónico, contexto obligatorio en los estudios eclesiásticos.

Con curiosa terminología hegeliana, un colaborador liturgista propone los principios básicos así:

Tesis: "melior est conditio possidentis."—*Tradición.*

Antítesis: Aténganse a la brevedad y sencillez del mandamiento divino: *Sic orabitis: Pater noster.*

Síntesis: Conservad la tradición y no temer la simplificación.

Para reducir las superfectaciones devocionales, que hacen una selva inextricable, es axioma que se debe sobreponer el ciclo temporal al santoral: reducir el rezo semanal a tres lecciones; simplificarilos santos locales; quitar las *fiestas-idea* o abstractas; evitar la repetición de los comunes; graduar más científicamente la importancia de las solemnidades; multiplicar los simples y abrogar los semidobles.

El laberinto que forma el *interccio* o enredo de muchas festividades se evitará reconstruyendo los ciclos litúrgicos, de modo que se desarrollen con orden histórico y sin repeticiones.

Habrá que repasar y reducir las lecciones hagiográficas, ajustándolas a rigor histórico, quitando lo episódico, acentuando lo influyente en la marcha de la Iglesia y hasta sustituyendo las conmemoraciones por una síntesis del martirologio en Príma.

En los santos habrá que hacer justa alianza entre el sentido de romanidad y el de catolicidad. Reducir a grupos de celebración simultánea a muchos santos de características similares. Aunque en esta selección y agrupación hará falta un tacto delicadísimo.

Se quiere que el Breviario sea el centro de la piedad sacerdotal; pero hay que aliviar el *pensum* cuotidiano y acomodar su distribución, quizá en mañana y tarde, o buscando una sintonía al ritmo de la vida actual, distribuída de manera muy diversa de las viejas horas litúrgicas.

Se analizan menudamente todas las partes del Oficio Divino con propuestas para una recensión más bíblica, patrística, jugosa, variada y llevadera.

Inspire el Señor una reforma tan capital y ansiada.

WEATHER MAN SEES EASIER JOB IF PERPETUAL WORLD CALENDAR IS ADOPTED

Reprinted from Capital Times, *Madison, Wis., 14 January 1950*

ADOPTION of the perpetual World Calendar as illustrated here would simplify the work of the weather man, according to Al Joos, U. S. Weather Bureau meteorologist at North Hall. Of the proposed calendar, Joos stated:

"The perpetual calendar would be a fine thing for weather men for simplification of the relating of climatological data over the years.

"The transmission of the record keeping from the present to the perpetual calendar system would be a problem, but, granting that that would not be too much of a job, I'd like to see the perpetual calendar put into effect."

through accession from the XIth century there has been forming a mosaic or an old edifice, with additions which were different in concept and style being made constantly. These additions have not always been well coordinated.

One must consider present pastoral necessities, and the idea of "not condemning liturgy to sterility or an ineffective archaeologism."

Many wish that there might be a codification of the Liturgical Law and of the ritual rules so that logic, scientifically reduced to a few clear and fundamental principles, may be made, as for the Code of Canon Law, obligatory context in ecclesiastical studies.

With a curious Hegelian terminology, a collaborating liturgist proposes the basic principles in this way:

Thesis: "melior est conditio possidentis."*—Tradition.

Antithesis: Abide by the brevity and simplicity of the divine command: *Sic orabitis: Pater noster.* (Matt. 6, 9: In this manner shall you pray: Our Father.)

Synthesis: Conserve the tradition and do not fear simplification.

In order to reduce the devotional superimpregnations, which are a tangled maze, it is axiomatic that the temporal cycle be superimposed on the saintly; the weekly prayer reduced to three lessons; local saints simplified; the feasts-ideas abstracted or abolished; repetition of the common parts avoided; importance of the solemnities more scientifically proportioned; the simple feasts increased and the semidouble ones annulled.

The labyrinth which the *intreccio* forms or the complexity of many festivities will be avoided in reconstructing the liturgical cycles in such a way that they can be developed with historic order and without repetition.

The hagiographic lessons will have to be re-examined and reduced adjusting them to historic precision, taking out the episodical, accenting what has influenced the march of the Church and even substituting commemorations for a synthesis of the martyrology in Prima. [Prime: That is the first canonical hour of the day.]

As for the saints, a just alliance must be made between the feeling of Romanity and the feeling of Catholicity. Saints with similar characteristics should be put into groups and celebrated simultaneously. In the selection and grouping, however, there may well be a lack of the delicate tact which is necessary.

It is desirable that the Breviary be the center of sacerdotal piety; but the *pensum cuotidiano* (daily task) must be lightened and its distribution made more convenient, perhaps into morning and afternoon, or attempting to find something harmonious with the rhythm of daily life, distributed in a way which would be very different from the old liturgical hours.

All parts of the Holy Office are being minutely analyzed for a more Biblical, patristic, pleasing, varied and elevating recension.

May God inspire a reform which is so vital and desired.

* Literally in English, is translated from Latin: "The condition of who possesses is better."

ENCORE UN MOT SUR LE CALENDRIER

Par Monsignor L. Cristiani

Ceci, le second de deux articles au sujet du calendrier, par Monsignor L. Cristiani, a été publié dans la revue L'Ami du Clergé, 59° année (6e série), n° 41 (Langres, France, 13 octobre 1949), p. 622, avec l'Imprimatur de l'évêque.

A LA suite de notre court exposé concernant le projet de *Calendrier universel** nous avons reçu divers documents du plus haut intérêt sur cette question. C'est d'abord un ouvrage spécial intitulé *La question de Pâques et du calendrier*, par l'abbé Chauve-Bertrand, avec préface du Rme Dom F. Cabrol.

Après des indications générales sur l'histoire du calendrier, chez les peuples du passé, on expose les divers systèmes mis en avant pour la création d'un calendrier universel immuable.

Le second document est un article extrait de la revue canadienne: *Culture*, en décembre 1947, et tiré à part. Il a pour auteur le Père C. M. Morin, O.F.M., et pour titre: *"L'année jubilaire 1950 sera-t-elle l'Ere d'un nouveau Calendrier civil et ecclésiastique?"*

Cette réimpression est l'oeuvre de l'Association du Calendrier Mondial, dont le Bureau international est à New York, Cinquième avenue, n° 630.

Le R. P. Morin est professeur d'Histoire de l'Eglise à *l'Institut d'Histoire* de l'Université de Montréal. Il se prononce résolument en faveur de la réforme du Calendrier. Il croit pouvoir affirmer que l'Eglise catholique romaine est tout à fait favorable à cette réforme, et il pense que si les gouvernements des Nations Unies adoptent le nouveau Calendrier et s'adressent au Saint-Siège pour lui demander confirmation de la décision, aucune difficulté ne se produira.

"Le Saint-Siège, écrit-il, à moins d'imprévu, l'adoptera à son tour d'autant plus facilement qu'une enquête déjà faite auprès de l'épiscopat des principaux pays a révélé que "beaucoup d'évêques désiraient la célébration de Pâques au même dimanche chaque année."**

Déjà, lorsque l'eglise a décidé, contre les Quartodécimans, que Pâques serait toujours célébré un dimanche, elle n'a pas craint, por des motifs graves, de s'écarter de la tradition juive. On ne voit pas en quoi elle excèderait ses pouvoirs, en abandonnant sa propre loi, sur un point, à savoir la dépendance de Pâques par rapport à la lune.

Concluons avec le R. P. Morin:

"Aussi, le 'Calendrier universel' compte-t-il beaucoup d'adeptes parmi la clergé de

* Voir *L'Ami du Clergé*, 59e année (6e série), n° 32 (11 août 1949), p. 503-504.

** *Note de l'Editeur:* La stabilisation de Pâques n'est pas un des objectifs de l'Association de Calendrier Mondial. L'opinion de l'Association est que cette decision doit relever des autorités religieuses.

ANOTHER WORD ABOUT THE CALENDAR

By Monsignor L. Cristiani

This, the second of two articles on the calendar by Monsignor L. Cristiani; was published in L'Ami du Clergé, *59th year (6th series), No. 41 (Langres, France, 13 October 1949), p. 662, with the Bishop's Imprimatur.*

FOLLOWING our short report about a plan for a universal calendar,* we have received some highly significant documents about that question. Let us first mention *The Question of Easter and the Calendar*, by Abbé Chauve-Bertrand, and with a preface by Rme Dom F. Cabrol.

After a general survey of the history of the calendar in ancient civilizations, the book deals with the various systems advanced for the creation of a permanent universal calendar.

The second document is a reprint of an article published in the December 1947 issue of the Canadian magazine, *Culture*. Its author is Father C. M. Morin, O.F.M., and it is titled: "Will the Jubilee Year 1950 Open the Era of a New Civil and Religious Calendar?"

This reprint is the work of The World Calendar Association, Inc., whose international office is located at 630 Fifth Avenue, New York, N. Y.

Father Morin is Professor of Church History at the *Institut d'histoire* (History Institute) of the University of Montreal. He is strongly in favor of the reform of the calendar. He also believes that the Roman Catholic Church is favorable to this reform and that if the United Nations adopts the new calendar there would be no serious objection from the Holy See and its approbation could easily be obtained.

He writes: "The Holy See will probably adopt it, as the bishops of many countries in a recent survey have declared that the celebration of Easter should occur on the same Sunday every year."**

Even when, contrary to the Quartodecimans, the Church decided that Easter would always be celebrated on a Sunday, it was not afraid to abandon the Jewish tradition because of very grave motives. One does not see in what way it would exceed its powers in abandoning its own law on one point, that is, celebrating Easter according to the moon.

Let us conclude with Father Morin:

"It is therefore only natural that The World Calendar has many supporters among the Roman Catholic clergy. There is no doubt that it will gain further support as it becomes better known. I therefore cannot terminate this study without wishing that the jubilee year 1950 will

* See *L'Ami du Clergé*, 59th year (6th series), No. 32 (11 August, 1949) pp. 503-504.

** *Editor's Note:* Stabilization of Easter is not one of the objectives of The World Calendar Association. The Association feels that this is a matter for the decision of the religious authorities.

open the era of this world calendar, capable, as it is, of contributing not only to unity of calculation, but also to the peace of the nations and to the union of the human race in justice and charity."

Utinam! [May God hear you!]

Finally, a note published by The World Calendar Association brings us the following useful information:

Panama brought the question of The World Calendar to the United Nations so that the Assembly would study it in September 1949. The Association believes that the "best possible time to have the calendar adopted would be when the old and the new calendar meet and coincide." That will be the case, we are told, on Saturday, 30 December, 1950. At that date*** The World Calendar would replace the present calendar. The next day, 31 December, would be an extra day; the New Year 1951 would start on Sunday, 1 January and thereafter every year would start on a Sunday (1 January).

Let us wait and see.

*** The General Committee of the United Nations Assembly postponed the study of this question; the new date to replace the calendar now in use with The World Calendar would be Sunday, 1 January, 1956.

(Continued from page 40)

l'Eglise catholique romaine. Nul doute qu'il en comptera encore davantage au fur et à mesure qu'il sera mieux connu. Je ne puis donc mieux terminer cette étude qu'en souhaitant que l'année jubilaire 1950 devienne l'ère de ce calendrier mondial, de ce calendrier qui peut contribuer non seulement à l'unité de computation, mais aussi à la paix des nations, à l'union des humains dans la justice et la charité."

Utinam! . . . [Fasse le ciel!]

Enfin, une note publiée par "l'Association du Calendrier Mondial," nous apporte quelques informations utiles.

Le Panama a porté la question du Calendrier Mondial devant les Nations Unies, dans le but de la faire examiner par son Assemblée de septembre 1949. L'Association estime que "le moment le plus propice à l'adoption du nouveau calendrier" serait celui qui coinciderait avec la concordance de l'ancien et du nouveau calendrier. "Tel sera le cas, nous dit-on, le samedi 30 décembre 1950. A cette date***, le Calendrier Mondial serait appelé à remplacer le calendrier actuel. En faisant du lendemain 31 décembre un jour surnuméraire, on constatera que le Nouvel An 1951 débutera par un dimanche 1er janvier et qu'à son instar, chaque année suivante commencera également par un dimanche 1er janvier."

Admettons et attendons!

*** Comme le Comité général de l'Assemblée des Nations Unies a remis l'étude de la question, la nouvelle date pour remplacer le calendrier actuel par le Calendrier Mondial serait celle du dimanche 1er janvier 1956.

WHY WE SHOULD ADOPT THE WORLD CALENDAR

By Edward F. Flynn

Excerpts from a lecture delivered by Mr. Flynn before The Town Hall, in New York City, on 21 February 1950.

FROM the time man learned to use numbers and figures, counting sometimes on his fingers and toes, which constituted a wonderful and marvelous accounting machine, he has made improvement in his method of keeping time, our most important gift which regulates all things.

The World Calendar is the answer to those who wish to improve the present calendar. How can this be done? At present except in leap year there are 365 days in a year divided into 52 weeks of 7 days, leaving that one trouble-maker day to be added to another week. This one orphan day could be made very proud of itself if it were made a Worldsday and merely added at the end of the year as an extra day, with no affinity or relationship to the week—there all by itself, proud of the fact that in so acting it would give us always a year of 52 weeks of seven days each—364 days and one *Worldsday*—and in leap year a *Leap-year Day*, or whatever you may wish to call it. Thus we would have a stable calendar, balanced and regular, with every date and day always thereafter on the same day of the week, and no hit and miss, hop, skip and jump arrangement, as at present. Then, by making some adjustments in the number of days in each quarter and in certain months, we will have a year divided into 52 weeks of 7 days with each quarter beginning on Sunday; January, April, July and October each having 31 days and all other months 30 days each; February, May, August and November beginning on Wednesday; and March, June, September and December beginning on Friday—or 91 days in each quarter-year and 182 days in each half-year. Counting Saturdays we would have 26 weekdays and five Sundays in the first month in each quarter, and four Sundays in each of the other months, always and forever without change.

Everyone would benefit by this improvement in the calendar—labor, business and professional people, as we shall see.

The present calendar has unequal quarters of 90, 91, 92 and 92 days. This and the ever-changing weekdays make for

confusion that should be no longer countenanced.

Business and professional men should be able to tell at a glance the business and professional importance of this regular, methodical and balanced calendar—The World Calendar. A Worldsday to be celebrated all over the world in the interest of peace should appeal to everyone.

THE WORLD CALENDAR WOULD SIMPLIFY ACCOUNTING

In every line of business and industry and in the professions The World Calendar would simplify the method of calculating time as well as simplifying certain methods of bookkeeping. It would do away with the present hodge-podge of deciding, "When will Election Day be this year? When is the first Tuesday after the first Monday in November?" General Election Day will always be 7 November under The World Calendar.

How simple will be the method of arranging dates for the opening of schools! No longer will there be a difference of from one to six days in this calculation to suit the fancies and vagaries of our present outmoded calendar. This date, too, will always be fixed. Small wonder that the National Education Association and the World Federation of Education Associations have taken action favoring The World Calendar!

Judges and lawyers will not have to figure out when a term of court, local, state or federal, will be held. It will not be the "third Tuesday" of a certain month, but will always be on a certain day of that month without any calculation or slide rule. Think, too, what The World Calendar will mean in the simplification of evidence as to time—present, past and future!

If you wish to know the opinion of accountants, of financiers, of scientists about The World Calendar, you have but to read the list of those who have gone on record as supporting this calendar. Starting with the American Institute of Accountants, we find the American Industrial Bankers Association and the American Association for the Advancement of Science. Recently, I spoke at the Rotary Club at Northfield, Minnesota, home of the well-known Carleton College. Larry Gould, who is President of the College, and was second in command on the first Byrd Expedition to the South Pole, attended the meeting; and after my address I asked him what he thought about The World Calendar. He said: "All scientists are in favor of The World Calendar and hope for its early adoption."

Other endorsing organizations include the International Astronomical Union (Commission 32), the Astronomical Society of Spain and America, the Engineering Profession of British Columbia, Canadian Retail Federation, the Royal Astronomical Society of Canada, Science Society of China, the Controllers' Congress (National Retail Dry Goods Association); and many, many others of like endeavor are supporting The World Calendar.

What does business think of The World Calendar?

Well, among many other business organizations which have endorsed The World Calendar are the Federation of Chambers of Commerce of the British Empire, New York State Chamber of Commerce, Chicago Association of Commerce, the Pittsburgh and Galveston

Chambers of Commerce, the Newspaper Advertising Executives Association, and the International Affiliation of Sales and Advertising Clubs.

ord as supporting The World Calendar.

Significant is the fact, also, that many great organizations of women have gone on record approving The World Calendar.



Mr. Edward F. Flynn (center) is shown with the President of the Huntington Park, California, Rotary Club, Mr. Claude D. Black (left), and Mr. Alan E. Cooper, Program Chairman (right), after speaking on "Why We Should Adopt The World Calendar" before their Club, 10 October 1949. Mr. Flynn, former Director of Public Relations for the Great Northern Railway, has given many talks before civic organizations from coast to coast in behalf of The World Calendar, and the Association is deeply appreciative of his unstinting efforts and support.

Now, who are the men carrying on the affairs of all of these organizations just mentioned? All big business and professional men.

Seventeen countries have gone on rec-

Outstanding among these is the National Federation of Business and Professional Women's Clubs; and this is as it should be since the President and moving spirit in The World Calendar Association is a

notable woman, Miss Elisabeth Achelis.

Labor seems favorable to this sensible calendar, the American States Members of the International Labor Organization and the Canadian Congress of Labour being among those taking action for the adoption of The World Calendar.

The Amateur Athletic Union of the United States also wants The World Calendar, and scores of other great organizations too numerous to mention. I know of no business or profession in the world whose members will not be benefited by this calendar.

The adoption and use of The World Calendar will be the means of eliminating a great deal of unnecessary bookkeeping, or of simplifying it—and all accounting and calculating.

A BOON TO THE RAILWAYS

The railways' accounting departments will celebrate with glee the fact that they will not have to juggle figures to find out what actually happened this year as compared to last year as to freight loadings or passenger miles traveled. From the time of the adoption of this calendar, railroads will not have to state in their reports or news items that they did a certain amount of business in a certain month this year, but that this year that particular month had a five-week car-loading period whereas last year, because of the funny jumping calendar we have, there were but four weeks. This year the item would perhaps say that on Independence Day there was not much car-loading, but last year Independence Day was not in the same car-loading week. So, after all, the comparisons on railways along the lines indicated are not really comparisons at all. But, with The World Calendar in effect, such comparisons will really mean something and will not sound like an enigma.

Writing in an editorial on this topic and referring to an article I wrote on "The World Calendar and the Railways," the Editor of *The Traffic World*, the railway bible of most railway men, commented favorably on The World Calendar. He referred to "our present cumbersome way of keeping track of the days." The Editor stated that "anyone who has worked over or studied graphs indicating such things as revenues and car-loadings knows what ingenious artificial adjustments must be made to bring stated monthly or yearly periods into forms that may be truly comparable." The Editor thinks that not only railways but other transportation concerns as well should give some serious consideration to The World Calendar.

It seems to me that the use of the present calendar in this day of modern transportation and streamline trains is like trying to operate a modern streamline train with a fifty-year-old engine. Think what it would mean if the great railroads, like your New York Central, which provides you with such excellent service, would assist in the adoption of The World Calendar!

The railways proved their mettle in World War II, and, with continued public support and efficient and forward-looking management, they will continue for a long, long time, if not always, to be the mainstay and backbone of America's great transportation system.

U. S. LABOR FACES LOSS OF $461,723,328 IN 1952 CAUSED BY OUR ANTIQUATED CALENDAR

You may think my statements regarding the effect of calendars, old and new, on business are too general. If so, I shall now be more specific. Let's consider the present calendar's application to the question of Labor absenteeism and how this can be expected to reflect on Industry.

What is the cause? Absenteeism! If the Fourth of July happens to be on a Tuesday and a worker has had a long week-end holiday of Saturday afternoon and Sunday, and is to have Tuesday, why work on Monday—why not have a holiday extending from Saturday noon until Wednesday morning?

That must be the way many working people—and, perhaps, that means most of us—reason, as we shall see.

In 1952, there will be six isolated weekdays. For New Year's falls on Tuesday and Monday is isolated.

The same is true of Lincoln's Birthday, Tuesday, 12 February, leaving Monday there by itself as a temptation for an extra holiday. Armistice Day also comes on Tuesday in 1952, and that leaves another isolated work-day, Monday, 10 November.

Washington's Birthday comes on Friday; and so do Memorial Day and Independence Day—three more isolated weekdays then fall on Saturday; and many people still work all of Saturday, most of them at least Saturday forenoon.

Estimate Is Reasonable

You may think that $461,723,328 is a large sum of money; and so it is, but the estimate is quite accurate.

Isolated Weekdays in 1952
Caused by
Wandering Holidays
in
Present Gregorian Calendar

New Year's Day	Falls On		Tues., 1 Jan.	Isolating	Mon., 31 Dec.
Lincoln's Birthday	"	"	Tues., 12 Feb.	"	Mon., 11 Feb.
Washington's Birthday	"	"	Fri., 22 Feb.	"	Sat., 23 Feb.
Memorial Day	"	"	Fri., 30 May	"	Sat., 31 May
Independence Day	"	"	Fri., 4 July	"	Sat., 5 July
Labor Day	"	"	Mon., 1 Sept.	"	None
Columbus Day	"	"	Sun., 12 Oct.	"	None
Armistice Day	"	"	Tues., 11 Nov.	"	Mon., 10 Nov.
Thanksgiving Day	"	"	Thurs., 27 Nov.	"	None
Christmas Day	"	"	Thurs., 25 Dec.	"	None
					Total—6 days

The Office of Business Economics of the United States Department of Commerce was consulted to determine if this is a reasonable and accurate economic projection. The Office answered: "We have checked the basic figures on employment and hourly earnings used in the calculations of the direct loss to labor and they are in agreement with official data of the government."

These wandering work-days will vitally affect both Industry and Labor. And, as we shall show, no such problem will arise if the United Nations adopts The World Calendar when it comes before it for decision in 1950.

Here are the facts on which are based our figures of this enormous loss of nearly one-half billion dollars. A survey of labor absenteeism on such isolated workdays, as determined for a large mass production industry in this country, showed 120 days for each 1,000 workers. This loss occurred over the week of the Thanksgiving holiday in 1941. (It *might* and probably *would* be more serious today.) Applying this yardstick to 1948 statistics, and projecting this information to 1952, these results are achieved:

In 1948 there was a total of 59,378,000 workers annually employed in the United States. Their average salary was $1.35 an hour, which is $10.80 an 8-hour workday. Since the absenteeism yardstick established above is 120 days for each 1,000 workers, this would mean that 120 x 59,378, or 7,125,360, days of labor are lost for each isolated business day or weekday.

Since there are six of these days occurring in 1952, a total of 6 x 7,125,360, or 42,752,160, days of labor can reasonably be expected to be lost in the calendar year of 1952. Hence, $10.80 (average daily wage) x these lost days makes a total of $461,723,328 that labor can expect to lose in 1952, caused by our present changeable calendar.

Cost Expectancy to American Industry

In 1949, the total amount in dollars of American production was about $250,000,000,000.

Naturally, if Labor absenteeism will amount to approximately $462,000,000, then this can be expected to reflect on the total value of production of Industry, cutting a very sizeable sum from the 250 billion dollars just mentioned.

Under The World Calendar such a costly situation never would occur in the United States as the calendar always would be perpetual, remaining the same year after year with days and dates always fixed. And there is not one isolated weekday under The World Calendar, remarkable as that may seem.

American Industry and Labor should be awakened to the sizeable amount in dollars they are losing under the present medieval time-system. Also, it is reasonable to assume that other nations of the world would benefit comparably. Furthermore, these huge savings would reflect beneficially on the heavily burdened American taxpayer, and free moneys for other more worth-while purposes.

WHO IS RESPONSIBLE FOR THIS SITUATION?

You may ask, who is responsible for this unfortunate situation and what can be done about it?

We all are at least partly responsible,

because we have not adopted The World Calendar. We forget that we—you and I—are the government—and, to the same effect, we are the United Nations.

And I say to you today, you may attend a hundred meetings such as this one at Town Hall, but if then you remain silent, you are merely wasting your time and that of the speaker. Silent support is not enough! If you want a new calendar, The World Calendar, isn't it worth while to write your Secretary of State in Washington and ask him to support and work for The World Calendar Resolution at the United Nations? As it was, Senator Austin, representing the United States in the United Nations, voted against having the question of the adoption of The World Calendar considered by the United Nations at its 1949 fall session. Why? Because not enough of us told him through the United States Department of State that we wanted the question considered and The World Calendar adopted.

One way to obtain permanent peace—one direct setp toward it—would be the adoption of The World Calendar. One of the best known business men in the world told me recently that he believed the adoption and approval of The World Calendar by the United Nations might well be the first important step toward world peace, because, said he, if the nations comprising this great organization can and will agree on The World Calendar, they will then realize they can just as well "adopt" world peace. It does sound reasonable and sensible, doesn't it?

Well, we can have both The World Calendar and permanent peace if we really want them earnestly enough and are willing to work hard for them.

And what a wonderful feeling it would be to know that we had helped in the adoption of The World Calendar—thereby aiding in bringing about world peace.

If any of us are afraid that any glory or honor will be taken away from those responsible for making the improvements in our present calendar, known as the Gregorian calendar, let us not worry about that, for every good feature, every improvement made by or in the Gregorian calendar, is retained in The World Calendar, which merely streamlines, so to say, the Gregorian calendar.

SUMMING UP

The World Calendar will be balanced, stable and orderly, for all—employer and employee, schools, families, railways, department stores, everyone—perfect coordination in our well-planned new calendar, The World Calendar.

January the first, for instance, will always be on a Sunday, the first day of the week—the first day of the year; Christmas, the 25th of December always on a Monday. In 1949, for example, many kinds of retail business broke all records for sales. Why? Because the customer had a full business week immediately before Christmas to do his shopping. Had Christmas come on a Wednesday or Thursday, it is thought by experts, business would have been disappointing at Christmas time this year.

ADVANTAGES OF A MONDAY CHRISTMAS

Think of the advantages to all of us when our greatest feast day—Christmas—falls on Monday, as it will always under The World Calendar! We will

have a full trade week immediately before Christmas, ending on Saturday night, and then a full day of rest—Sunday—the day before Christmas for tired working and business people, and the millions of clerks who have heretofore dragged themselves home late on Christmas eve—almost too tired to enjoy the great holiday. Hereafter, under The World Calendar, we will all have the day before Christmas — Sunday — to attend Divine Service and then rest and prepare, by meditation or otherwise, for Christmas. If there could be a more ideal arrangement for Christmas, I fail to realize what it might be.

LET US ACT NOW

No one person, or group of persons, should be expected to do all the work looking toward the approval and adoption of The World Calendar, for it will take the wholehearted support of a majority of all the people to bring about such approval and adoption. You—each one—must help in the manner indicated.

Not only must we talk to, write to and wire the State Department and our Delegations to the United Nations, but we must discuss The World Calendar with our friends, and have them in turn—likewise, write our State Department that all of us want action this year. It is their duty to do what the majority of the people request—so let the majority of us now request the adoption and approval of The World Calendar. You are not asking a favor but a right.

I fear we do not realize the great privilege we now have in living at this time and in being one of those persons who can do something for humanity—all over the world—not for just a year, but forever. We can tell our children that we had a part in having The World Calendar approved and adopted. It will be our heritage to them. Let us be a part of this great movement and have something to be happy about forever after. Action, not merely passive approval, is necessary.

The task of having The World Calendar approved and adopted within the next year or two, while not an easy one, is on the other hand not at all an impossible one. We play games because in winning them we have to exert great and unusual effort. It probably would not be much fun to have The World Calendar come into being unless it required hard work and effort. That hard work and effort is your privilege. Let's take advantage of our opportunity, an opportunity the like of which has come to but few people in the history of the world.

Shakespeare has Hamlet say, hopelessly and despairingly:

"The time is out of joint; O cursed spite,
That ever I was born to set it right!"

With faith and determination in better days to come, let us hopefully join with the hardworking and optimistic President of The World Calendar Association, who has taken Hamlet to task by saying:

"Our Time ***is*** *out of joint; but O delight,*
That we are born, ***this age*** *to set it right!"*

TELLING THE DAYS

By Dr. James Stokley



Dr. Stokley, well-known interpreter of science, is connected with the Research Laboratory of the General Electric Company, Schenectady, New York. A former Director of the Fels Planetarium at the Franklin Institute of Philadelphia, as well as of the Buhl Planetarium and Institute of Popular Science, Pittsburgh, and associate lecturer at the Hayden Planetarium, New York, he is the author of many scientific works. Dr. Stokley has long been interested in The World Calendar, and his writings have appeared in previous issues of the Journal of Calendar Reform.

ASTRONOMY has well been called the oldest of the sciences, and this is undoubtedly true. We believe that it began in ancient Babylon, in what is now Asia Minor. There, on the plains of Chaldea, with a clear horizon all around, no mountains or tall buildings could obscure the view. Almost always clear, men could see the heavens practically every night in a glory that we dwellers in modern cities can hardly appreciate unless we journey to a distant mountain top, far from the city's glare. With little variety on the Earth about them, the ever-changing sky must surely have attracted their attention. And soon they would make some record of what they saw, and even try to prophesy how they would change in the future.

As they did this, they soon made one of the first astronomical discoveries—they realized that the luminous points they saw

above were of two kinds. Though the whole sky seemed to turn about them once a day, some objects remained constantly the same, relative to each other. But this was not true of five. From year to year, from week to week, from day to day, and even from hour to hour, they could be seen to thread their ways among the others. Because of their tendency to wander, the Greeks later called them "planets," the name which we still apply.

Even more rapidly than these did the Moon change her position among the stars, so she, also, was classed as a wanderer. Though the stars and planets were not visible while the Sun was shining, they noticed that different stars were regularly visible just before sunrise, as the year passed. Thus, correctly, they concluded that the Sun was a seventh wanderer among the stars. Here, undoubtedly, we have the origin of the idea that the number seven had some mystic significance, a notion, perhaps, responsible for the number of days in our week, which bear names of these seven wandering bodies.

But to trace the paths of the wanderers they had to mark out the fixed points, the stars, and, for convenience's sake, they would arrange them into groups. The stars seem countless at first glance, and entirely chaotic in their arrangement, but, as one begins to look around, a few natural groups can be perceived—triangles, squares, crosses, circles. With the idea of grouping the stars implanted in the human mind, it seems natural that man should have looked for other groups. Some were less obvious, more and more the imagination had to be employed, resemblances, real or fancied, were traced between the stars and animals or inanimate objects which they knew. A string of stars in a long, winding row became a serpent; a group which formed a hook suggested a scorpion's tail, so that the rest of the animal came easily; two stars of similar brightness were obviously a pair of twins; while, in still another group, they could trace the figure of a man with a bow and arrow. Thus, the division of the sky into "constellations" became the most important part of the early astronomy in Babylon.

And so well did they build their system that it survives to the present, the modern age having received it from the Arabs, the Arabs from the Greeks, and the Greeks, supposedly, from the Chaldeans.

Of the most interest to them were the constellations through which moved the seven "planets"; these formed the zodiac. They realized that the seasons, for instance, changed with the motion of the Sun through these figures. Reasoning by an unjustified analogy, they thought also that human beings were affected by the position of these bodies at the time of birth, and thus arose the superstition of astrology, which has come down to the present day. Thus, the motive which led them to study the stars was principally the desire to divine the future.

For century after century these ideas prevailed, one generation taught them to another until there was a great mass of beliefs as to the significance of various configurations of the planets and stars. This knowledge was in the hands of the priests, the "wise men," who lived in the region of the valley of the Euphrates River. With it, they were able to maintain a certain control over the people.

Such beliefs, under the name of "astrology," have now become discredited, and no scientist places faith in them. In contrast, the science of astronomy is increasingly enlarging our intellectual horizons, giving us a better understanding of the universe in which we live. And also, observations of the heavenly bodies have some very immediate practical values; for example, in permitting the navigator to find his way over unmarked seas; in giving us a standard of time; and in providing a means of "telling the days," of counting the longer periods of week, month and year.

In the early part of the year, the calendar is called forcibly to our attention, but many of us are inclined to take it for granted, as we do so many of our useful institutions. We seldom bother to question why it is that the present year is 1950, rather than some other number. The beginning of a new year seems just as natural as the falling of a stone to the ground.

But we must remember that there are many different calendars in use today in other parts of the world. Among the Jews, for instance, this is not 1950, but 5710. Their new year will not arrive until 11 September. To the Mohammedans, this is the year 1369, until 12 October, when 1370 commences. In the Japanese era, this is 2610, which began on 1 January.

If we consider calendars not used today, but of great historical interest, we find still other values. In the Roman calendar, this month marks the beginning of the year 2703 A.U.C. The letters stand for "ab urbe condita," or "from the founding of the city." In the era of Nabonassar, used by the Babylonians, the year is almost the same, for 2699 will start on 23 April. According to the ancient Greek calendar, the year 2262 will start on 21 March, the day of the beginning of spring. The largest number of all is given in the Byzantine era. By this calendar, 14 September will be the first day of 7459.

Even our Christian reckoning has perpetuated an error, for this actually is not the year 1950 *anno domini.* It is now at least 1954 years after the birth of Christ and perhaps as much as 1961. The Jewish historian, Josephus, records that Herod died shortly after an eclipse of the Moon. Astronomers have calculated the times and places of visibility of all eclipses even farther back than this, and so we can check to see when that eclipse might have been. The only one that could possibly fit occurred on 13 March, in 4 B.C., so evidently the birth of Christ occurred before that date.

The error is generally attributed to Dionysius Exiguus, a Scythian monk of the sixth century who lived in Rome. Sometimes he is said to have been Abbot of Rome, though other authorities say that there was no such title at the time. Dionysius was famed as a theologian, an authority on canon law, a mathematician and astronomer. He died before 550 A.D. It was he who introduced the idea of dating years from the birth of Christ. Prior to that time Christian chronologists, who did not want to count from the founding of Rome, had used "years of Abraham," dating them from the supposed year of birth of that patriarch. Eusebius had placed it at a date corresponding to October, 2016, B.C.

Dionysius, then, had to determine the date at which Christ was born, in order to set the beginning of His era. There was a tradition, which had been stated by Clement of Alexandria, that Christ was born in the 28th year of the reign of the Roman emperor Augustus. This was accepted by Dionysius, who assumed that Augustus began his reign in the year 727 A.U.C. The 28th year of his reign would come in 754 A.U.C., so Dionysius called this 1 B.C., making the following year, 755 in the Roman count, the year 1 A.D. This is the reckoning we still follow. And, incidentally, the absence of a year zero between 1 B.C. and 1 A.D. introduces a complication in counting periods extending from B.C. to A.D. Virgil was born in 70 B.C., so one would expect that his 2,000th birthday came in 1930, since that is the remainder in subtracting 70 from 2000. However, because of the lack of the year zero, 1931 completed the second millennia after the birth of the Roman poet.

Leaving out a zero year was not the mistake made by Dionysius, but he erred in thinking that Augustus began his reign in 727 A.U.C. That was the year that he took the title of Augustus. He had been a Roman general, named Octavius, who had led the Roman forces in a civil war against the armies of Antony and Cleopatra. This campaign ended with the Roman victory at the battle of Actium on 2 September, 723 A.U.C., or 31 B.C. Octavius was then crowned as emperor and reigned under his own name for four years before taking the more august title.

Christ, therefore, was born at least as early as 4 B.C. How much earlier we cannot say definitely, but 6 B.C. seems a likely year, particularly as some interesting astronomical phenomena occurred that year. These may have been the original Star of Bethlehem.

With the error that Dionysius made in spite of all his trouble, and with the numerous other counts of the years that have been mentioned, we see that finding a satisfactory calendar is really a complicated problem. Man has tried many different schemes for counting his days. And the fact that even at present there is a strong movement for further calendar reform makes it clear that our calendar is still imperfect. Indeed, a perfect calendar is impossible. It has to be a compromise, for it attempts to reconcile natural periods which are not reconcilable. The greatest accuracy, combined with the greatest convenience, which will change from time to time—these are the things to be desired.

Possibly the simplest form of calendar, however, is the one used by the astronomer in counting the "Julian Day." It has nothing to do with Julius Caesar, but was introduced in 1582 by Joseph Scaliger and named in honor of his father, whose first name was also Julius. This is simply the total number of days that have elapsed since 1 January, 4913 B.C. The reason for choosing that date was that then three different cycles used in time measurement all began together. By this count 1 January, 1950, is referred to as J.D. 2,433,283. It is interesting to find that the ancient Mayas, who reached a high degree of civilization in Central America before the coming of the white man, had several very accurate calendars, one of which was a day count of a similar sort. One Mayan date is given as

1,388,168, indicating a very long use of this calendar.

However, for most purposes, the day is not long enough to indicate conveniently large intervals of time, and thus arises the need for longer units, such as the month and the year. Most of our measures use arbitrary units, which are so chosen that they are commensurable—an even number of the smaller ones are contained in the larger, such as 100 cents in a dollar, 12 inches in a foot, or 16 ounces in a pound. With the small units of time, the hour, minute and second, also arbitrary, this is the case, but with the longer ones we have units that are naturally determined. The day is the time it takes the Earth to turn on its axis; the month, originally, was the time taken for the Moon to go around the Earth; while the year is the interval during which the Earth makes a trip around the Sun. It happens that these units are all incommensurable, that is, it is impossible to express one precisely in terms of the other, no matter how complicated a fraction we use. Consequently, we must try to make these units fit as closely as possible.

Primitive man, not able to count very high numbers, found the changing phases of the Moon useful to indicate long periods of time. Later, the changes in the Sun's daily path were recognized to keep step with the seasons, and these were used for a calendar. Thus, there are three distinct types of calendar: the Lunar, which keeps step with the Moon and disregards the Sun and seasons; the Solar, which is in step with the seasons, but ignores the Moon; and the Luni-Solar, which combines the other two. All three types are in use today among various peoples.

Most old calendars, and the Mohammedan among present-day ones, are based on the month, as determined by the changing phases of the Moon, each month starting with a new Moon. The Mohammedans have twelve months each year, alternately 29 and 30 days long, which makes the average 29½ days—about the length of the lunar month. This gives a year of 354 days. It loses 11 days per year, or one year every 33. When a Mohammedan says that he is 68 years old, it means that he has seen only 66 summers. The disadvantages of such a calendar is that it does not keep in step with the seasons, but in most Moslem countries there is little seasonal variation, and this is not important. Since the Moon is always full at the middle of the month, it aids in planning trips by night, with moonlight for illumination. This calendar starts with the Hegira, when Mohammed fled from Mecca in 622 A.D. The Moslem year 1370 begins on 12 October in 1950.

The seasons are determined by the Sun's position with respect to the equator. When, on its northward journey, the Sun passes directly over the equator of the Earth, and crosses the sky equator, directly above it, spring commences in the northern hemisphere. This is the vernal equinox. The period that the Sun requires to travel from the vernal equinox back to that point again is called the tropical year and is 365 days, 5 hours, 48 minutes, 46 seconds in length. This is what most of us mean when we refer to the year, though the ancient Egyptians, in their calendar, used the sidereal year,

which is about 20 minutes longer and is measured by the time it takes for the Sun to return to the same place among the stars.

The Egyptian year began originally when the Sun was far enough to the east of Sirius, the dog star, for that star to be seen above the eastern horizon just before sunrise. About 2781 B.C., this happened to come a few days before the annual flood of the Nile, an event upon which their activities depended, and which they could not predict by any other means, because there is little seasonal change in Egypt. The floods were caused by the melting of snows far to the south in mountains, of which they had no knowledge. They divided their year into twelve months of 30 days each, and added five extra days at the end. However, this did not take care of the extra fraction of nearly a quarter of a day, and, so, four years after the calendar was adopted the rising of Sirius just before the Sun came a day later, according to their calendar. After 1,460 years, called a Sothic period (after Sothis, their name for Sirius) their dates had slipped completely around among the seasons.

The Jewish calendar, like the ecclesiastical calendar of the Christian Church, combines the lunar and solar reckoning. That of the Jews has twelve months, alternately 29 and 30 days in length, each year, so that the months keep step with the Moon. To keep in step with the Sun, a "leap," or "intercalary," month is added, usually every third year. In nineteen years there are seven of these leap years with extra months. Thus, the length of the Jewish year can be 353, 354, 355, 384 or 385 days. This calendar begins with the supposed date of Creation, 3761 B.C. The year 5711 will begin on 11 September this year.

The original Roman calendar was of this sort, but they had no regular rules for the extra months, and the calendar became a source of political intrigue and was much abused. Accordingly, about 50 B.C., the vernal equinox came in December. To correct these evils, and to prevent their repetition, Julius Caesar, in 45 B.C., introduced the Julian calendar, with the advice of the Astronomer Sosigenes. His principal changes were:

(1) A year of 445 days, often referred to as "the year of confusion," was observed, to bring the equinox back to 25 March.

(2) The length of the year was set at 365¼ days, as accurately as it could be determined at that date.

(3) The Moon was disregarded entirely. The months were made of 30 and 31 days, except February.

(4) To account for the extra quarter of a day, an intercalary day was observed every fourth year, being added to February.

(5) Quintilis (the fifth month) was renamed July, in honor of Caesar.

His successor, Augustus Caesar, corrected some errors made by the pontiffs in carrying out the Julian calendar. Augustus, too, was honored by having Sextilis (the sixth month) named August for him.

In the early days of the Christian Church there was a long controversy as to when Easter should be celebrated. The Jewish converts to Christianity continued to connect it with Passover, which comes at the full Moon after the vernal equi-

nox. It was now, to them, endowed with new meaning. Therefore they observed Easter immediately after the full Moon, without regard to the day of the week. On the other hand, the Gentile Christians felt that, since the first Easter had occurred on a Sunday, it should always be on that day of the week. This day was doubly significant, for, beginning a new week, it also symbolized re-birth. Sunday was Easter; therefore they considered the previous Friday as the day of the Crucifixion.

In 325 A.D. the Council of Nicaea was called to settle this controversy, and the Gentile view was accepted as official. Easter, they decided, was to be the first Sunday *following* the fourteenth day of the Moon on or following the 21st of March. That it was the Sunday *following* the full Moon was emphasized to avoid the possibility thereafter of conflict with Passover. If the full Moon falls on a Sunday, as it will in 1950 (2 April), that day is the beginning of Passover, but the following Sunday is Easter.

Alexandria, in Egypt, was then the great scientific center, and the astronomers there were charged with the duty of finding the date of the equinox. This they did by means of the gnomon, which is simply a tall, pointed pillar, casting a shadow. At noon each day the length of the shadow can be measured. It is longest at the time of the winter solstice, the beginning of winter, when the Sun is farthest south, and shortest at the summer solstice, the beginning of summer, when the Sun is highest. If these two lengths of shadow are known, it is possible to determine how long it should be when the Sun is half way between the highest and lowest—that is, at the equinox. Also, at the equinox, the Sun rises directly east, and sets directly west; so, if these directions are known, it can be found in another way.

After the astronomers had found the date of Easter, the Bishop of Alexandria was to announce it to his diocese, and also to the Bishop of Rome, who, in turn, announced it to the rest of Christendom. But communications were slow and uncertain. In many places there was still some uncertainty.

At this time the Julian calendar was in use. Ordinary years had 365 days, every fourth one was a leap year with 366 days. Therefore, the average length was 365¼ days. This is 11 minutes, 14 seconds longer than the year of the seasons. According to this calendar, the true equinox annually fell that much earlier. But the Council of Nicaea had fixed it, for their purposes, on the 21st of March. This date was the ecclesiastical equinox and it fell a corresponding amount later in the season. Had this been allowed to continue, Easter would eventually have come in the summer, though the month would still have been called March or April.

In 1582, when the error amounted to 10 days, Pope Gregory XIII reformed the calendar to correct it. He omitted 10 days from the calendar between 4 and 15 October, to bring it back into step. To keep it so, he decreed that every year evenly divisible by four should be a leap year, unless it were a century year, and then only if it were evenly divisible by 400. This means that the error can never be more than two days. Since 2000 is divisible by 400, it will be a leap year.

Therefore, there will be an unbroken succession of leap years until 2100. Towards the end of the twenty-first century, some equinoxes will occur as early as 19 March, but in the twenty-second century they will again come only on the 20th and 21st.

Because the ecclesiastical equinox is not the astronomical one, and because the ecclesiastical full Moon is not astronomical either, Easter sometimes seems to come at the wrong time, according to the behavior of the actual heavenly bodies. In 1924, for example, the full Moon came, in Europe, in the early morning of 21 March, the day of the supposed equinox; it might seem that Easter should have been the following Sunday. But the fourteenth day of the Moon was three-quarters of a day earlier, on the 20th, and the following full Moon, 19 April, was the one preceding Easter. The astronomical equinox came on the 20th, about seven hours before the actual full Moon.

The earliest that Easter can occur is on 22 March. This will happen if the fourteenth day of the Moon comes on the 21st, and if that day is a Saturday. It happened last in 1818, but it will not occur at all this century. In 1845, 1856 and 1913, Easter came on the 23d, but it will not come even as early as this during the balance of the twentieth century. In 1940, it came on 24 March, for the full Moon was on Saturday, 23 March. In 1951, Easter will come on 25 March.

If the fourteenth day of the Moon in March comes on the 20th, and if that day is a Saturday, the next, the Paschal, full Moon, will come on Sunday, 18 April. The following Sunday, 25 April, will be Easter, which is the latest possible date. This occurred in 1886, and again in 1943.

Thus, there is a variation in the date of Easter of 35 days. Many other activities, in the church as well as in secular life, depend upon it, and vary as well. For this reason there has been an active movement for fixing Easter.* There seems to be no great religious objection to doing this. As a matter of fact, Christmas used to vary, and in the fourth century it was fixed at 25 December, thus consecrating the older Roman Saturnalia, the feast of winter, to the new religion.

The second Sunday in April has been suggested for Easter, as being close to 7 April, the supposed date of the Crucifixion, and also in the middle of the extremes through which it now varies. In August 1928, the British Parliament passed a law to fix Easter on the first Sunday after the second Saturday in April, to take effect when other nations have agreed to do the same.

So far another unit, the week, has not been mentioned. This corresponds to no natural unit of time, but is of astrological, rather than astronomical, origin, being based on the old superstitions of a supposed relationship between planets and their positions, and terrestrial affairs. The Babylonians recognized seven "planets," all supposedly revolving around the Earth. In order of distance, starting with the most remote, they were Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon. They thought that each hour of each day was ruled by one of them, in

**Editor's Note:* The World Calendar Association believes that the stabilization of Easter is a matter for the decision of religious authorities.

the order named. Thus, Saturn was first, Jupiter second, Mars third, Sun fourth, Venus fifth, Mercury sixth, and Moon seventh. Then it started over, with Saturn ruling the eighth hour, Jupiter the ninth, and so on, to the end of the day, with Mars for the 24th hour. This then brought the Sun to the first hour of the second day, and again the list went around for more than three times. That day ended with Mercury and the next started with the Moon. The fourth day started with Mars, the fifth with Mercury, the sixth with Jupiter and the seventh with Venus. The first hour of the eighth day began with Saturn again, so the cycle started over. As each day was supposed to be particularly under the control of the planet ruling the first hour, the days were named after that body. These names were transmitted through the Jews and the Romans into Europe, and through the Saxons into English.

The slight remaining error in the Gregorian calendar now amounts to about three hours. Not until after 3,000 years have passed will it amount to a day, so it is not very serious. However, calendar reforms are now being urged, chiefly concerning the lengths of the months, in order to have the same date every year fall on the same day of the week and to have every month, or every quarter, the same.

We used to hear a lot about the International Fixed Calendar proposal, by which the year would be divided into 13 months, each of 28 days, starting on Sunday. The extra month was to be called Sol, and inserted between June and July. But 13 times 28 is only 364, therefore it is necessary every year to have one day that does not belong to any week, called Year Day, and inserted at the end of December. In leap years, another such extra day, called Leap Day would be placed at the end of June.

This scheme involves so radical a change (13 months in a year) in our habits of thinking that it is doubtful whether it will ever be adopted and since the death of its chief advocate, George Eastman, it seems to have passed into limbo.

A much more practicable system is The World Calendar of 12 months. The lengths of the months are nearly equal, each month having 26 working days plus Sundays, and the quarters are equal and the same. Each quarter starts on Sunday and ends on Saturday. The first month of each quarter (January, April, July and October) has 31 days; the others 30. The World Calendar also uses a "Worldsday" every year at the end of December, and a "Leapyear Day," when required, at the end of June. It could be adopted with comparatively little disturbance, particularly in a year that would otherwise start on Sunday, such as 1956.

One of the chief objections to The World Calendar is from those who dislike breaking the seven-day sequence of the Sabbath, which would be necessary at the end of December every year and at the end of June in leap years. However, they overlook the fact that it has been broken in historic times, and that every person who has ever made a trip around the world has broken it when he crossed the International Date Line. In spite of this, many important religious groups have endorsed The World Calendar.

In the last session of Congress a bill was introduced by Senator Kefauver of

Tennessee (S. 1415) calling for adoption of The World Calendar at the halfway point of the twentieth century, by making Sunday, 31 December, 1950, into Worldsday, W December. The following day, New Year's Day, and Monday by our old calendar, becomes Sunday, 1 January, by The World Calendar, which would then be in force. This bill never came to a vote. Also a strong effort was made in the United Nations to secure some international adoption at the same time, but this too failed, despite the endorsement of many nations. Now, of course, it is too late to try for 1951, and the proponents of The World Calendar have set 1956, which begins on Sunday in both calendars, as their target date.

Perhaps then, in a few years, we may have a new calendar, and one that should last for a long time to come. But, as we look back on the history of man's efforts at telling the days, it is hard to imagine that he will be perpetually satisfied. For example, what will happen when interplanetary travel is successful, and there arises a need for a calendar that will be good throughout the Solar system, or even in other parts of the Galaxy? But that is sufficiently remote that we can leave the problem to our descendants. At least, it seems now that The World Calendar offers the modern world the best of many compromises that have been proposed.

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20 SEPTEMBER 1949

GENERAL CARLOS P. ROMULO, PRESIDENT
FOURTH GENERAL ASSEMBLY OF THE UNITED NATIONS

HAVING FOLLOWED THE MOVEMENT TO ATTAIN THE ESTABLISHMENT OF A WORLD CALENDAR, I DO NOT SEE ANY DIFFICULTY BY REASON OF THE CATHOLIC DOGMA AND I CONSIDER THE REFORM WILL BRING ABOUT GREAT ADVANTAGES.

FRANCISCO BECKMANN, C. M.,
ARCHBISHOP OF PANAMA

ENDORSEMENTS

I am authorized to tell you that at a recent meeting our Board of Directors voted unanimously to add the name of the Association of Consulting Management Engineers, Inc., to the growing list of organizations endorsing The World Calendar.—N. W. Barnes, Executive Secretary, *Association of Consulting Management Engineers, Inc.*

This organization, through its Board of Trustees, has again reaffirmed its stand in favor of The World Calendar program and approves the outline of procedure as recommended by The World Calendar Association, Inc.—Edward N. Weinbaum, Manager, *Portland (Ore.) Retail Trade Bureau.*

MID-CENTURY POINT SETTLED?

WHERE'S THE POINT?

By Herbert B. Nichols
Science Editor, "The Christian Science Monitor"

The Christian Science Monitor of 1 February, 1950, carried the following article by Mr. Nichols in the column, "An Intimate Message from Washington" (Registered in U.S. Patent Office).

THERE seems to be no end of confusion and a number of independent views concerning when we may properly celebrate a mid-century point. Families, editorial staffs, natural scientists, legislators, all have decided ideas, and the arguments they offer in substantiation make sense for both 1 January, 1950, and 1 January, 1951.

The year 1950 means 1,950 years after the birth of Christ Jesus, runs the trend of reasoning on one side. The year 1 A.D. began one year after Jesus was born. A baby's first birthday comes after he has lived a year.

Nay, not so, answers the other side. A baby's birthday is the day he is born; after that we celebrate anniversaries. As for the year 1 A.D., it began the year Jesus was born, the essential point being that there was no zero year.

But *Time* magazine backs me up, says the first disputant. They have nominated Churchill as their "Man of the Half-Century," and many others have celebrated, too. Even Congress has been referring to our having "crossed the mid-century mark."

Actually, they are all wrong just the same, a prominent New York daily (*New York Herald Tribune*) declared, editorially. Yet the news columns of the same paper on the same day celebrated with headlines. In support of the editorial may be offered the following statement by The World Calendar Association, a group which had hoped to celebrate the mid-century point with the introduction of their "new, balanced, regular and perpetual calendar to take the place of the unsettled one we now struggle with":

"According to astronomers, the first century did not finish its course until the first 100 years were finished, whereby the following century began with the year 101 A.D. This would mean that 31 December, 1900, closed the 19th century and the 20th century began with 1 January, 1901.

"We have taken this stand in all our writings, particularly so when we mentioned that 31 December, 1950, would be an auspicious beginning for the new World Calendar, at the midpoint of the half-century, whereby the second half would begin with Sunday, 1 January, 1951."

Unfortunately, think some people, this

event will not materialize because, at the request of the United States, the United Nations has postponed action. The next available date for adoption will now be Sunday, 1 January, 1956.

One point of this calendar change would be to make the first of January, April, July and October (all 31-day months) always fall on Sundays. The other eight months would have 30 days each, with the first of February, May, August, and November falling always on Wednesdays and the first of March, June, September, and December coming on Fridays. The other day needed to fill out the 365-day year would be "Worldsday" (a world holiday) following 30 December, and leap year would bring an extra world holiday following 30 June.

But to go back to this question of celebrating the mid-century point and the "turn of a century." Natural scientists at General Electric Company, when asked to express their views, held out for 1 January, 1951, stating unequivocally that 1950 is the closing year of the first half of this century.

But General Electric's public relations department, in spite of all protestations, were still besieged with requests for data, photographs, speeches, statements, etc. Editors, radio producers, newsreel directors, advertisers, everybody wanted to put zip in their recording of the wonders of research "during the first half of this century."

The men at Schenectady tried to take a stand on the issue but finally gave up and gathered together packages of material "for the major segments of the press which seem to be celebrating a year in advance."

Generally considered, the final authority on such matters as these are experts of the United States Bureau of Standards whose bailiwick it is to measure everything from cosmic distances to microseconds. Writing in the *Journal of Calendar Reform*, Dr. H. W. Bearce of the Bureau staff said:

"It seems to me there can be no question that 1900 was the closing year of the 19th century, and that the 20th century began 1 January, 1901. I base my opinion on the fact that it takes 100 years to make a century, and that there is no 'zero' year. . . . "

Life magazine, we learn, had many lengthy staff discussions on this question before finally deciding to put their mid-century number on the stands at the early date. "It is argued from a purely arithmetical point of view," they said, "that this issue should be appearing at the beginning of 1951. But *Life* is stringing along with such authorities as the Library of Congress and Mark Sullivan . . . who said that 1 January, 1900, 'seems to the eye and sounds to the ear more like the beginning of a century than 1 January, 1901.' "

So perhaps it is best to leave the question right here. Personally I'm going to celebrate it twice. It's twice as much fun.

WORLD CALENDAR ASSN 20 SEPTEMBER 1949
DOCTOR LUIS MARTINEZ ARCHBISHOP MEXICO STATED TODAY QUOTE CALENDAR REFORM DOES NOT THREATEN RELIGION STOP IN CASE OF CIVIL ADOPTION I AM SURE CATHOLIC CHURCH WOULD ACCEPT IT GLADLY UNQUOTE THIS CABLE WAS SENT TODAY TO BRIGADIER GENERAL ROMULO PADILLA NERVO CHAIRMAN MEXICAN DELEGATION AND DE DIEGO CHAIRMAN PANAMA DELEGATION
RAUL HORTA (JOHN B WALKER & ASSOCIATES)

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VENEZUELA: Comité Venezolano del Calen dario Mundial, Don Antonio Arráiz, Chair man, c/o "El Nacional," Apartado de Co rreos 209, Caracas.

YUGOSLAVIA: Yugoslavian Committee o Calendar Reform. (The Committee is a present without a Chairman due to th death of Mr. George Curcin).

ENDORSEMENTS

Organizations

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Assn. of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
Galveston Chamber of Commerce
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Chicago Association of Commerce
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Belleville, Ont., Chamber of Commerce
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Board of Trade, Halifax, Nova Scotia
Board of Trade of Orillia, Canada
Ottawa Board of Trade

SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee for Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
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Engineering Profession in British Columbia
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Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
American Psychical Institute
Peele County Medical Society, Ont., Canada.
Amer. Society of Agricultural Engineers
Burnham Astronomical Society, Chicago

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agricultural History Society, Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
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Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

BUSINESS

Newspaper Advertising Executives Association, Inc.
International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Manufacturers' Assn. of Delaware County, Chester, Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.
Inter-American Press Congress

MISCELLANEOUS

Amateur Athletic Union of the United States
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

A Partial List

OAKLAND

IN THIS TEMPLE
AS IN THE HEARTS OF THE PEOPLE
FOR WHOM HE SAVED THE UNION
THE MEMORY OF ABRAHAM LINCOLN
IS ENSHRINED FOREVER



LINCOLN'S BIRTHDAY

A WEEKEND. 11-13 FEBRUARY under THE WORLD CALENDA

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Journal of CALENDAR REFORM

THE WORLD CALENDAR
A MUCH NEEDED PROGRESSIVE MOVEMENT

SECOND QUARTER
1950

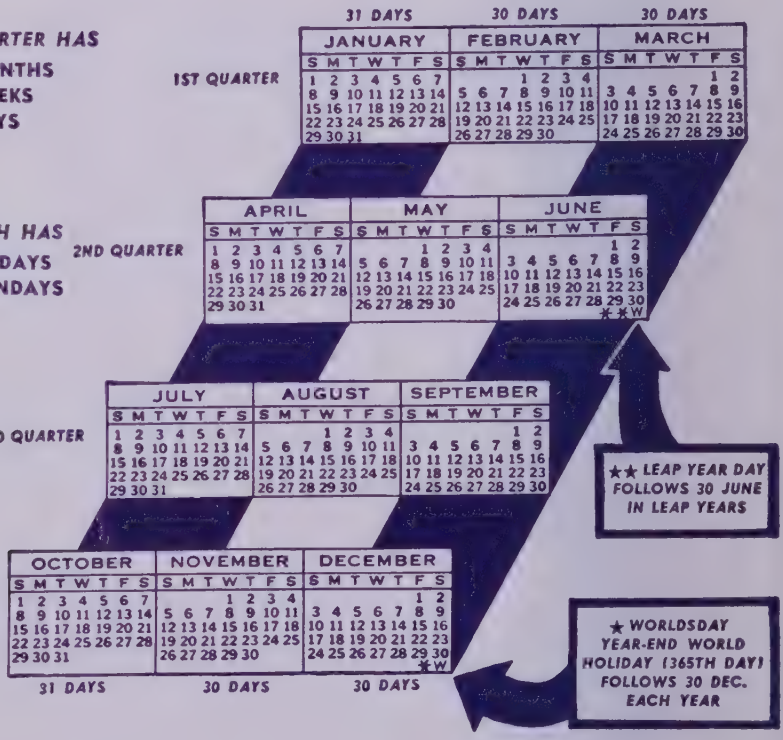
THE WORLD CALENDAR

. . BALANCED—STABLE—ORDERLY

THE WORLD CALENDAR RETAINS THE PRESENT 12 MONTHS — AND THE FOUR QUARTERS ARE *EQUAL*.

EACH QUARTER HAS
3 MONTHS
13 WEEKS
91 DAYS

EACH MONTH HAS
26 WEEKDAYS
PLUS SUNDAYS



EACH YEAR BEGINS
ON SUNDAY,
1 JANUARY

EACH WORKING YEAR
BEGINS ON MONDAY,
2 JANUARY

EACH QUARTER
BEGINS ON SUNDAY
ENDS ON SATURDAY

EVERY YEAR THE SAME



ONE WORLD CALENDAR FOR ONE WORLD

VOL. XX **SECOND QUARTER, 1950** **No. 2**

WITH the approaching session of the United Nations General Assembly, 19 September 1950, the status of The World Calendar comes to the forefront.

It has been suggested that were four or more nations to request that The World Calendar be placed on the Provisional Agenda of the General Assembly it would thus identify The World Calendar as a truly international matter, the signatories to be restricted to no one particular area.

It has been further suggested that a committee within the United Nations be delegated to consider The World Calendar during the General Assembly session in 1950, so that its findings can be presented at the Sixth Session in 1951 for final international approval. This need not be time consuming because records and surveys made by the Economic and Social Council in 1947, Document E/465 dated 14 July, were compiled by a component body of the United Nations and are available there for use of the General Assembly during discussion of the matter, as well as subsequent material received.

The World Calendar Association heartily concurs in these suggestions.

It has been stated in some quarters that there is no popular demand for adoption of The World Calendar. Actually the calendar has been endorsed repeatedly by numerous opinion-forming organizations.

At this writing there is an economic survey in preparation showing the general approval of American industry. This survey cannot but impress the United States Government as well as have a favorable influence on other governments. (Copies of this survey may be had upon request to the Association.)

Apathy is the biggest obstacle that must be overcome in the struggle to obtain The World Calendar. However, man's combined progress, particularly in these United States, has continued forward despite some tendency of individuals to oppose that which is new, thereby expressing dislike for change.

The World Calendar Association needs the help of all of its supporters in making it clear to the State Department that The World Calendar should be given favorable action at the approaching session of the United Nations General Assembly. A Western newspaper in its editorial stated: "It [The World Calendar] stands as one of the most progressive actions ever undertaken on a world-wide basis."

If American readers of this *Journal* approve this statement and the aforementioned program, will they kindly support them by writing to the Honorable John D. Hickerson, Assistant Secretary of State for United Nations Affairs, State Department, Washington, D. C. To our other international readers—we request them to write the Minister of Foreign Affairs of their governments, so that earnest consideration be given this vital and really important international subject at the forthcoming General Assembly of the United Nations.

We are confident with this program that the United Nations will take favorable action in 1950, approve in 1951, permitting one year—1952—for ratification by individual nations, allowing the three necessary preparatory years for making the change, and paving the way for international adoption Sunday, 1 January 1956, when both the present and the new calendars coincide. An eventful milestone will thus have been laid for future international accord.

General Dwight D. Eisenhower, President of Columbia University, admonished the 1950 graduates that they be *for* something rather than against something.

Let us take this admonition to heart and be *for* The World Calendar—that is world-wide in scope, ordered, harmonious and stable in arrangement, and with the annual Worldsday observance (a civil world holiday) will unite peoples, races and nations as one in their time recording.

E Pluribus Unum, out of many different parts which constitute the calendar there emerges one perpetual and united calendar, one of many instruments leading to peace.

Elisabeth Achelis

Journal of

CALENDAR REFORM

APRIL · MAY · JUNE

1950

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THE ROYAL CANADIAN INSTITUTE APPROVES THE WORLD CALENDAR

At the meeting of its Council held in Toronto on 5 April 1950, the following resolution was adopted by The Royal Canadian Institute. This endorsement followed shortly after the lecture on The World Calendar by Miss Elisabeth Achelis delivered before the Institute on 7 January (for text of lecture, see pages 18-30, First Quarter, 1950, issue of the Journal).

The Institute is the oldest scientific organization in Canada, having been founded in 1849. Its series of popular scientific lectures is one of the outstanding features of its work for the promotion of science. The lectures are designed to interpret for the public the results of scientific research with the purpose of bringing about a more general appreciation of the discoveries of science and of creating an atmosphere more favorable for continued research.

WHEREAS, The Royal Canadian Institute has been particularly interested in convenient methods of indicating time since one of its founders, the late Sir Sandford Fleming, originally suggested the idea of "Standard Time," and

WHEREAS, The Institute was the first scientific body to sponsor "Standard Time" and to have the observatory at Greenwich established as the prime meridian for reckoning time, and

WHEREAS, The Royal Canadian Institute having given serious consideration to the inconveniences arising from the Gregorian Calendar in use since 1582 and having reached the conclusion that The World Calendar proposed by The World Calendar Association, Inc., is the best of all known suggested replacement calendars; therefore be it now

RESOLVED, That adoption of The World Calendar is recommended for use throughout the world; and that a copy of this resolution shall be transmitted to The World Calendar Association, Inc.

BRIEF ON CALENDAR REFORM
is presented to
CANADIAN ROYAL COMMISSION

Mr. Arthur J. Hills, Chairman of the Canadian Affiliate of The World Calendar Association, International, Ottawa, prepared and submitted a Brief to the Royal Commission on National Development in the Arts, Letters and Sciences, 7 March, 1950, with Chronological Supplement showing moves towards calendar unity in more than thirty countries.

MR. HILLS stated that as Chairman of the Canadian Affiliate of The World Calendar Association, International, he would like to put before the Royal Commission matter relating to the proposal of the Association for the reform of the Gregorian calendar, with the request that the Royal Commission after consideration take such steps as were within their power to advance adoption of the calendar reform advocated by The World Calendar Association. Mr. Hills submitted that calendar reform as a matter of history came properly within the competence of the Commission. He stated that probably few Canadian people knew that Canada was one of four nations to be recorded as expressing before the League of Nations as early as 1931 a view favourable to simplification of the calendar, and that the Dominion Government in 1924 had established an interdepartmental committee to study calendar reform.

The submission continues:

"The same may be said of the leadership given by a Canadian, not only to the North American continent but to the world, in the matter of the adoption—by Canadian and United States railways in 1883—of Sir Sandford Fleming's Standard Hour System, now of almost world-wide acceptance, as Standard Time, with its attendant agreement relating to the International Date Line.

"As is stated by P. W. Wilson in his book *'The Romance of the Calendar'*: 'The calendar reformer of today is not initiating an idea. He is working out an idea which has been handed to him as unfinished business.' And later on, 'The complete success and inestimable value of Standard Time, observed on land and sea, is an indication of the benefit that would accompany The World Calendar. The one reform is a reasonable sequel to the other.' . . .

"It is felt that there has been revealed through the Canadian press and through representations to the Government strong and widespread support for the calendar reform proposal of The World Calendar Association. . . .

"It is certain, too, that common understanding would be promoted by a sensible, balanced, regular and perpetual calendar.

"There is plenty of evidence in the resolutions which reach the Canadian Chamber of Commerce and other nation-wide organizations to show dissatisfaction with the present irregular, unbalanced and variable calendar.

"Without doubt adoption of The World Calendar would add greatly to the richness of Canadian life through the release for useful purposes of much time now ill spent on fitting into an ever-varying pattern of weeks and months the programmes for all undertakings which have to plan ahead. . . . From annoying vagaries of shifting days and dates a fixed calendar will give most welcome relief."

Historical

After pointing out that the present calendar is directly descended from the calendar of the Romans made effective by Julius Caesar, it was subsequently stated that the calendar "is purely a man-made gauge of time within the year about which there is nothing sacrosanct."

"In 1582 Pope Gregory XIII issued a Bull which prescribed that ten days be dropped from the calendar for the purpose of bringing the calendar back into step with the seasons, and which set out a new and more accurate leap-year rule which is at present in effect.

"This calendar was not adopted by England and the then American colonies until 1752. The change was referred to as from 'Old Style' to 'New Style.' . . ."

Stagnation

"Despite the tremendous advances of scientific knowledge since the Middle Ages, the vast changes in the life of the modern world requiring comparable advances in our time reckoning, no improvement has been made in the measurement of the period of time within the year *made up of days.*

"The Gregorian adjustment was made in the days of Galileo, . . . 'when the only methods known for measuring time were by sundial, by burning candles or oil lamps, by sand glasses and water-clocks and by very crude mechanical clocks.'* . . ."

"From such an age comes the present calendar, strangely out of date in this last year of the first half of the 20th century, when it is not uncommon for a man to carry a watch that will split a second into fifths, or tenths. The accuracy of scientific instruments for measuring short periods of time has been developed to a degree which seems fantastic. Time signals are said to be sent from observatories which it is claimed are accurate to 1/8000th of a second; even greater precision is recorded. . . ."

International Consideration of Calendar Reform

"In 1923 the Advisory and Technical Committee for Communications and Transit of the League of Nations set up a

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**The Growth of Physical Science*, Sir James Jeans.

Special Committee of Enquiry into the Reform of the Calendar. The committee was to take cognizance of a draft by the International Astronomical Union in 1922, and recommendations made by the International Chamber of Commerce in 1921.

"In accordance with the conclusions of the Special Committee's report, a Preparatory Committee of experts from 14 nations met in Geneva in 1931, prior to the Fourth General Conference; to this reference is made under the next heading.

"In 1937 the Council of the League had to give consideration to the communication of the International Labour Conference of American countries which had been held in Santiago, Chile, in 1936. The Delegate for Chile had submitted a draft international convention for the adoption of The World Calendar. The Council referred the question to the Advisory and Technical Committee for Communications and Transit, and that body sent a request for observations to member nations. The representatives of 14 countries approved of the principles of calendar reform embodied in The World Calendar. Three additional countries have since approved of adoption of The World Calendar.

"The nations which have approved The World Calendar in principle are: Afghanistan, Brazil, Chile, China, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay, Czechoslovakia, Saudi Arabia, and Syria.

"The Delegation of Peru in 1947 put a resolution before the United Nations Economic and Social Council favouring study of The World Calendar with a view to its adoption. This was seconded by Norway and supported by China. The Secretary-General was instructed to report on the proposal and the report to the Council was in the main favourable. The subject was removed from the agenda on the plea that life and death matters affecting millions of people were pressing for immediate attention.

"The Republic of Panama proposed The World Calendar Association's plan for calendar reform as a subject for discussion at the 1949 General Assembly meeting of the United Nations, and the item was on the provisional agenda.

"Discussion was deferred on the grounds of a crowded agenda. The subject will be brought up at the next General Assembly meeting.

"In the instances cited above, no opposition by delegations was voiced on the merits of the proposal for calendar reform."

Canada and Calendar Reform

"Proposals for calendar reform were brought to the attention of Canadians by a man who, after severing his connection with a British railway where he had been employed in accounting work, came to Canada and did some work for the Canadian Pacific Railway, later taking up residence in New Westminster, B. C.

"This man, Moses Cotsworth, had revived in simplified form the elaborate Positivist Calendar of Auguste Comte, which had 13 months of 28 days each. Cotsworth was an ardent advocate of calendar reform and early in the nineteen twenties obtained the substantial backing of George Eastman of Kodak fame. Together these two men did much to point out the deficiencies of the Gregorian calendar.

"George Eastman working with the United States Government got a National Committee established of which he was Chairman; and a report issued from Washington in 1929 recorded an amazing amount of support for calendar reform.

"In Canada, Cotsworth had obtained a number of endorsements, and had succeeded in creating a quite widespread interest in the subject of calendar reform. . . .

"Canada was represented at the League of Nations meeting in Geneva in 1931, and the indefatigable Cotsworth got himself attached to the Canadian Delegation as 'technical adviser.' Mr. Cotsworth's identification with calendar reform had earned him a reputation as an expert and he was employed as such by the League secretariat to examine hundreds of calendar proposals which had been submitted to the Committee on Communications and Transit.

"Only two calendar reform proposals were considered of sufficient merit to put before the representatives of the nations present—The Cotsworth-Eastman 13-month proposal and the 12-month, equal-quarter plan of The World Calendar Association.

"The latter plan had been developed in Switzerland, after considerable study undertaken by that country on behalf of the International Congress of Chambers of Commerce and Industrial and Commercial Organizations at biennial meetings in 1910, 1912 and 1914. In 1930 an organization had been incorporated in the United States, namely, The World Calendar Association, of which Miss Elisabeth Achelis of New York was founder and president, to advocate adoption of this perpetual 12-month, equal-quarter calendar.

"These were the two plans which after careful review were then considered of sufficient merit to be submitted for consideration.

"When it came to a vote, Canada's 'technical adviser' is said to have done the voting himself: so Canada was recorded with Yugoslavia . . . as having been in favour of a simplified perpetual calendar. Switzerland and Greece were recorded as favouring adoption of the 12-month, equal-quarter plan advocated by The (then recently organized) World Calendar Association.

"Apparently only these four countries had given the subject of calendar reform enough study to go on record as in favour of calendar changes.

"Both these calendar proposals incorporate the plan of the Italian priest, Marco Mastrofini, who in 1834 conceived the use of the one or two extra days as a means of stabilizing the Gregorian calendar.

"Canada did not record a vote in 1937 when the League of Nations through its Organization for Communications and Transit, following the request of the Labour Conference of American nations in Santiago, Chile (1936), took up the subject of adoption of the calendar reform proposal of The World Calendar Association, as has already been recorded.

"By this time the 13-month calendar was no longer a competitor for adoption as a civil calendar.

"Here it is thought to be in order to insert a short quotation from *'The Calendar for Everybody,'* a book by Miss

Elisabeth Achelis, in which it is stated:

" 'Of the two plans the rapid decline of the 13-month calendar was a surprise. More and more its drawbacks became apparent, and it could not overcome the lamentable death of its supporter, George Eastman, in 1932. It was about 1936 that both committees, the one in London and the other in Rochester, quietly closed their doors and further activities ceased. Certain organizations still use a 13-period accounting system in connection with the present Gregorian calendar, but as a new and better calendar for world-usage it had failed.'

"Not long after this, World War II prevented further work being done on revision of the calendar through the League of Nations. The World Calendar Association, however, continued its campaign for calendar reform. The *'Journal of Calendar Reform'* which was first published in 1931 was continued. It is now in its twentieth year.

"At the General Assembly meeting of the United Nations on 21 September, 1949, Canada was one of four nations of the fourteen on the General Committee to vote in favour of retaining on the agenda the item presented by the Republic of Panama calling for discussion of The World Calendar Association's proposal for calendar reform. Only four nations voted for postponement; four nations abstained from voting; two nations were absent."

Why Calendar Reform Is Advocated

". . . The Gregorian calendar is unreliable, dates ahead are for the most part unpredictable. Holidays come on inconvenient dates. The divisions of the Gregorian calendar are unequal. Its entire make-up is haphazard, irregular and strangely out of keeping with the standards which apply to other conditions affecting the daily activities of our modern civilization.

"The changes are advocated because with the irreducible minimum of change the maximum of benefit will be obtained by adoption of The World Calendar."

What Changes Are Proposed

"These include but five one-day changes in the make-up of the months, and the use of stabilizing days, one every year to close out the year, and a second in leap years at the half-way mark.

"The one-day changes in the months are made to provide one invariable quarter, and to cut down the variations in monthly day arrangements to three, and so that there will be one of each type in each quarter.

"The unvarying quarter will include, first a 31-day month commencing with a Sunday, ending on a Tuesday; the second month commencing on Wednesday and ending on Thursday will have 30 days, as will the third month, which commences on Friday and ends on a Saturday, which day terminates a week, a month and the quarter of 13 complete weeks, or 91 days.

"These four quarters comprise 52 weeks—and it is a part of The World Calendar plan that each year should commence on a Sunday so that with the exception of the one-day changes in the months the calendar will look much like the Gregorian calendar for the year 1950—in fact exactly like it from 1 January to 28 February and from 1 September to Saturday, 30 December.

"It is between the latter date and Sun-

day, 1 January, that the year-end stabilizing day goes in—much like the extra hour goes in between midnight and 12:01 a.m., when the change is made from Daylight Saving to Standard Time. It is as if the Government proclaimed that a special *'thanksgiving day'** would be observed on 31 December without weekday name, and having no place in the week, a day apart but still within the year. For this day, Holy Day or Holiday as each nation may ordain, which is dedicated to peace and good will uniting all nations, the name *'Worldsday'* is proposed. This is the application of the proposal of Marco Mastrofini, to which reference has already been made.

"While *Worldsday* will be the 365th day in every year, it is expected that it will be accepted by employers and employees as a general substitute for the celebration of the New Year's Day holiday. This will confine the Christmas-New Year's period to one week. This will avoid layoffs, loss of production and business which occur when, with the present calendar, Christmas and New Year's come in mid-week.

"The 366th day coming nearly every fourth year, as the Gregorian Leap-Year Rule provides, under The World Calendar will go in as ending the half-year. *'Leapyear Day'* is designed to be a world-wide holiday, similarly dedicated as *'Worldsday'* to unity, peace and good will.

" *'Worldsday'* and *'Leapyear Day'* as dates will be 31 December and 31 June, respectively, but for these days—by no means blank days, as they are definitely dates—an alternative designation of 'W' December and 'W' June is provided, which gives an indication of their purpose.

"The five changes in the months give one day more to February than it has now in leap years (two in ordinary years); April gets another day as the first month in a quarter; March, May and August—not being first months—lose a day to bring them into line with the invariable 31-30-30-day arrangement for the quarters.

"The use of stabilizing days, as outlined, prevents the shift of days, and with these five changes in the months the present irregular, unreliable, unpredictable calendar is converted into a regular, invariable gauge of time.

"These changes have been approved by many of the world's distinguished astronomers, industrialists, educational and religious authorities.

"The heads of transportation companies, communications, manufacturing, labour and financial institutions have recorded themselves as favouring calendar revision.

"It is conceded by experts on time measurements and standards that while retaining astronomical accuracy the calendar will be mathematically and otherwise scientifically correct."

In the Present Calendar

". . . There are 28 different kinds of months.

"There are 14 different kinds of years, and these come in anything but regular order. Ordinary years repeat in 6 or 11 years; leap years repeat in 28 years. . . .

"So-called quarter-years are not really

**Editor's Note:* In Canada, a thanksgiving day is proclaimed by the Governor-in-Council annually.

quarters as they differ in length, viz., 90, 91, 92 and 92 days—half-years differ, the first 6 months have 181 days, the second 6 months have 184 days. . . .

"All these variations and irregularities make accurate forecasting and statistical comparisons exceedingly difficult and unnecessarily irritating and expensive.

"Holidays have an irregular movability: if set for a date, the holiday varies as to the day of the week on which it occurs; if set for a specified day of a week, the holiday varies within a spread of 7 dates.

"Compare all these deficiencies which exist in the present Gregorian calendar with the advantages of The World Calendar as shown hereunder:

[*Plans of the Gregorian calendar for 1950 and The World Calendar were shown in comparison.*]

"In *The World Calendar*, summarizing:

1. There is but one unvarying calendar year.
2. There are but three regular kinds of months.
3. There is one unvarying quarter.
4. Each month has 26 work or week days plus Sundays.
5. Days and dates always agree from year to year.
6. Holidays are fixed on their days and dates.
7. Every year, half-year and quarter begins with a Sunday.

"It is the variation in the date on which Labour Day comes which makes it necessary for every educational institution in North America to prepare a new programme of events for the scholastic year, fitting in opening and closing dates for each term in an ever varying pattern of dates, weeks and months. . . ."

Easter

"While Easter has five times as much fluctuation as any other holiday, and though fixation is favoured in many quarters, The World Calendar Association's proposal covers a purely civil calendar and therefore does not embrace the fixing of Easter, which is a religious feast-day.

"Great Britain in 1928 adopted a statute providing for the fixing of Easter, which is not yet in effect as its effectiveness is conditional on adoption of the same measure by other Christian countries."

"Having regard to all the advantages to be obtained from calendar reform, it is felt that it is proper to ask that your Commission should recommend adoption of The World Calendar as an improvement in our time-reckoning system, that will not only enable the calendar to meet the requirements of our modern world but will provide greater social and individual stability. The civil calendar is the compass by which we chart our lives. The many activities and events that occur in our personal, communal and international affairs should have in use the best instrument that can be devised.

"The calendar should be a convenience to the individual and society. It should not be irritating and unreliable. A calendar which was good enough when the Roman chariot was the fastest thing on wheels is strangely out of date in this split-second age. What article or device in our daily activities do we use in the same form as when time was gauged by burning lamps and candles?

"The calendar is wasteful, uneconomic. . . .

"On a day such as 1 January, 1956, when the two calendars again commence a year on Sunday, the change from the Gregorian to The World Calendar can be made as easily as a single change from Standard to Daylight Saving Time or vice versa. Once made, there would be no further change. . . .

"Having regard, too, to the advanced position that Canada has taken in the matter of calendar reform under the auspices of the League of Nations, and at proceedings of the General Assembly of the United Nations, it would seem to be entirely consistent for the Royal Commission to supplement representations made to the Government and to advocate consideration of measures leading to the adoption of The World Calendar.

"Adoption of The World Calendar has been the subject of a recommendation by the largest group of workers in the industrial field, The Canadian Congress of Labour.* The largest organization of employers in the industrial field, The Canadian Manufacturers' Association, has endorsed the principles of the calendar reform proposed by The World Calendar Association. Important Boards of Trade and Chambers of Commerce have approved of The World Calendar, as well as many service clubs and other organizations.

"The Royal Astronomical Society of Canada 'with its particular interest in matters appertaining to time and dates, and realizing the necessity for a more simplified system,' has recorded its 'full and complete accord' with the efforts being made to have The World Calendar adopted.**

"It would therefore seem that after examination of the representations made your Royal Commission may most suitably approve of and recommend to the Government adoption of the proposal of The World Calendar for calendar revision as likely to add to the richness of Canadian life and as being in logical sequence with previous Canadian achievements in the improvement of time reckoning."

**Editor's Note:* Also, The Canadian and Catholic Confederation of Labour, in its submission to the Federal Cabinet 10 March 1950, recorded convention approval of The World Calendar and asked consideration of its adoption. See page 124.

***Editor's Note:* Since the writing of this Brief, The Royal Canadian Institute has approved The World Calendar in a resolution 5 April 1950. See page 68.

CHRONOLOGICAL SUPPLEMENT

Year A.D.	*Country of*	*Action, etc.*
1582	Italy	Gregorian Calendar promulgated; adopted subsequently in European countries where Roman Catholic religion predominates.

1752	England	And British countries, including then American Colonies adopt Gregorian Calendar.
1834	Italy	Abbé Mastrofini proposes stabilizing Gregorian Calendar.
1849	France	Auguste Comte devises elaborate 13-month Positivist Calendar.
1873	Japan	Adopts Gregorian Calendar.
1879	Canada	Sandford Fleming proposes Standard Hour System.
1883	Canada and United States	Railways adopt Sandford Fleming's System as Standard Time.
1884	United States	Meridian Conference adopts *International Date Line.*
1887	France	Astronomical Society awards prize to perpetual 12-month calendar of equal quarters; rejects 13-month calendar.
1900	Germany	Non-Roman Churches at Eisenach study calendar revision.
1908	England	Calendar Reform Bill introduced in Parliament.
1912	China	Adopts Gregorian Calendar.
	*Albania	Adopts Gregorian Calendar.
1914	Switzerland	Swiss Government asked to study calendar revision by International Chamber of Commerce.
1916	Bulgaria	Adopts Gregorian Calendar.
1918	Russia	Adopts Gregorian Calendar.
1919	Roumania	Adopts Gregorian Calendar.
	*Yugoslavia	Adopts Gregorian Calendar.
1923	Switzerland (at Geneva)	League of Nations includes study on calendar reform, by 'special committee.'
	Greece	Adopts Gregorian Calendar.

1924		Eastern Orthodox Church in Roumania, Yugoslavia and Greece adopts Gregorian Calendar.
1927	Turkey	Adopts Gregorian Calendar.
1928	United States	Bills and Resolutions in U. S. Senate and House of Representatives on calendar revision: formal hearings held.
	Great Britain	Enacts conditional legislation for fixation of Easter.
1929	United States	Report of The National Committee on Calendar Simplification submitted to the Secretary of State.
1930	United States	Organization of The World Calendar Association to further 12-month, equal-quarter plan of reform.
1931	*France	13-month calendar rejected by Chamber of Commerce of Paris.
	Canada and Yugoslavia	Reported as favouring calendar simplification on 13-month basis, at League of Nations Conference.
	Greece and Switzerland	Favour 12-month, equal-quarter plan at same Conference in Geneva, Switzerland.
1932	*France	Minister of Foreign Affairs in report to National Economic Council characterizes calendar as variable, uncertain, etc.
1933	United States	President Hoover's Committee on Social Trend urges importance of calendar simplification.
1935	Belgium	National Federation of Belgian Chambers of Commerce vote in favour of Stabilization of Easter and reform of calendar on 12-month basis.
1936	Chile	International Labour Conference of American countries favouring adoption of 12-month, equal-quarter plan.
1937	Switzerland (at Geneva)	Council of League of Nations has to deal with communication forwarded by above conference. Delegate for Chile introduced draft international convention for adoption of The World Calendar.

1937	Afghanistan	Approves in principle The World Calendar draft.
	Brazil	" " " " " " "
	Chile	" " " " " " "
	China	" " " " " " "
	Spain	" " " " " " "
	Esthonia	" " " " " " "
	Greece	" " " " " " "
	Hungary	" " " " " " "
	Mexico	" " " " " " "
	Norway	" " " " " " "
	Panama	" " " " " " "
	Peru	" " " " " " "
	Uruguay	" " " " " " "
	Turkey	" " " " " " "
1946	United States	*Bill* for adoption of The World Calendar introduced in House of Representatives.
	United States	Senate *Resolution* introduced for adoption of The World Calendar.
1947	United States	*Bill* for adoption of The World Calendar introduced in House of Representatives.
	United States	Similar bill introduced in the Senate.
	Peru	Delegation of Peru introduces to United Nations Economic and Social Council motion to have reform advocated by The World Calendar Association studied with a view to adoption.
	Norway	Seconds motion of Peru.
	China	Speaks in support of Peru's motion.
1948	Czechoslovakia	In favour of The World Calendar.
	Saudi Arabia	No objection to The World Calendar if generally adopted.
	Syria	Supports adoption of The World Calendar.

1949	United States	Bill for adoption of The World Calendar introduced in the Senate.
	Panama	Proposes 'Plan for the reform of the calendar' as an *item* for inclusion in the Provisional Agenda of the Fourth Regular Session of the United Nations General Assembly.
	Canada	At above meeting votes for retention of *item* on agenda for discussion.
	China	" " " "
	Chile	" " " "
	Venezuela	" " " "
	United Nations	Postponed to a later session this *item*.
1950		Calendar Reform to be again proposed for consideration by the United Nations General Assembly.
	*Canada	Adoption of The World Calendar recommended, 'for use throughout the world,' by The Royal Canadian Institute,† Toronto.

* Indicates items added since submission of supplement.

† *Note:* This 'Institute has been particularly interested in convenient methods of indicating time since one of its founders, the late Sir Sandford Fleming, originally suggested the idea of "Standard Time." The Institute was the first scientific body to sponsor "Standard Time" and to have the observatory at Greenwich established as the prime meridian for reckoning time.' (Quoted from resolution of the Institute's Council, 5 April 1950.)

A. J. H.

SIXTIETH ANNIVERSARY

ON 27 February 1950, the House of Representatives passed a resolution that 6 April be designated for the celebration of Pan American Day with remarks appropriate to such an occasion. This recognition preceded the Sixtieth Anniversary of the founding of the Pan American Union, 14 April 1900, which the photograph on the back cover of this *Journal* recognizes and honors.

Secretary of State Acheson, in a recent address to the Pan American Union, referred to "the stimulation of private effort as the most important factor in the promotion of the economic, social and political welfare of the people of the American republics" and to the "freedom of information and the development of free exchanges in all fields."

To a letter of congratulation sent by this Association, Dr. Alberto Lleras, the Secretary General, replied: "It is especially gratifying to merit the recognition of organizations like yours which enjoy the long view and a global outlook on world affairs."

THREE SUNDAYS IN A WEEK

by Edgar Allan Poe

"YOU hard-hearted, dunder-headed, obstinate, rusty, crusty, musty, fusty, old savage!" said I, in fancy, one afternoon, to my grand-uncle Rumgudgeon—shaking my fist at him in imagination.

Only in imagination. The fact is, some trivial discrepancy *did exist,* just then, between what I said and what I had not the courage to say—between what I did and what I had half a mind to do.

The old porpoise, as I opened the drawingroom door, was sitting with his feet upon the mantel-piece, and a bumper of port in his paw, making strenuous efforts to accomplish the ditty.

Remplis ton verre vide!
Vide ton verre plein!

"My *dear* uncle," said I, closing the door gently, and approaching him with the blandest of smiles, "you are always so *very* kind and considerate, and have evinced your benevolence in so many—so *very* many ways—that—that I feel I have only to suggest this little point to you once more to make sure of your full acquiescence."

"Hem!" said he, "good boy! go on!"

"I am sure, my dearest uncle [you confounded old rascal!], that you have no design really, seriously, to oppose my union with Kate. This is merely a joke of yours, I know—ha! ha! ha!—how *very* pleasant you are at times."

"Ha! ha! ha!" said he, "curse you! yes!"

"To be sure—of course! I *knew* you were jesting. Now, uncle, all that Kate and myself wish at present, is that you would oblige us with your advice as—as regards the *time—you* know, uncle—in short, when will it be most convenient for yourself, that the wedding shall—shall—come off, you know?"

"Come off, you scoundrel!—what do you mean by that?—Better wait till it goes on."

"Ha! ha! ha!—he! he! he!—hi! hi! hi!—ho! ho! ho!—hu! hu! hu!—oh, that's good! oh, that's capital—*such* a wit! But all we want just *now,* you know, uncle, is that you would indicate the time precisely."

"Ah!—precisely?"

"Yes, uncle—that is, if it would be quite agreeable to yourself."

"Wouldn't it answer, Bobby, if I were to leave it at random—some time within a year or so, for example?—*must* I say precisely?"

"*If* you please, uncle—precisely."

"Well, then, Bobby, my boy—you're a fine fellow, aren't you?—since you *will* have the exact time I'll—why I'll oblige you for once."

"Dear uncle!"

Edgar Allan Poe, 1809-1849.

"Hush, sir!" [drowning my voice]—I'll oblige you for once. You shall have my consent—and the *plum*, we mus'n't forget the plum—let me see! when shall it be? To-day's Sunday—isn't it? Well, then, you shall be married precisely—*precisely*, now mind!—*when three Sundays come together in a week!* Do you hear me, sir! *What* are you gaping at? I say, you shall have Kate and her plum when three Sundays come together in a week—but not *till* then—you young scapegrace—not *till* then, if I die for it. You know me—*I'm a man of my word*—now be off!" Here he swallowed his bumper of port, while I rushed from the room in despair.

A very "fine old English gentleman," was my grand-uncle Rumgudgeon, but unlike him of the song, he had his weak points. He was a little, pursy, pompous, passionate semicircular somebody, with a red nose, a thick skull, a long purse, and a strong sense of his own consequence. With the best heart in the world, he contrived, through a predominant whim of *contradiction*, to earn for himself, among those who only knew him superficially, the character of a curmudgeon. Like many excellent people, he seemed possessed with a spirit of *tantalization*, which might easily, at a casual glance, have been mistaken for malevolence. To every request, a positive "No!" was his immediate answer; but in the end—in the long, long end—there were exceedingly few requests which he refused. Against all attacks upon his purse he made the most sturdy defence; but the amount extorted from him, at last, was generally in direct ratio with the length of the siege and the stubbornness of the resistance. In charity no one gave more liberally or with a worse grace.

For the fine arts, and especially for the belles-lettres, he entertained a profound contempt. With this he had been inspired by Casimir Perier, whose pert little query "*A quoi un poete est il bon?*" he was in the habit of quoting, with a very droll pronunciation, as the *ne plus ultra* of logical wit. Thus my own inkling for the Muses had excited his entire displeasure. He assured me one day, when I asked him for a new copy of Horace, that the translation of "*Poeta nascitur non fit*" was "a nasty poet for nothing fit"—a remark which I took in high dudgeon. His repugnance to "the humanities" had, also, much increased of late, by an accidental bias in favor of what he supposed to be natural science. Somebody had accosted him in the street, mistaking him for no less a personage than Doctor Dubble L. Dee, the lecturer on quack physics. This set him off at a tangent; and just at the epoch of this story—for story it is getting to be after all—my grand-uncle Rumgudgeon was accessible and pacific only upon points which happened to chime in with the caprioles of the hobby he was riding. For the rest, he laughed with his arms and legs, and his politics were stubborn and easily understood. He thought, with Horsley, that "the people have nothing to do with the laws but to obey them."

I had lived with the old gentleman all my life. My parents, in dying, had bequeathed me to him as a rich legacy. I believe the old villain loved me as his own child—nearly if not quite as well as he loved Kate—but it was a dog's existence that he led me, after all. From my first year until my fifth, he obliged me with very regular floggings. From five to fifteen, he threatened me, hourly with the House of Correction. From fifteen to

twenty, not a day passed in which he did not promise to cut me off with a shilling. I was a sad dog, it is true—but then it was a part of my nature—a point of my faith. In Kate, however, I had a firm friend, and I knew it. She was a good girl, and told me very sweetly that I might have her (plum and all) whenever I could badger my grand-uncle Rumgudgeon, into the necessary consent. Poor girl!—she was barely fifteen, and without this consent, her little amount in the funds was not come-at-able until five immeasurable summers had "dragged their slow length along." What, then, to do? At fifteen, or even at twenty-one (for I had now passed my fifth olympiad) five years in prospect are very much the same as five hundred. In vain we besieged the old gentleman with importunities. Here was a *pièce de résistance* (as Messieurs Ude and Carne would say) which suited his perverse fancy to a T. It would have stirred the indignation of Job himself, to see how much like an old mouser he behaved to us two poor wretched little mice. In his heart he wished for nothing more ardently than our union. He had made up his mind to this all along. In fact, he would have given ten thousand pounds from his own pocket (Kate's plum was *her own*) if he could have invented anything like an excuse for complying with our very natural wishes. But then we had been so imprudent as to broach the subject *ourselves*. Not to oppose it under such circumstances, I sincerely believe, was not in his power.

I have said already that he had his weak points; but in speaking of these, I must not be understood as referring to his obstinacy: which was one of his strong points—"*assurement ce n'était pas sa foible.*" When I mention his weakness I have allusion to a *bizarre* old-womanish superstition which beset him. He was great in dreams, portents, *et id genus omne* of rigmarole. He was excessively punctilious, too, upon small points of honor, and, after his own fashion, was a man of his word, beyond doubt. This was, in fact, one of his hobbies. The *spirit* of his vows he made no scruple of setting at naught, but the *letter* was a bond inviolable. Now it was this latter peculiarity in his disposition, of which Kate's ingenuity enabled us one fine day, not long after our interview in the dining-room, to take a very unexpected advantage, and, having thus, in the fashion of all modern bards and orators, exhausted in *prolegomena*, all the time at my command, and nearly all the room at my disposal, I will sum up in a few words what constitutes the whole pith of the story.

It happened then—so the Fates ordered it—that among the naval acquaintances of my betrothed, were two gentlemen who had just set foot upon the shores of England, after a year's absence, each, in foreign travel. In company with these gentlemen, my cousin and I, preconcertedly paid uncle Rumgudgeon a visit on the afternoon of Sunday, October the tenth—just three weeks after the memorable decision which had so cruelly defeated our hopes. For about half an hour the conversation ran upon ordinary topics; but at last, we contrived, quite naturally, to give it the following turn:

Capt. Pratt. "Well I have been absent just one year. Just one year to-day, as I live—let me see! yes!—this is October the tenth. You remember, Mr. Rumgudgeon, I called, this day year to bid you good-bye. And by the way, it *does* seem some-

thing like a coincidence, does it not—that our friend, Captain Smitherton, here, has been absent exactly a year also—a year to-day!"

Smitherton. "Yes! just one year to a fraction. You will remember, Mr. Rumgudgeon, that I called with Capt. Pratol on this very day, last year, to pay my parting respects."

Uncle. "Yes, yes, yes—I remember it very well—very queer indeed! Both of you gone just one year. A very strange coincidence, indeed! Just what Doctor Dubble L. Dee would denominate an extraordinary concurrence of events. Doctor Dub—"

Kate. [*Interrupting.*] "To be sure, papa, it *is* something strange; but then Captain Pratt and Captain Smitherton didn't go altogether the same route, and that makes a difference, you know."

Uncle. "I don't know any such thing, you huzzy! How should I? I think it only makes the matter more remarkable, Doctor Dubble L. Dee—"

Kate. "Why, papa, Captain Pratt went round Cape Horn, and Captain Smitherton doubled the Cape of Good Hope."

Uncle. "Precisely!—the one went east and the other went west, you jade, and they both have gone quite round the world. By the by, Doctor Dubble L. Dee—"

Myself. [*Hurriedly.*] "Captain Pratt, you must come and spend the evening with us tomorrow—you and Smitherton—you can tell us all about your voyage, and we'll have a game of whist and—"

Pratt. "Whist, my dear fellow—you forget. To-morrow will be Sunday. Some other evening—"

Kate. "Oh, no, fie!—Robert's not *quite* so bad as that. *To-day's* Sunday."

Uncle. "To be sure—to be sure!"

Pratt. "I beg both your pardons—bu I can't be so much mistaken. I know to morrow's Sunday, because—"

Smitherton. [*Much surprised.*] "Wha *are* you all thinking about? Wasn't *yes terday* Sunday, I should like to know?

All. "Yesterday, indeed! you *are* out!

Uncle. "To-day's Sunday, I say—don *I* know?"

Pratt. "Oh no!—to-morrow's Sunday.

Smitherton. "You are *all* mad—ever one of you. I am as positive that yester day was Sunday as I am that I sit upo this chair."

Kate. [*Jumping up eagerly.*] "I see i —I see it all. Papa, this is a judgmen upon you, about—about you know what Let me alone, and I'll explain it all in minute. It's a very simple thing, indeed Captain Smitherton says that yesterda was Sunday: so it was; he is right. Cousi Bobby, and uncle and I, say that to-day i Sunday: so it is; we are right. Captai Pratt maintains that to-morrow will b Sunday: so it will; he is right, too. Th fact is, we are all right, and thus *thre Sundays have come together in a week.*"

Smitherton. [*After a pause.*] "By th by, Pratt, Kate has us completely. Wha fools we two are! Mr. Rumgudgeon, th matter stands thus: the earth, you know is twenty-four thousand miles in circum ference. Now this globe of the earth turn upon its own axis—revolves—spins roun —these twenty-four thousand miles of ex tent, going from west to east, in precisel twenty-four hours. Do you understan Mr. Rumgudgeon?—"

Uncle. "To be sure—to be sure—Doc tor Dub—"

Smitherton. [*Drowning his voice.*] "Well, sir; that is at the rate of one thou

sand miles per hour. Now, suppose that I sail from this position a thousand miles east. Of course I anticipate the rising of the sun here at London by just one hour. I see the sun rise one hour before you do. Proceeding, in the same direction, yet another thousand miles, I anticipate the rising by two hours—another thousand, and I anticipate it by three hours, and so on, until I go entirely round the globe, and back to this spot, when, having gone twenty-four thousand miles east, I anticipate the rising of the London sun by no less than twenty-four hours; that is to say, I am a day *in advance* of your time. Understand, eh?"

Uncle. "But Dubble L. Dee—"

Smitherton. [*Speaking very loud.*] "Captain Pratt, on the contrary, when he had sailed a thousand miles west of this position, was an hour, and when he had sailed twenty-four thousand miles west was twenty-four hours, or one day, *behind* the time at London. Thus, with me, yesterday was Sunday—thus, with you, today is Sunday—and thus, with Pratt, tomorrow will be Sunday. And what is more, Mr. Rumgudgeon, it is positively clear that we are *all right;* for there can be no philosophical reason assigned why the idea of one of us should have preference over that of the other."

Uncle. "My eyes!—well, Kate—well, Bobby!—this *is* a judgment upon me, as you say. But I am a man of my word—*mark that!* you shall have her, boy (plum and all), when you please. Done up, by Jove! Three Sundays all in a row! I'll go, and take Dubble L. Dee's opinion upon *that.*"

ASTRONOMER ROYAL'S PRESIDENTIAL ADDRESS TO THE BRITISH HOROLOGICAL INSTITUTE

Reprinted in part from the Horological Journal, London, December 1949

SUGGESTIONS for alterations and improvements to the present calendar were put forward by the Astronomer Royal (Sir Harold Spencer-Jones, F.R.S.) when he addressed the members of the British Horological Society. He said that the present time would be an opportunity for calendar reform. In many ways there were inconveniences in the present calendar. One important one was that there was no certainty of the number of working days in a month, which could vary from 24 to 27.

Sir Harold suggested a convenient rearrangement of the calendar: Quarters would be evenly divided, with each quarter of 13 weeks having 91 days. There would be 26 working days in each month, no more and no less. Each quarter would start with a Sunday and would end with a Saturday. New Year's Day would be a Sunday and there would be a Year-End Day [Worldsday in The World Calendar] at the end of the year. Leap-Year Day would be mid-year.

He said the great advantage of a calendar on these lines is that a stable working month of 26 days would be of great benefit to industry, which would also work to a fixed 91 days in each and every quarter.

EL NUEVO CALENDARIO NOS PUEDE ECONOMIZAR MILLONES

LA reforma del calendario es una cuestión vital que todos debemos respaldar y apoyar. Con la reforma propuesta los comerciantes podrán aumentar sus ganancias. Durante muchos años se ha venido haciendo un gran esfuerzo por la adopción del calendario mundial y muchas naciones han mostrado una actitud favorable.

No hay por que tratar de convencer a los comerciantes de la necesidad de adoptar la reforma del calendario; esta necesidad se ha discutido muchas veces antes y como es lógico suponer ellos favorecen la adopción del calendario mundial. Formalmente lo han apoyado ya el Controller's Congress, el American Institute of Accountants, la Industrial Bankers Association, la Newspaper Advertising Executives Association, la Canadian Retail Federation, la Canadian Manufacturers Association, la Pennsylvania Retailers Association y muchisimas otras organizaciones, como también muchas cámaras de comercio, sociedades científicas, organizaciones de trabajo, grupos educacionales y asociaciones comerciales.

Como lo saben bien la mayor parte de los hombres de negocios, el Calendario Mundial lo propuso hace algunos años la Sta. Elisabeth Achelis, una dama de fortuna, de gran cultura y distinción social que, desde entónces, ha dedicado su vida y su capital a la tarea, aparentemente imposible, de convencer al mundo de la conveniencia de la reforma calendaria. La satisfacción de una tarea cumplida será su única recompensa. En cambio, el mundo entero, obtendrá ganancias incalculables en los años por venir.

Con sólo el dinero que ahorraría el comercio norteamericano en un año, si adoptara el nuevo calendario, se podría pagar el interés de nuestra deuda nacional. Los canadienses calculan que el ahorro les significaría varios millones de dólares diarios y otras naciones han hecho los mismos cálculos. Las tiendas y los almacenes pequeños ahorrarían anualmente miles de dólares y las grandes casas de comercio varios millones. Esta economía provendría de la posibilidad de preparar mejores programas de producción, promoción, ventas y reconstrucción

Este artículo fué traducido del Department Store Economist, *edición de abril de 1950.*

NEW CALENDAR CAN SAVE US MILLIONS

Needs concerted demand by business to put it over

CALENDAR reform is a vital issue which we should all get behind and support 100 per cent. Retailers have as much to gain as has any segment of our economy, maybe more. A tremendous amount of effort over many years has been put behind "The World Calendar," many nations of the world have endorsed it, the United States *has not.*

There is no point in "selling" retailers on calendar reform, or even The World Calendar. It has been discussed for years and of course retailers are for it. It has been formally endorsed by the Controllers' Congress, the American Institute of Accountants, Industrial Bankers Association, Newspaper Advertising Executives Association, Canadian Retail Federation, Canadian Manufacturers' Association, Pennsylvania Retailers' Association and innumerable others, as well as a great many chambers of commerce, scientific societies, labor organizations, educational groups and business associations. As most business men know, The World Calendar was proposed some years ago by Miss Elisabeth Achelis, a woman of considerable means and many cultural and social attainments, who has since devoted her life and finances to the seemingly insuperable job of selling the world on calendar reform. Satisfaction of accomplishment will be her only reward, but the world will collect dividends on it far into the future.

No two years alike

In American business alone the annual saving would pay the interest on our national debt. Canadians have estimated their saving at many millions daily, as have other nations. Small stores will save thousands and large stores millions every year in merchandising, ill-timed promotion and statistical reconstruction of past years for comparison purposes.

At present *no two succeeding years are alike;* there are 14 variations of calendar years, 28 different kinds of months. Dates and holidays never agree from year to year. Important holidays often

Reprinted, in abridged form, from the Department Store Economist, *April 1950, published by Chilton Company. This publication goes to the heads of approximately 30,000 top department stores in the United States.*

de las estadisticas de los años precedentes que hay que hacer para poder establecer comparaciones.

En la actualidad no hay dos años seguidos que sean iguales. Dentro del calendario corriente hay catorce años y veintiocho meses distintos entre si; las fechas de los días festivos nunca coinciden de un año a otro. A menudo fiestas importantes caen en viernes lo cual echa a perder el sábado para los comerciantes. Suelen también caer en martes lo que hace que el lunes sea también un día perdido. En todos los años, todos los meses principian en día diferente; cada trimestre principia en un día distinto de la semana; no hay dos trimestres iguales y cada uno tiene un número distinto de días de trabajo. En el comercio minorista tenemos que rehacer nuestra contabilidad todos los años y cada mes por separado; tenemos también que fijar cuotas para las operaciones diarias porque un minorista no puede esperar hasta fin de mes para saber como le va en el negocio.

La adopción del calendario mundial terminaría con todo esto y proveería estadisticas de un valor incalculable. El calendario mundial divide el año en dos partes iguales, cada mitad en dos trimestres iguales, cada trimestre en un mes de treinta y uno días y dos de treinta. Todos los trimestres tienen la misma duración y todos empiezan en domingo; los días festivos siempre caen en el mismo día de la semana año tras año. Los días de fiesta religiosos son una excepción porque este es un calendario civil.

Existe una diferencia anual de un día y seis horas entre el total de días de las 52 semanas y los días que se necesitan para darle la vuelta al sol. En lugar de hacer lo que hizo Julio Cesar, quien creyó que esa pequeña diferencia desaparecería por si sola y la echó al olvido, el nuevo calendario instituye un día entre el sábado 30 de diciembre y el domingo primero de enero que se llama Día Mundial. Ademas cada cuatro años incluye un día entre el sábado 30 de junio y el domingo 1 de julio, llamado también Día Mundial. Pueden también denominarse como cada nación crea conveniente. La creación de estos días evita que de un año al siguiente los días de la semana sean desiguales y hace que todos los años tengan duración completa y sean comparables entre si. En el nuevo calendario cada mes tiene veintiseis días laborables y cuatro domingos.

El cambio al nuevo calendario es tan sencillo que el mismo Luis Johnson, ministro de Defensa, le dió su aprobación y sugirió que se fijara la fecha en que pueda convenientemente ponerse en práctica. "El nuevo calendario facilita una modernización muy conveniente," dice, "sin gran sacrificio de la tradición." Y, pueden añadir los comerciantes, con una economía de millones que se gastan diariamente en confusión y en la compilación de estadisticas innecesarias.

La carroza romana era el vehiculo más rapido que se conocía en el tiempo de Julio Cesar quien, en el año 45 A.C., promulgó un calendario del cual el nuestro es un anacronismo remendado.

Así se bambaleó la carroza por lo menos durante 1600 años hasta que los bamboleos sumaron diez días completos debido a la diferencia entre el calendario y el sol. Al fin, en 1582, se persuadió al Papa Gregorio XIII que corrijiera esta diferencia e hiciera algunas mejoras inci-

hit on Friday which kills Saturday for retailers, or they fall on Tuesday which makes Monday an off-day. Each month starts on a different day each year. Each quarter starts on a different day of the week, no two are alike, each has a different number of business days. In retailing we have to reconstruct our figures every year for each month separately, to set quotas for day-to-day comparisons, since retailers today aren't driving Roman chariots and can't wait until the end of the month to know where they stand.

Avoids adjustments

The World Calendar will stop all this and provide invaluable operating comparisons. It divides the year into equal halves, each half into equal quarters, each quarter into one 31-day month and two 30-day months. *All quarters are of equal length, all start with a Sunday,* and holidays always fall on the same day of the week year after year. Church holy days may be an exception for a while, since this is a civil rather than religious calendar.

There is a variation of about 1¼ days each year between the total days in 52 weeks and the days required to make a trip around the sun. Instead of just ignoring it as old Juliius Caesar did in the hope that it will go away, the new calendar tucks a day in between Saturday, 30 December, and Sunday, 1 January, called W or Worldsday, and every four years it tucks a day in between Saturday, 30 June, and Sunday, 1 July, called W or Leapyear Day.

These lettered days are as independent as a hog on ice; they can carry a date or name and are self-contained. They are extra holidays for fun and recreation, or to a Churchman they are extra holy days. *They are like a fifth in a Canasta game—strictly kibitzers; they don't play and they don't count.* These lettered days prevent the weekdays from getting out of kilter from one year to another and make the years strictly comparable and perfect. Each month has exactly 26 weekdays, plus Sundays.

The change-over is so simple that even Louis Johnson, Secretary of Defense, has approved the change and suggests a date when it can be conveniently put into effect. "It provides desirable modernization," he says, "without appreciable sacrifice of tradition." And, retailers can add, with desirable saving of millions daily in confusion and avoidable statistical expense.

Creaky as a mule train

A Roman chariot was the fastest thing on wheels in the days of Julius Caesar, who in 45 B.C. promulgated a calendar of which our present one is a patched-up hangover.

So the chariot wobbled along for 1600 years until the wobbles added up to 10 full days of difference between the calendar and the sun. Then in 1582 Pope Gregory XIII was persuaded to correct this difference and make a few incidental improvements, decreeing the Gregorian calendar which is still in use.

George Washington

It was 170 years before England and America adopted it, by which time the wobble was worse and 11 days had to be dropped. George Washington went to bed

dentales, decretando el Calendario Gregoriano que es el que usamos todavía.

Ciento setenta años antes de que Inglaterra y América lo adoptaran la confusión era tan grande que hubo que suprimírsele 11 días. Fué así como Jorge Washington fué a acostarse un miércoles por la noche, 2 de septiembre de 1752, y cuando despertó a la mañana siguiente era jueves 14 del mismo mes y año. Hasta el día de su natalicio hubo que cambiarlo; en el viejo calendario nació el 11 de febrero, pero su cumpleaños hubo que celebrarlo el 22.

El 22 de febrero nos damos vacaciones en su honor pero cada año este cae en un día distinto de la semana. Lo mismo sucede con todos los otros días festivos que caen en determinada fecha y a menudo en viernes o martes, lo que no es convemente. El Calendario Mundial los fija en un día determinado de la semana, el mismo todos los años. También tendrá el mismo número de días semanales cada mes, más los domingos. ¿Qué estamos, pues, esperando? Es hasta divertido!

Aparte de la apatía y la inercia el único enemigo de la reforma calendaria es la reluctancia comprensible de cambiar algo ya en proceso, por más inconveniente que sea, aun cuando hay tantas emergencias que piden acción. Esta razón, sin embargo, no justifica el que los negocios tengan que llevarse a cabo, en esta edad moderna, con un calendario costoso, anticuado y tan pasado de moda como el coche de caballos. La industria, el trabajo, mejor dicho, cada uno de nosotros necesita un calendario perpetuo de líneas aerodinámicas que pueda, entre otras cosas, simplificar los sistemas de contabilidad, de impuestos, de seguros, etc.; que tenga un número igual de días de trabajo cada mes y haga que las comparaciones anuales entre los trimestres sean fáciles de hacer y resulten exactas. Es esto tan cierto y necesario como lo fué en el tiempo de nuestros abuelos la necesidad de fijar zonas standarizadas de tiempo.

¿Entonces, qué es lo que demora la adopción definitiva? Al principio los iniciadores chocaron con oposición religiosa porque se pensaba que la Asociación del Calendario Mundial se proponía restringir las fiestas movibles como la Pascua de Resurrección que al presente fluctúa entre el 22 de marzo y el 25 de abril. Se probó, sin embargo, que no era esta la idea cuando se pudo comprobar que este calendario es estrictamente un calendario civil que le deja a la jurisdicción de las autoridades religiosas la cuestión de cómo y cuando fijar los días y fechas de las respectivas festividades y días santos. Actualmente los miembros de la mayor parte de los credos — Protestante, Católico y muchos otros — favorecen el nuevo calendario.

Así pues, el villano nos elude y necesitamos más "alarde" para que los "postres" puedan distribuirse bien y la función tenga un final feliz.

Es claro que una cuestión de interés mundial tiene que llegar hasta las Naciones Unidas y es ahí en donde nos lo encontramos por primera vez. El otoño pasado, el Calendario Mundial llegó hasta el Comité General de 14 naciones y se propuso su aprobación absteniéndose sólo Rusia, Polonia, Pakistán y Brazil. Cuando llegó el momento crucial de la votación el Presidente llamó al orden y el delegado norteamericano Warren Austin obedeciendo un memorandum de su Departamento de Estado pidió que la votación se

one Wednesday night, 2 September, 1752, and when he woke up next morning it was Thursday, 14 September, 1752. Even his birthdate changed. He was born under the old calendar 11 February so his birthday became 22 February.

We close up shop 22 February to honor him, but each year it's a different day of the week. The same is true of all other *dated* holidays and often they hit on Friday or Tuesday, which is bad. The World Calendar will pin them down to a fixed day of the week each year. It will also give us *the same number of weekdays each month,* plus Sundays. So what are we waiting for? That's where the funny business comes in!

Fly in the ointment

How does it happen that the State Department gets into the act? Well, the villain of the piece went that-away, so let's pursue him.

The only legitimate opponent of calendar reform, outside of apathy and inertia, is the understandable reluctance to change anything that is rolling, no matter how wobbly, when there are so many emergencies crying for action. Such a reason, though, does not justify American business trying to operate in these modern times on a costly antiquated calendar as outmoded as the bustle or one hoss shay. Industry, labor—as a matter of fact, every one of us—need a streamlined perpetual calendar which can, among other things, simplify accounting systems, taxes, insurance records, etc., provide an equal number of workdays monthly and make equal-quarter yearly comparisons easy and accurate. In all truth, it is as necessary today as were Standard Time Zones in your grandfather's heyday.

So what's holding up adoption? At first, the proponents ran into religious opposition when it was thought that The World Calendar Association proposed to pin down roving holy days, days such as Easter which now ranges over 35 days anywhere between 22 March and 25 April. That was overcome when it was proved to be a strictly *civil* calendar, leaving to the jurisdiction of proper religious authorities the question of how and to what extent various religious faiths desire to fix the day and date of their respective feast and holy days. Now members of most faiths—Protestant, Catholic and many others—look on the new calendar with favor.

So the villain still eludes us and further "Hawkshawing" is required in order that "just desserts" can be meted out and the play will have a happy ending.

Obviously, a matter of such worldwide concern must come before the United Nations for action and that's where we first meet him. Last fall, The World Calendar reached the fourteen-nation General Committee and was all set for approval, only Russia, Poland, Pakistan and Brazil abstaining. The crucial time for voting arrived, the Chairman called for action—and then American delegate Warren Austin, obeying a memo from our own State Department, demanded postponement. Mind you, this had nothing to do with the merits of the case but merely insured the fact that delegations of 59 countries could be prevented from arriving at a worldwide cross-section of opinion on a vitally needed reform. Frankly, other delegations were completely surprised for they looked on the subject as non-partisan, non-political and a matter which offered the first opportunity for a

pospusiera. Esto no tuvo nada que ver con los méritos de la cuestión sino que simplemente demostró que era posible impedir que las delegaciones de 59 países llegaran a una conclusión sobre una reforma que es vitalmente necesaria. Francamente, otras delegaciones se manifestaron sorprendidas porque consideraban la cuestión como independiente, apolítica y que le ofrecía a la Asamblea General la oportunidad de llegar a una decisión unánime.

"¿Por qué posponerla?" preguntaron.

"Una agenda muy recargada," fué la sola contestación de Austin, contestación que le cuesta a las naciones del mundo millones de dólares al año. Cuatro países cambiaron de opinión; cuatro pidieron acción inmediata y la moción quedó estancada y se declaró perdida. Los únicos que perseveraron en su promesa fueron Canada, Chile, China y Venezuela.

¿Por qué pidió, el Departamento de Estado, que se pospusiera? Sería que no tuvieron en consideración los enormes ahorros comprendidos como lo hicieron otras naciones? o sería mas bien que nosotros no presentamos nuestra demanda con la insistencia necesaria? En todo caso, todavía podemos corregir el daño hecho y aun es tiempo de hacerlo con fuego concentrado de cartas al Secretario de Estado diciéndole lo que pensamos. Nuestra voz formula la opinión nacional y de esta manera la demanda se hace tan fuerte que las Naciones Unidas tendrán que apoyar la resolución sobre el Calendario Mundial cuando se le presente el próximo septiembre.

A lo mejor van a pasar varios años entre la aprobación y la fecha efectiva, porque las operaciones técnicas tales como la impresión de almanaques y calendarios y la compilación de tablas de navegación para los distintos servicios militares se preparan con varios años de anticipación. Para que el cambio pueda hacerse con la mínima confusión debe llevarse a efecto cuando el presente calendario Gregoriano y el Calendario Mundial coincidan. Esa fecha es el primero de enero de 1956. Si queremos el calendario en 1956 debe ser aprobado por las Naciones Unidas en sus sesiones de septiembre de 1950-1951, para que las naciones individuales tengan un año de plazo para ratificar la resolución y queden los tres años preparatorios necesarios para instituir y llevar a cabo la reforma.

Cuando uno se detiene a pensar en la negativa de las Naciones Unidas en su última sesión no la encuentra nada divertida. Diariamente nos hace perder dólares en nuestros negocios y lo seguirá haciendo hasta que insistamos en el cambio.

WE in the resort or vacation field are definitely affected by holiday dates. With Memorial Day coming on Tuesday we will have about 100 people with us this season. Last year when it fell on Monday, we had 400 for the three-day weekend.—*Ted Hilton, Ted Hilton Enterprises, Moodus, Conn.*

unanimous decision by the General Assembly.

"Why postpone?" they asked.

"Overcrowded agenda," was Austin's only answer for costing nations of the world millions of dollars yearly. Four countries promptly flopped, four nations demanded immediate action, the motion was dead-locked and declared lost. Those sticking with their promise to support its inclusion on the agenda were Canada, Chile, China and Venezuela.

Why did the State Department demand this postponement? Could it be that they had not taken the time to study the huge economic savings entailed as had other nations; or could it be that maybe we just haven't registered our demand strongly enough? In either case, we can correct the harm done, and it is time we did it with a barrage of letters to our Secretary of State on how we feel about it. Your voice formulates national opinion, and in this way the demand will become so strong that the United States will support The World Calendar resolution when it again comes before the United Nations this September.

At best, it is going to take several years between approval and effective date, for technical operations, such as calendar and almanac printing and compilation of Nautical tables for the various military services, are compiled several years in advance. In order that the changeover can be made with a minimum of confusion, it must be done when the present Gregorian calendar and The World Calendar coincide. The next such date is 1 January 1956. But this does not mean we can sit back and let the villain continue wreaking havoc. If we want the calendar in 1956, it must be approved by the United Nations at its September 1950-1951 sessions, allowing one year for individual nations to ratify the resolution, thus offering the necessary three preparatory years for instituting the reform.

What goes on?

When you think it over, happenings at the last United Nations session are not funny. They are taking dollars out of our businesses every day and will continue to do so until we demand a change.

The State Department cannot brush off public opinion with impunity. So do we sit back and take it, or do we let it know how we feel and what we want done about calendar reform? If you act now—you'll not only be "making money" and eliminating troubles for yourself—but you'll be leaving a sensible and perpetual time system as your heritage to all future generations throughout the world.

THE WORLD CALENDAR EXHIBIT

THE WORLD CALENDAR exhibit, located for 10 years at the New York Museum of Science and Industry in the RCA Building of Rockefeller Center, has been moved to the New York Hall of Science, Broadway at 44th Street, on Times Square. The Association hopes that it will continue to attract supporters of The World Calendar—old and new.

AN EXPENSIVE HOLIDAY

Reprinted from the Adrian, Michigan, Telegram, 24 May 1950

DECORATION DAY is going to cost American business millions of dollars this year. It is going to cost wage earners millions more. Because store and business hours will be more or less uncertain a great many Americans will experience varying degrees of inconvenience.

The ancient and haphazard calendar under which we measure time can be blamed for it all. Decoration Day comes on a Tuesday this year. It leaves Monday completely isolated as a business day between two holidays, Sunday and Tuesday. The same situation will prevail on 4 July which also falls on a Tuesday this year. In 1952 there will be six isolated holidays of this nature.

Business executives will be wondering how many workers will decide to lay off Monday and enjoy an extra long week-end holiday. They know that production schedules will be disrupted and that a considerable amount of production will be lost. Over the 4 July week-end the loss will be even greater. A recent study of a similar situation showed that on an isolated weekday 120 days of labor are lost by Americans for every 1,000 workers employed. A loss of $76 million in wages is the result. A good many business men probably will wonder if it is worth the effort to remain open for the single day. Factory superintendents will ponder the question of closing down entirely. From a practical standpoint Monday, an isolated business day, will be at least half lost.

The World Calendar Association is ready with an answer for the solution of this recurrent problem. The Association suggests that the United Nations adopt The World Calendar at its September meeting so that time forever afterward may be measured in orderly and systematic fashion. The World Calendar is a 12-month calendar of equal quarters, a perpetual calendar, that remains the same year after year. Each quarter has 91 days, 13 weeks or three months. Every month has 26 weekdays plus Sundays. With this calendar, business comparisons become a lead pipe cinch. It is the answer to the fondest dreams of accountants and statisticians.

Holidays are on the same day of the week, year in and year out. The calendar virtually eliminates the isolated business days such as the Mondays before Decoration Day and the Fourth of July. *It stands as one of the most progressive actions ever undertaken on a world-wide basis.** Business men and workers who are tired of the uncertainty and financial loss caused by mid-week holidays should ask the Secretary of State to push The World Calendar plan in the United Nations. Once it is adopted we'll all wonder why we didn't do it long ago.

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* Italics ours.

VOICE OF THE RAILROADS

THE need for The World Calendar and the benefits to be derived by the railroads from this ordered and balanced perpetual calendar have been voiced to the State Department of the United States by the presidents of two of this country's important railroads, in a plea for the support of The World Calendar by the United States at the United Nations General Assembly, meeting this September.

May 5, 1950

Honorable Dean Acheson
Secretary of State
Washington, D. C.

Dear Mr. Secretary:

The World Calendar Association, Inc., has brought to my attention its activities in connection with the proposed World Calendar. Not wishing to act in a perfunctory manner. I had our Comptroller make a very careful analysis of this proposed Calendar, and I am advised that its adoption would materially help in a comparison of our accounts of revenues and expenses, one period or month with another, and the fact that it provides that certain holidays will always fall on certain days of the week has very decided advantages.

One comparison which has always vexed this railroad is that of the month of February with other months of the year. The World Calendar would also facilitate the making up of the payrolls, and the working days in each month would be comparable.

In view of these facts and with other advantages which would follow, I trust you may see your way to propose The World Calendar for the Provisional Agenda of the Fifth Regular Session of the General Assembly of the United Nations which, I understand, will convene September 19, 1950; and I further hope that you may instruct the United States' delegation to the United Nations actively and vigorously to support the resolution.

Yours very truly,

Norman Call, President,
Richmond, Fredericksburg and Potomac Railroad Company
Richmond, Virginia.

May 4, 1950

Honorable Dean Acheson
Secretary of State
Washington, D. C.

My Dear Sir:

I believe it desirable and appropriate that The World Calendar be adopted and respectfully suggest that you propose The World Calendar for the provisional agenda of the Fifth Regular Session of the General Assembly of the United Nations, which convenes on September 19, 1950, and that the United States' delegation to the United Nations be instructed to support the resolution for the adoption of The World Calendar.

Yours very truly,

J. B. Hill, President
Louisville & Nashville Railroad Company
Louisville, Kentucky.

WHICH DO

CHANGEABLE GREGORIAN CALENDAR

1950, and 1956 (through February 28)

Unequal Quarters

FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MAR				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	

90 DAYS

SECOND QUARTER

	S	M	T	W	T	F	S
APR							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JUN					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

91 DAYS

THIRD QUARTER

	S	M	T	W	T	F	S
JUL							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUG			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

92 DAYS

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

92 DAYS

The above calendar has 52 weeks and must borrow from another week to complete the year. This causes the calendar to change every year and is responsible for its confusion.

EACH YEAR DIFFERENT

1. There are 14 variations of calendar years.

2. There are 28 different kinds of months.

3. There are, in an irregular order, 7 months of 31 days, 4 months of 30 days, 1 month of 28 days and in leap years 29 days.

4. Quarters and months begin and end on *any* day of the week.

5. The quarters are unequal in length.

6. Each quarter has irregular months, weeks and days.

7. Each month begins and ends on a different weekday. Months have a varying number of weekdays.

8. Days and dates *never* agree from year to year.

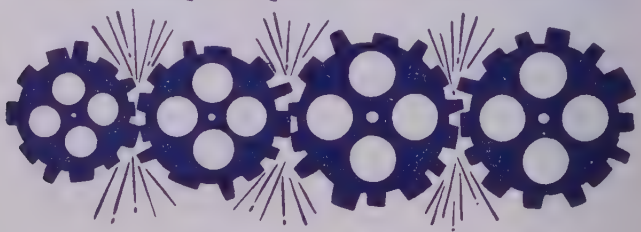
9. Holidays vary in their days and dates.

10. Each year begins on a different weekday.

11. Comparability is *not* possible.

12. The Gregorian calendar is unbalanced in structure, unstable in form and irregular in arrangement.

FOUR UNEQUAL QUARTERS CLASH AND SLIP



Guessing is Costly

YOU WANT?

PERPETUAL WORLD CALENDAR

(When in Use)

Equal Quarters

FIRST QUARTER

	S	M	T	W	T	F	S
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
MAR						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 DAYS

SECOND QUARTER

	S	M	T	W	T	F	S
APR	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
MAY				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
JUN						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							**

91 DAYS

THIRD QUARTER

	S	M	T	W	T	F	S
JUL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
AUG				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30

91 DAYS

FOURTH QUARTER

	S	M	T	W	T	F	S
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
							*

91 DAYS

**Worldsday (a civil world holiday), W or 31 December (365th day) follows 30 December every year.*
***Leapyear Day (another civil world holiday), W or 31 June follows 30 June in leap years.*

EACH YEAR THE SAME

1. There is 1 unvarying calendar year.

2. There are 3 regular kinds of months in every quarter-year.

3. The first month has 31 days, the remaining two have 30 days each—a rhythmic pattern of 31, 30, 30 days; the first month begins on Sunday, the second on Wednesday, the third on Friday.

4. Quarters *always* begin on a Sunday and end on a Saturday.

5. The quarters are equal in length.

6. Each quarter contains 3 months—13 weeks—91 days.

7. Month-dates always fall on the same weekdays. Each month has 26 *weekdays*—plus Sundays.

8. Days and dates agree from year to year.

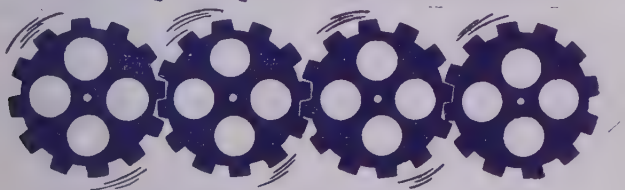
9. Holidays are fixed and *always* agree with their days and dates.

10. Each year begins on Sunday, 1 January, and the working year with Monday, 2 January. *Worldsday* having preceded Sunday, the customary observance of the Sunday holiday on Monday is eliminated.

11. Every year *is* comparable.

12. The World Calendar is balanced in structure, perpetual in form and harmonious in arrangement.

FOUR EQUAL QUARTERS MESH EVENLY



Certainty is Conserving

UNE IMPORTANTE COMMISSION D'ÉTUDE CRÉÉE EN FRANCE

par Marcel France

DEPUIS quelques années, les chroniqueurs consacrent souvent des articles à la question de la réforme du calendrier grégorien. Des commissions officielles, des congrès internationaux étudient la possibilité d'un changement dans la façon d'organiser les mois sans toucher à la suite des semaines et des jours.

Dans le second semestre de l'année dernière, à la demande de la République de Panama, la question de la réforme du calendrier avait été inscrite à l'ordre du jour de l'Assemblée Générale des Nations Unies, qui se tenait aux environs de New York, à Lake Success. Mais la question ne fut pas mise en discussion, la session avait un ordre du jour trop chargé et le Comité général écarta cette question pour se consacrer aux soixante-et-onze autres. On a annoncé depuis qu'il demanderait de nouveau, en 1950, l'inscription de la réforme du calendrier à l'ordre du jour de l'Assemblée Générale des Nations Unies.

Pourquoi réformer le calendrier? N'est-il pas parfait tel qu'il existe? Beaucoup de gens pensent que s'il avait plus de régularité, s'il était composé de mois ayant le même nombre de jours ouvrables, s'il permettait annuellement des statistiques et des comparaisons pour des périodes absolument identiques, parce qu'il serait perpétuel, cela équivaudrait à un progrès incontestable.

La défunte Société des Nations avait étudié très sérieusement la question; des commissions composées de techniciens y consacrèrent de nombreuses séances, car la S.D.N. avait reçu des centaines de projets. Chaque fois qu'on parle de la réforme du calendrier, il se trouve des inventeurs pour découvrir ou ressusciter des calendriers qui ont plus de fantaisie que de commodité. Ces inventeurs laissent libre cours à leur imagination, sans tenir compte de bases scientifiques ou de nécessités religieuses.

La Société des Nations avait finalement retenu le projet du Calendrier Mondial composé de trimestres égaux, de mois de 31, 30, 30 jours. Pour faire 365 jours, on ajoute à la fin de l'année un jour supplémentaire.* Le jour des années bissextiles

Extrait du "Correspondance Politique et Littéraire," un bulletin de l'Agence Centrale de la Presse, Paris, France, 6 mars 1950. *(Voir traduction anglaise à la page opposée.)*

* *Jour Mondial*

VAST STUDY COMMISSION FORMED IN FRANCE

By Marcel France

FOR some years now the chroniclers have often devoted articles to the question of the reform of the Gregorian calendar. Official commissions and international congresses are studying the possibility of a change in the manner of arranging the months without changing the sequence of the days of the week.

In the second half of last year, at the request of the Republic of Panama, the matter of calendar reform was included on the agenda of the United Nations General Assembly, which met near New York, at Lake Success. But the question was not brought to discussion, for the session had too heavy an agenda and the General Committee discarded this matter in order to devote itself to 71 other items. It has since been announced that there will again be a request, in 1950, for inclusion of calendar reform on the agenda of the General Assembly of the United Nations.

Why reform the calendar? Is it not perfect as it is? Many people think that if it had more regularity, if it were composed of months having the same number of working days, if yearly it permitted of statistics and comparisons for absolutely indentical periods, because it would be perpetual, this would be tantamount to incontestable progress.



Paul-Louis Hervier
Chairman French Affiliate

The defunct League of Nations studied the question very seriously; commissions composed of technicians devoted numerous sessions to it, for the League of Nations had received hundreds of pro-

Reprinted from "Political and Literary Correspondence," a release of the Central Press Agency, Paris, France, 6 March 1950. (For French text, see opposite page.)

est ajouté de la même façon à la fin du mois de juin.

C'est ce projet que le Panama proposait à l'Assemblée Générale de l'O.N.U., en faisant remarquer que cette année définitivement régulière commençant par un dimanche, il était possible, sans apporter la moindre perturbation, de l'adopter en 1950, année commençant normalement par un dimanche. Le renvoi de la discussion a tout remis à beaucoup plus tard. Cette coincidence eut simplifié la mise en pratique d'une amélioration recommandée depuis vingt ans par de nombreux comités nationaux ou particuliers, notamment par "The World Calendar Association" de New York, dont la présidente, Miss Elisabeth Achelis, a consacré une activité de près d'un quart de siècle à faire connaître les advantages de ce calendrier mondial. Elle édite une copieuse revue trimestrielle *Journal of Calendar Reform*, à laquelle ont collaboré des autorités religieuses, politiques, bancaires, universitaires, commerciales, etc. . . , et dont la collection imposante montre bien les advantages du calendrier rectifié.

En France, l'éminent Abbé Chauve-Bertrand, qui a participé à plusieurs congrès astronomiques étudiant la question, a, il y a quelques années, publié un livre qui est encore l'historique le plus complet des travaux et des controverses. Néanmoins, le problème d'une réforme du calendrier semble, à certains, mériter encore une étude complémentaire quant aux moyens d'adoption. C'est pourquoi l'A.F.N.O.R. (Association française de Normalisation) vient de décider de réunir une vaste commission dans le dessein d'étudier la mise en pratique du Calendrier Mondial. Cette commission, à laquelle sont conviés les représentants les plus qualifiés des sociétés savantes, des organisations importantes (ministères, administrations publiques, gaz, eau, électricité, chemins de fer, enseignements, etc.) se réunira prochainement à Paris.

C'est pourquoi la question de la Réforme du Calendrier semble être plus que jamais d'actualité et qu'il se peut qu'elle quitte l'ère de la théorie pour faire un progrès vers la pratique et vers l'adoption.

Membres Invités à Faire Partie de la Commission du Calendrier Mondial de l'AFNOR

(Members Invited to The World Calendar Commission of AFNOR)

Paris, France

Ministère de l'Agriculture
Ministère des Affaires Etrangères *(Ministry of Foreign Affairs)*
Ministère de l'Intérieur
Ministère de l'Education Nationale
Ministère de l'Industrie et du Commerce
Ministère des Travaux Publics *(Ministry of Public Works)*
Service des Instruments et Mesure *(Office of Instruments and Measures)*
M. Prot—Ingénieur des Ponts et Chaussées *(Civil Engineer for Bridges and Roads)*
Secrétariat aux Forces Armées Guerre *(War Secretariat for Armed Forces)*
Col. Sabatier—Service de Documentation, Section Technique de *(Office of Documents, Technical Section of)*

posals. Each time reform of the calendar is spoken of, there are to be found inventors who discover or revive calendars which have more of fantasy than convenience. These inventors give free rein to their imagination, without taking into account scientific bases or religious necessities.

The League of Nations finally settled upon The World Calendar plan, composed of equal quarters with months of 31, 30, 30 days. In order to have 365 days, a supplementary day* is added at the end of the year. The leap-year day is added in the same way to the end of the month of June.

This is the plan that Panama proposed to the General Assembly of the United Nations, pointing out that it was possible to adopt it without incurring the least disturbance in this definitely regular year beginning with a Sunday.

Elimination of the discussion has greatly retarded everything. This coinciding would have simplified the putting into practice of an improvement which has been recommended for twenty years by numerous national and special committees, notably by "The World Calendar Association" of New York, the president of which, Miss Elisabeth Achelis, has devoted almost a quarter of a century's work to making known the advantages of this World Calendar. The Association publishes a copious quarterly review, the *Journal of Calendar Reform*, to which religious, political, banking, university and commercial authorities, etc., have contributed, and this imposing collection makes very evident the advantages of the revised calendar.

In France, the eminent Abbé Chauve-Bertrand, who took part in many astronomical conferences studying the question, several years ago published a book which is still the most complete history of the studies and controversies. Nevertheless, the problem of calendar reform seems, to certain people, to be worth a complete study as to the means of adoption. This is why A.F.N.O.R. (French Association of Normalization) has just decided to call together a vast commission, to which are invited the most qualified representatives from learned societies, from important organizations (ministries, public administrations; gas, water, electricity, railroads, learning, etc.), and which will soon meet in Paris.

This is why the question of the reform of the calendar seems to be more than ever a matter of the moment, and it is thought that the era of theory can be left behind in order to progress toward the practical and toward the adoption of it.

**Worldsday*

← *(For list of members invited to The World Calendar Commission of AFNOR, see opposite and following pages.)*

M. Wilmet—Ingénieur Militaire *(Military Engineer)*—Directeur du Laboratoire Central et des Ecoles d'Armement *(Director of the Central Laboratory and of the Armament Schools)*
M. Dayre—Ingénieur en Chef du Génie Rural *(Chief Engineer of the Rural Engineers)*
M. Collet—Inspecteur Général—Direction des Recherches et du Contrôle Technique *(Direction of Research and Technical Control)*
Secrétariat d'Etat aux Forces Armées "Air," Section Contrôle et Normalisation *(Secretariat of State for Armed Forces "Air," Control and Normalization Section)*
Secrétariat d'Etat aux Forces Armées "Marine" *(Secretariat of State for Armed Forces "Marine")*
M. Fany—Ingénieur en Chef du Génie Maritime *(Chief Engineer of Naval Engineers)*—Service Technique des Constructions et Armes Navales *(Technical Office of Naval Constructions and Arms)*
M. Audise—Chef du Service de Normalisation de la Compagnie Générale des Constructeurs de Navires et de Machines Marines *(Chief of the Office of Normalization of the General Corporation of Builders of Naval Ships and Machines)*
M. Calendreau
M. Charron—Comité Electrotechnique Français *(French Electro-technical Committee)*
M. Dupuy—Directeur du Bureau National de la Sidérurgie *(Director of the National Bureau of Siderurgy)*
M. Goret—Secrétaire de la sous-Commission de Normalisation du Comité de Coordination des Telecommunications *(Secretary of the Sub-Commission of Normalization of the Committee of Coordination of Tele-communications)*
M. Normand—Chef du Service de Normalisation *(Chief of the Office of Normalization)*—Directeur de la Production Agricole *(Director of Agricultural Production)*—Ministère de l'Agriculture *(Ministry of Agriculture)*
M. Perronnaz—Président du sous-Comité d'Etudes Techniques et de Normalisation Bancaire *(President of the Sub-Committee of Technical Studies and of Normalization of Banking)*
Bureau de Normalisation des Chemins de Fer *(Bureau of Normalization of Railroads)*
Comité de Normalisation de la Mécanique *(Committee of Normalization of Mechanics)*
Bureau de Normalisation de l'Automobile
Bureau de Normalisation de l'Aeronautique
Union Technique de l'Electricité
Charbonnages de France *(Coal-minings of France)*
Services Techniques et Industriels
Service Pedagogique et Technique de Secrétariat d'Etat à l'Enseignement Technique *(Pedagogical and Technical Office of the Secretariat of State for Technical Instruction)*
Chambre de Commerce de Paris
M. Perard—Directeur du Bureau International des Poids et Mesures *(Director of the International Bureau of Weights and Measures)*
M. le Président du Bureau des Longitudes *(President of the Bureau of Longitudes)*
Société des Statistiques de Paris
M. le Directeur de l'Observatoire de Paris
M. le Directeur de Conservatoire National des Arts et Métiers *(Director of the National Academy of Arts and Trades)*
M. Ailleret—Electricité de France
M. l'Archevêque de Paris *(Archbishop of Paris)*
M. le Pasteur Marc Boegner
M. Zadoc Kahn, Grand Rabbin *(Grand Rabbi)*
M. Ben Ghabrit—Mosquée *(Mosque)*
M. Belgodère
M. Blanchet
M. Brefort
M. Brylinski
M. Cagnot
Mlle. Courtin—Présidente de l'Union des Professeurs de Physique
M. Darrieus—Compagnie Electro-Mécanique
M. Dubertret—Ingénieur en Chef Honoraire de la Cie Electro-Mécanique *(Honorary Chief Engineer of the Electro-Mechanics Co.)*
M. Denis Papin—Editions Albin Michel
M. Dumas—Ingénieur en Chef de l'Artillerie Navale
M. Hervier
M. Kervella—Ingénieur des Arts et Métiers *(Engineer of Arts and Trades)*
M. Metral—Directeur des Ateliers G.S.P.

THE WORLD CALENDAR over the AMERICAN BROADCASTING NETWORK

Miss Nancy Craig, the very popular conductor of "The Woman of Tomorrow" program over the ABC system, on 1 May 1950 interviewed Mr. Edward F. Flynn on the advantages of the perpetual calendar. This interview is published herewith as of possible assistance in formulating any future broadcasts on the subject planned by supporters of The World Calendar.

CRAIG: After three long centuries of use, it isn't surprising I guess that most people take our present calendar for granted. We've been using the same calendar since the year 1582. But there seem to be an increasing number of people in the world who have decided that we have outgrown the calendar, just as we have outgrown the one horse shay. They say that this antiquated time instrument is costing labor and business of all nations millions of dollars every year, that it adversely affects each and every one of us.

That's why I am so delighted to have as our guest today Mr. Edward F. Flynn, a Past Director of Rotary International, former Vice President of the Great Northern Railway and a member of the Advisory Committee of The World Calendar Association. This Association advocates a 12-month equal-quarter *perpetual* World Calendar which can rectify "calendar confusion," they say, for the rest of time. And this is coming before the United Nations this September for what the Association hopes will be "adoption."



Miss Nancy Craig

Mr. Flynn, how long have you been a member of The World Calendar Association?

FLYNN: Since 1931—almost since the beginning.

CRAIG: You've been quite active, I'm told, in the affairs of The World Calendar Association?

FLYNN: Yes, Miss Craig. I've written several articles for the *Journal of Calendar Reform,* some of which touched on the benefit the railways would receive from the adoption of The World Calendar, and, among others, one challenging my fellow Rotarians in more than 80 countries and geographical areas all over the world to work for the adoption of The World Calendar.

CRAIG: We will return to the railways later, but why should Rotarians any more than other business men be favorable toward The World Calendar?

FLYNN: Well, because they are interested in peace, and they have for one of their four objects—the fourth, to encourage and foster the advancement of international understanding, good will and peace through a world fellowship of business and professional men united in the idea of service.

CRAIG: I know you cannot speak for Rotarians, but do you have any idea how they feel toward The World Calendar?

FLYNN: I think most of them haven't studied the calendar very much, but I do believe those who have are in favor of it. One of the best, if not the best known Rotarian in the world told me here in New York in June at the Rotary International Convention, which was the largest in the world, by the way, Miss Craig, that he believed that if the United Nations would adopt The World Calendar, it would be a stepping stone to world peace—to use his words. He said it would prove to them that if they can agree on The World Calendar for everyone, they could agree, too, on peace.

CRAIG: Uh-hmm.

FLYNN: I've often said that myself.

CRAIG: Have you been active otherwise in support of The World Calendar, Mr. Flynn?

FLYNN: Yes. I've spoken at Rotary Clubs and at other clubs on "Why We Should Adopt The World Calendar," in a number of Eastern States, here in New York State, in Ohio and California, in my home territory in Minnesota, and at a number of other places.

CRAIG: Could you tell from the attitude of these audiences if they favored The World Calendar?

FLYNN: Most of them appeared to be in favor of it. The second largest Rotary Club in the world—after I addressed it on The World Calendar—sent for literature for every member of its club to study intensively—over 600 of them.

CRAIG: But what is wrong with the present Gregorian calendar? I want to know why we should adopt The World Calendar?

FLYNN: Well, that's like asking me, "What's the matter with a 1910 automobile?" It was all right in 1910, but it's not very good now. And that's why we should have a 1950 car and a new calendar. The old automobile was all right in its day when there was nothing better. The old Gregorian calendar was satisfactory until we discovered a better one.

CRAIG: Is it the intention of the supporters of The World Calendar Associa-



Edward F. Flynn

on to do away with the Gregorian cal-ndar?

FLYNN: Indeed not. Every improve-ent in the Gregorian calendar over the ulian calendar will be retained, just as e good features of the Julian remain the Gregorian. The World Calendar ill be a streamline calendar for a stream-ne world.

CRAIG: Well now, what would its ad-ntages be over the Gregorian plan?

FLYNN: Under the old calendar, each ear is different. We have 14 variations calendar years—you probably will ot believe that, but it's true—one un-arying under the new or World Calen-ar. And there are 28 different kinds months under the Gregorian. There re but three under The World Calendar. n't that odd? Three regular kinds of onths, with leap year adding an extra ay at the end of June.

CRAIG: How many days in the differ-ent months—old and new?

FLYNN: There are under the present calendar in irregular order 7 months of 31 days, 4 months of 30 days, one of 28 and one of 29—leap year under the Gregorian calendar.

Under The World Calendar, each quar-ter will have three months; the first month will have 31 days, the remaining two have 30 days each—and each quarter the same, please remember. The first month begins on Sunday, second on Wednesday and third on Friday—in each quarter.

Under the old calendar, quarters and months begin and end on any day of the week. Under The World Calendar, quar-ters always begin on a Sunday and end on a Saturday.

Under the old, days and quarters never agree from year to year, but one of the outstanding features of The World Cal-endar is that days and dates always agree from year to year, always hereafter.

CRAIG: Well, Mr. Flynn, that sounds very interesting, but just how would these regular weeks and quarters affect business? Would it mean a difference in business at all?

FLYNN: Yes, it will mean savings for business in hundreds of ways, but we cannot detail all of this. Let me tell you about a recent study The World Calendar Association has made regarding absenteeism caused by isolated or wander-ing work days resulting from our anti-quated calendar.

Let us take the year 1952, for instance. Under the Gregorian calendar there will be six of these isolated work days.

CRAIG: How do these isolated work days cause a loss to business?

FLYNN: As an example, let's look at New Year's Day in 1952—it falls on Tuesday. That isolates Monday, doesn't it? Well, many of us have had a good time over the New Year's week-end, or the week-end preceding New Year's, and we just can't settle down for a day or two. Why go to work on Monday when we will not have to work Tuesday, New Year's Day, and there will be a big celebration all over town on Monday night? So we don't go to work on Monday. That's one isolated work day, but there are five more in 1952—because Lincoln's Birthday is on Tuesday, and many will not go to work then after having had probably part of Saturday and all of Sunday off, so why work on Monday? And they stay away—not everyone by any means, but a large number.

Then comes Washington's Birthday, Memorial Day and Independence Day—all on Friday—and many people who otherwise would work part or all of Saturday will not report at office, factory or other job. Armistice Day again comes on Tuesday and 10 November is an isolated work day—causing absenteeism—six days in all.

CRAIG: Well, I never realized that before. Has any estimate been made as to how much loss these isolated work days cause business, industry and the worker?

FLYNN: Yes — the loss is estimated —very reasonably, I think—at $461,723,328—almost half a billion dollars.

CRAIG: Oooh! Can you break that down, please?

FLYNN: Yes, and mind you, the Office of Business Economics of the United States Department of Commerce checked these figures, and stated that the basic figures used in the calculation are in agreement with official data of the Government. Here is how the loss is figured:

The records disclose that an average of 120 workers in every 1,000 will stay away from work on each of these six isolated or wandering work days. Proof is obtained from the records of a recent holiday.

In 1948 we had a total of 59,378,000 workers annually employed in this country. Their average hourly salary was $1.35 an hour—$10.80 a day of 8 hours. Since the absenteeism yardstick established heretofore is 120 days for 1,000 workers, this would mean 12 times 59,378 or 7,125,360 days of work are lost for each isolated work day.

CRAIG: That's a very large sum, isn't it?

FLYNN: Yes, but wait until we multiply that by six. Six times 7,125,360 equals 42,752,160 absenteeism days for 1952, and multiplying that by $10.80 a day makes a total of $461,723,328 that labor can expect to lose in 1952.

I might add here, Miss Craig, that our total production in 1949 was about $250,000,000,000, of which a large part will be lost on account of these absenteeism days, so labor and business both are seriously affected by absenteeism.

CRAIG: Is $10.80 the average pay received daily by workers in this country in 1948?

FLYNN: Yes it is, and may I add that about sixty years ago when I obtained my first regular job, before I was 15 years of age, I received not $1.50 an hour, nor $1.50 a day, but $1.50 a week, not for 40 or 35 hours, but $1.50

a week for sixty hours—2½ cents an hour—and the work was exceedingly hard. And there was no social security then, no pensions—nothing. I'm telling you this not because I want to prove that it may have been good for me, but to show how things have changed: and as they have changed for the better for nearly everyone, so the old calendar should be changed too.

CRAIG: How do the 1952 wandering or isolated work days compare with those there might be under The World Calendar?

FLYNN: Well, when I tell people about this, they don't believe it—but it's true. Under The World Calendar there will never be an isolated work day because no holidays fall on Tuesday or Friday. The adoption of The World Calendar will do away with these isolated work days.

CRAIG: Oh my, that must have taken some figuring. Well now, what are some of the other features of The World Calendar, Mr. Flynn? What makes it stable and perpetual?

FLYNN: It is quite simple. By taking one of the 365 days in the year, and making of it a Worldsday at the end of December and taking it away from the week, we find that we will have 52 weeks of 7 days each, or a year of 364 regular days and the Worldsday—an eight-day week. It is this 365th day that makes our calendar so unstable—a sort of hop-skip-and-jump calendar.

CRAIG: Then what will happen with leap year?

FLYNN: Leapyear Day will be an extra day at the end of June every fourth year—another eight-day week. This is necessary because otherwise the calendar would still be unbalanced and unstable, don't you see?

CRAIG: Well is there objection to an eight-day week?

FLYNN: Some, but not a great deal. Some religious denominations claim, without foundation I think, that we have had always, since the beginning of time, a seven-day week. But many authorities, including the Professors Lewy of the Hebrew Union College in Cincinnati, claim there has not been an unbroken seven-day week. They state that in ancient Palestine there used to be what is known as a Pentecontad—a fifty-day cycle of seven full weeks with seven Sabbaths and on the fiftieth day a Great Sabbath—after which the same cycle started out all over again, with an eight-day week in every fifty days.

CRAIG: Oh, that's interesting. Is there any other proof of this?

FLYNN: Yes, this is clearly indicated by the Biblical text, Leviticus, Chapter 23, Verses 15 and 16, which say: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

"Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Other authorities substantiate the fact that there has not been an unbroken seven-day week down through history, and among these are Dr. Martin P. Nilsson, Professor of Classical Archaeology and Ancient History in the University of Lund, Sweden, the late Dr. Herbert Willett of Chicago University, and Dr. Julian Morgenstern, President Emeritus

of Hebrew Union College, in his illuminating paper, "The Calendars of Ancient Israel."

To the same effect holds Dr. W. E. Harper of the Dominion Astrophysical Observatory, Victoria, British Columbia, who states that the belief in an unbroken seven-day week is based upon a genuine misunderstanding. Besides, we have a six- or eight-day week whenever we cross the International Date Line. No one objects to that.

CRAIG: No, that's true. What would you do about these two days that cause eight-day weeks in The World Calendar — one every year, or two every four years?

FLYNN: First, Miss Craig, it must be understood that these days shall *not* be work days, but world holidays—and as each comes *after* the Saturday in the week in which it falls, these days can offer extra days for religious services—giving those who wish to do so an opportunity to hold religious services every seventh day. They can have religious services on these holidays by making them holydays, and then by celebrating the next day, Sunday, as the Sabbath—they have extra religious days. Surely the Creator is not going to complain about this extra religious day or holyday; then never will seven days pass without a full day of religious service. It will be a sort of reinstatement of the old Pentecontad which existed before the seven-day week.

CRAIG: Uh-hmm. I see. Well now, outside of business, Mr. Flynn, who will benefit by The World Calendar?

FLYNN: Everyone. The *Government* —because the fiscal year always begins on the same day and date. I will not have time to elaborate.

Finance—because with equal quarters of 91 days each the year is divided into actual quarters, not as at present with quarters of 90, 91 and 92 and 92 days.

Industry—day, week, month and quarter divisions and seasonal periods are comparable and all coordinate and agree. Every month has 26 weekdays besides Sundays, giving equality and a like consideration to every time unit, simplifying planning for industrial programs and compiling statistics.

Labor—wages and expenses can be figured more accurately since payments always come at the same interval, regularly on the same weekdays and monthdates, 52 weeks of the year.

Transportation—of all kinds is greatly simplified because days always agree on the same dates and most important holidays stay fixed.

And for railways, especially, comparative statements from year to year will mean something; now, because a holiday may be in one carloading week one year and in another carloading week the next year, comparisons are generally artificial and fictitious. This will save much bookkeeping and mean exactness and real, not estimated, accounting.

Retail—stores find these comparisons almost as important as railways. The jumping days and dates play havoc with records and sales. And Christmas coming on Monday always hereafter under The World Calendar, means that stores will have a full uninterrupted week before Christmas, which retail stores claimed in 1949 was responsible for record-breaking sales. This will be the case always under The World Calendar with Christmas on Monday and clerks and business people

having a day of rest on the Sunday before this great feast day.

Law and courts—no longer will judges and lawyers have to figure out when the third Tuesday after a certain other day will occur. Courts and elections will always have actual fixed dates; no chance for misunderstanding.

At Home—all these good features of The World Calendar will find expression in untold benefits.

Religion—the Church, if it wishes, may have fixed feast days where they are movable now. The World Calendar does not ask this. It is for the Church to decide.

The World—the use of The World Calendar for all the people of the world will tend to make a world united, whereas a variety of calendars makes international confusion and misunderstanding.

CRAIG: You certainly have things figured out to a fine point. What is the logical date for the change from the present calendar to The World Calendar?

FLYNN: Such a time would have been 1 January or 31 December 1950, but because our own representatives in the United Nations unfortunately voted against having the question of the adoption of The World Calendar considered at the recent session of the United Nations, the next date when both new and old calendar dates will coincide is Sunday, 1 January 1956.

CRAIG: Oh well, then that gives plenty of time for discussion between now and 1956.

FLYNN: Yes, it does, but it must not be delayed that long. It should be approved by the United Nations in 1950, and not later than 1951, so that nations throughout the world will have a full year for ratification and three preparatory years—say 1953, 1954 and 1955—to put The World Calendar into operation.

CRAIG: What are the prospects for adopting The World Calendar in 1950 or 1951?

FLYNN: I think they are very good. The fact that The World Calendar has been before the United Nations or one of its sections several times has familiarized many of the members of that organization with the good features of The World Calendar, and we have been making good progress recently, even through the World War years.

CRAIG: What definite support has it received, Mr. Flynn?

FLYNN: That question would take an hour to answer. Briefly, seventeen countries—I won't be able to name them—have gone on record supporting, in principle, The World Calendar, and we are sure will vote for it in the United Nations along with many others who are bound to be "converted" soon.

CRAIG: What does business and science think about The World Calendar?

FLYNN: The great business and scientific organizations favor it 100 per cent. These include great chambers of commerce, accounting, astronomical and educational organizations and most of the great scientific organizations, including the American Association for the Advancement of Science. I wish I had time to recite hundreds of the great associations which are earnestly supporting The World Calendar.

CRAIG: Oh, that's good. Mr. Flynn, sometimes I hear people referring to a thirteen-month calendar. What is the present status of that calendar?

FLYNN: I think it is not being considered now, Miss Craig. It was much

talked of years ago, but has been, so far as I know, abandoned by its former supporters. You will be interested to know that the League of Nations and other organizations have sifted out 500 calendars during the past quarter of a century and the only one now being seriously considered is our calendar—The World Calendar.

CRAIG: Well I would like to ask you one other question: What can the average citizen do to support The World Calendar?

FLYNN: President Carlos Romulo of the United Nations recently said world peace would come about through the action of all the people, and so it is with The World Calendar. If enough people want it, and will write our Secretary of State so that he will instruct our American Delegation to the United Nations to spearhead this reform, I think we will soon have action and it may be adopted within a short time. After all, the United States prides itself on being a leader of progress—so it should assume this position in a matter which holds such vast economic benefits to all levels of society —world wide. This is just what is needed now. But action *must* be taken at once and silent support is not enough. We need action.

CRAIG: I think this is something most of us would like to think about and study a bit. Where can further information on The World Calendar be obtained?

FLYNN: By writing "The World Calendar Association," International Building, 630 Fifth Avenue, New York 20, New York.

Your children will be proud of you if you are one who has had a part in having The World Calendar adopted, a perpetual calendar as necessary as were Standard Time Zones. It will be your heritage to all future generations.

CRAIG: Well, we appreciate very much, Mr. Flynn, this opportunity of meeting you today and hearing the opinion of such an expert on The World Calendar. Thank you very much for coming and I am sure you have aroused a great deal of interest among our listeners today.

FLYNN: I am very glad to have been with you, Miss Craig.

SAVING MILLIONS OF POUNDS

Extract from Natal Witness, Pietermaritzburg, South Africa, 20 January 1950

SOME sharp-eyed person has spotted the fact that the calendars for 1939 and 1950 are identical. This has led to some investigating, which, in turn, has unearthed the astonishing information that 1651, 1662, 1719, 1730, 1871, 1882, as well as 1939, are all good for 1950, including the coincidence of Easter as well. These years will not hold good for any future year in this century.

Mr. W. S. Finsen, assistant to the Union Astronomer, who with Dr. van den Bos confirmed this, is a staunch supporter of The World Calendar Association in America. This was founded by Miss Elisabeth Achelis.

If The World Calendar were finally to be adopted it is reckoned that it will save the business world millions of pounds and will make accounting far simpler, according to Mr. Finsen.

CALENDAR REFORM

By Dr. I. L. Thomsen
Chairman, New Zealand Affiliate

The following article by Dr. Thomsen, Director of the Carter Observatory, appeared in the 20 August, 1949, issue of the New Zealand Science Review *(Official Journal of the New Zealand Association of Scientific Workers), Wellington.*

AFTER a long period of trying to draw the attention of the world to the advantages to be obtained from a stable calendar, The World Calendar Association has high hopes that the matter might be brought before the United Nations Assembly at the September meeting. . . .

In view of the numerous difficulties besetting the world at the moment, it is quite probable that many countries will consider this to be a subject of comparatively little urgency, combined with a hesitancy to tamper with something with which delegates may not be too well acquainted for the purpose of discussion. A little consideration will show that no tremendous changes are suggested. To the sponsors of the new calendar, the change is so simple that this may be one of its drawbacks. One tends to wonder if there is a catch somewhere. There certainly are a few points requiring consideration, but none of them should prove insuperable.

The story of the evolution of our present calendar is of interest, but is of academic interest compared with the practical issues before us concerning the present proposal.

In bygone days, the subject of calendar adjustment was one of the jobs of the astronomer. It may be said that today this side of the work has been completed in a more or less satisfactory manner, and that any further changes are the concern of all practical people so long as the fundamental astronomical basis is not affected.

A calendar attempts to keep a record of a period of time—the time of one revolution of the Earth about the Sun, counted in days. It is also essential that subdivisions of the year should always correspond with the seasons, in the same way that during the course of the day we know that when a timepiece shows 12 o'clock then it is somewhere near mid-day. Unfortunately, the Earth does not revolve around the Sun in an integral number of days. We all know that the period is roughly 365 days plus a quarter-day. The second difficulty arising is the grouping of seven days, from "time immemorial," into a unit called the week.

The first difficulty of the quarter-day is taken care of by adding a whole day every four years, and thus giving us a leap year. Adjustments for other minute quantities are taken care of by the rules for deciding

whether century years are leap years or not.

The second difficulty can only be overcome by some kind of compromise. The factors for the number of days, 365, in the common year, are 5 and 73. Neither of these numbers is useful to a civilization which thinks in terms of quarters, halves, sixths, twelfths, tenths or—still more curiously—in sevenths, as for the week. If it were suggested that the number of days in a week should be changed from seven, there would no doubt be a considerable outcry. However, the fact must be faced that the new proposal virtually suggests that this should be done once in every common year, and twice in each leap year. This is probably the only single factor in which controversy can arise around the adoption of The World Calendar.

A seven-day week gives 52 weeks in a year, plus one day over. It is this extra day which gives all the trouble, which would not exist if a year was exactly equal to 364 days. We could then divide the year neatly into four quarters, each of 91 days and make our months follow some kind of 31-30-30-day sequence instead of the present variations of 28 or 29, 30 and 31 days. It would also eliminate the learning of a silly little nursery rhyme in order to remember the number of days in each specific month. This is virtually the basis of the suggestion of The World Calendar scheme. . . .

It may be added here that the former League of Nations, after considering some 500 plans for calendar reform, selected this as the only one worthy of serious future consideration.

Greater appreciation of the advantages offered by a stable calendar in which a certain date corresponds to a given weekday name always, no matter what the year, can be seen from a further study in detail of a given month. Space prevents a study of a complete year which is really essential for a complete demonstration, although the reader can supply this requirement if he so desires. In the table is given the calendar for the month of December for the years 1938 to 1950 inclusive.

The World Calendar is the same as that for 1950, and this is the reason why the attempt is being made to see if it can somehow be brought into force that year, so that the minimum amount of disturbance is caused in our general reckoning. The next opportunity is in 1956.

From the table, the progression of day-names with respect to dates throughout the years is immediately obvious. A few consequences of this progression may be illustrated by taking hypothetical cases.

(1) *Comparison of Monthly Figures for Different Years.*

Suppose that a manufacturing concern produced goods to the value of exactly £1,000 for the month of December in each of the years concerned. At first sight it would appear to be true that production for this month in each year had been equal. Assuming, however, that work is done only on five days in the week, from Monday to Friday, and that Christmas holidays are taken into account, it is found that the number of working days in the month varies from 19 to 21 during the years. Hence the average production per day varies from £52.6 to £47.6 and there has not been equal production. In The World Calendar, the

CALENDAR FOR DECEMBER

Day	1938	39	40	41	42	43	44	45	46	47	48	49	1950
1	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
2	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
3	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
4	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
5	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
6	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
7	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
8	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
9	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
10	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
11	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
12	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
13	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
14	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
15	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
16	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
17	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
18	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
19	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
20	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
21	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
22	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
23	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
24	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU
25	SU	mo	we	th	fr	sa	mo	tu	we	th	sa	SU	mo
26	mo	tu	th	fr	sa	SU	tu	we	th	fr	SU	mo	tu
27	tu	we	fr	sa	SU	mo	we	th	fr	sa	mo	tu	we
28	we	th	sa	SU	mo	tu	th	fr	sa	SU	tu	we	th
29	th	fr	SU	mo	tu	we	fr	sa	SU	mo	we	th	fr
30	fr	sa	mo	tu	we	th	sa	SU	mo	tu	th	fr	sa
31	sa	SU	tu	we	th	fr	SU	mo	tu	we	fr	sa	SU

number of working days will always be the same, and direct comparisons can be made.

(2) *Variations for Overtime.*

If overtime is paid on Saturdays and Sundays, then the amount varies for a given month over certain periods. For example, while most of the years have four Sundays, some have five. Adjustments which may be required when considering both Saturdays and Sundays are evident.

(3) *Defining a Holiday.*

There are perhaps two ways in which a holiday may be defined:

(a) By naming a weekday.

(b) By specifying a date.

Suppose that a holiday was defined as the Monday after the first Sunday in the month. Then we see that the actual date for the period considered would range from the 2d to the 8th.

For the second case, assume a holiday was specified for 15 December. Looking along the line, we see how this date wanders through the weekdays, and it is evident that, in many years, business or other interests will demand that the day be altered so as to make a continuous long week-end, such as Friday, Saturday, Sunday; or Saturday, Sunday, Monday. If this happens, the specification of a date has no meaning in fact.

Similar remarks apply to standing agreements for meeting dates for conferences and meetings.

(4) *Payment Dates.*

Supposing a demand was made for payments on or before 15 December. It is obvious that the payer must complete the

transaction on 13 December in 1940 or that the payee give one day's grace to 16 December.

(5) *Christmas and New Year Periods.* Each year in New Zealand there is some confusion as to the period during Christmas and New Year when shops will be closed. To some extent this is accentuated by the five-day working week. Since 1941 the Christmas period alone has often meant the closing of shops for four consecutive days, to the worry of the housewife concerned with fresh supplies of meat and bread for large families. The disorganization and muddle in 1945 is interesting. The 22d and 23d of December being Saturday and Sunday, shops were closed. After opening on the Monday, they were again closed on Tuesday and Wednesday, to open again for the two days Thursday and Friday. Immediately after this was the two-day week-end followed by the New Year holidays.

So long as the five-day working week remains in force, without any exceptions, in New Zealand, the proposed World Calendar will by no means reduce the long periods of closed shops for food-stuffs; but the other advantage is that we will always know what that period is without having a headache each year in discovering it.

If all of the above considerations are read with reference to the last column showing the fixed World Calendar scheme, it is obvious that all the irritating difficulties disappear, and substantiates the claim for stability.

One of the other great advantages is that one can project as far into the future as is desired, when planning. For example, the first kind of holiday considered would always be on 4 December and there would always be 19 working days. No calendars for future years, with counting and marking thereon, are needed when planning business or production.

It is obvious that any legislation which might bring into effect such a calendar could include definitions of holidays, etc., with advantage.

The remaining factor to be considered seriously, and which is perhaps the main bone of contention, is the throwing-in of one day (in common years) which is called Worldsday. This is virtually a day name in the same way as we have Monday (or Moon's Day), Saturday (or Saturn's Day), etc. The actual effect, however, of this interpolated day is best seen by the calendar for the end of the year as follows:

Day Name	*Date*
Sunday	24 December
Monday	25
Tuesday	26
Wednesday	27
Thursday	28
Friday	29
Saturday	30
Worldsday	31
Sunday	1 January

Similarly, in leap year, the calendar near the end of June would be thus:

Day Name	*Date*
Sunday	24 June
Monday	25
Tuesday	26
Wednesday	27
Thursday	28
Friday	29
Saturday	30
Leapyear Day	31
Sunday	1 July

In each case, this means that from Sunday to the next Sunday involves a period of eight days, or virtually a week of eight days. . . .

It appears evident that here is the crucial point of acceptance or otherwise of the scheme. Other factors are so minor that objections would be on the puerile level. If people are prepared to have these interpolated day names, once or twice in a year, then all the other outstanding advantages are available. Questions concerning rents, wages by the day, and so on, for these days should have no more difficulty of solution than exists with present-day public holidays.

With the complete intercommunication which now exists over the whole earth, it is also obvious that this scheme should be adopted on an international basis. It could cause a little trouble if only one or two nations were to put the scheme into effect while the rest of the world used the present calendar. General acceptance of the scheme by the United Nations would therefore seem to be the first logical step, but it is first essential that the Governments and their representatives at the Assembly be fully aware of the proposal. To prevent further trouble, sufficient explanation should be given to the people as a whole, so that they are aware of the implications and can raise any important objections they may have at an early date.

In these respects, The World Calendar Association cannot be accused of not doing its utmost. Over a long period of years, guided by a wonderful lady, Miss Elisabeth Achelis, with an inexhaustible reservoir of enthusiasm, the Association has poured out a tremendous amount of literature supporting its case, and explaining it as simply as possible. Every avenue of life has been explored with a view to discovering if there are any great flaws in the scheme. The result has been that business executives, sales managers, religious bodies, civil services, scientists and public men have been supporters and enthusiasts for its adoption. . . .

The scheme is simple. We should decide individually whether we can say "yes" or "no" to its adoption.

I FEEL highly privileged to be able to come to work in your great country again, after eight years of devastating wars in China, during which my family and I had to wander from place to place. . . .

It is very gratifying to note that in spite of the aftermath turmoils, political and otherwise, created by the World War II, The World Calendar will always symbolize and promote Peace. Moreover, it transcends beyond all political, national, and idealogical boundaries, and therefore can not but succeed in the glorified end.

Anything that I can do while here to help working for the adoption of The World Calendar in our country, I shall be happy continuing to do so. . . .

Dr. Ch'ing-Sung Yü, Chairman, Chinese Association for the Study of Calendar Reform, High Altitude Observatory of Harvard University and University of Colorado, Boulder, Colorado

HIGH SCHOOL DEBATE ON THE WORLD CALENDAR

IN January I informed The World Calendar Association that the students of my American History classes were planning to enter a Model Legislature and present The World Calendar as their subject. At that time the Association stated that it would be interested in learning the result of The World Calendar proposition we were to present before the other high schools in Rhode Island.

On 4 March, at Rhode Island State College, a Model Congress for high school students was sponsored by the Debating Clubs of the College. Twenty schools participated, each working up some timely problem that was presented as a resolution, discussed and voted upon. Four students were selected to represent each school, two to go to the "Senate" and two to go to the "House." They were to use six minutes each on their resolution; and after discussion on the floor four minutes were allowed for rebuttal.

I am pleased to say that our resolution—

RESOLVED: That the United States should join the rest of the world in adopting THE WORLD CALENDAR.

was reported favorably out of committee in both houses on the following votes:

House:	For 13	Against 5
Senate:	For 18	Against 2

and was also accepted by AYE votes on the floor of both houses.

The students who presented the resolution from North Kingston High School did a commendable job. They were "Senators" Carolyn Joly and Edward Sweck and "Representatives" Lois Bray and James Sparrell.

Mrs. Helen D. Rose,
History Department,
North Kingston Senior High School,
Wickford, Rhode Island.

THE CALENDAR AND WORLD UNITY

By the Reverend Professor J. Oliver Stephens
Presbyterian College, Carmarthen, Wales

"THE Calendar," as George Foucart observes in his brilliant study of its evolution in ancient Egypt, "is always one of the most important elements in society, for it denotes civilization. . . It is not only the fundamental basis of worship but it is probably the element which has had the greatest influence on the evolution of religion, and, consequently, on the organization of ethics."

It might be further maintained that no single factor has played a more important part in the development of social consciousness and in the establishment of civic and national unity. In this respect it claims our particular attention at the present stage in human history. It is urgent that we consider the paramount service it is likely to render in the consolidation of a world commonwealth.

In the course of its long evolution the calendar has passed through several revisions, the most important being those associated with the names of Julius Caesar and Pope Gregory XIII. Our Gregorian calendar unfortunately suffers from the inconvenience of differing from year to year. The quarters are unequal in length, and every quarter begins and ends on a different day and so does each month. Each year it has to be readjusted.

In view of these uncertainties and the urgent need of coordinating the varied activities of a rapidly shrinking world, a new calendar which can be used by all nations has been proposed by The World Calendar Association of New York. Seventeen nations have already signified their approval. The Association hopes to obtain the official acceptance of the United States, which will probably lead the United Nations to recommend the new scheme to its various member nations. The new calendar will be the same each year. Every year and, consequently, every quarter will begin on the same day, Sunday, the first of the week. This means that the same date of the month will come on the same day of the week every year. The familiar basis of a 12-month solar year will be retained and each quarter will have three months. The problem of dividing each quarter of 91 days into three months is solved by a pattern of 31, 30, 30 repeating itself four times a year.

Four quarters, each of 91 days, account for only 364 so that it will be necessary to set aside the 365th as an extra day at the close of every year. It is recommended that this last day of the year [Worldsday] be designated a

World Holiday which could be devoted to world unity and brotherhood. There is also Leapyear Day, as the new calendar calls it, which would come every fourth year on the last day of June. This day could be recognized as the second World Holiday. Christmas, 25 December, will come on Monday each year. National holidays could be observed on Mondays so as to ensure a long week-end on every such occasion.

A fascinating story may be told of the great part the calendar has played in the unifying and enriching of human society throughout the ages. The astronomical and mathematical principles involved in its more correct construction need not concern us and, in any case, they have been adequately dealt with by the experts. Our main interest is in the calendar as it has affected the social life of the common people by regularizing their concerted activity. Regarding it not as a material so much as a spiritual factor, we are enabled to see how it has helped in the evolution of society by supplying the framework for the periodic recapitulation of past experience and the renewing and refreshing of the whole content of social culture.

In Ancient Greece, for instance, the sense of fellowship which rested on community of speech and social usages was fostered by the celebration of regularly recurring festivals. Their recognition as a bond of union among all of Hellenic blood was not so much of spontaneous growth as due to the encouragement of far-seeing politicians, especially the enlightened tyrants of Argos, Corinth, Athens, and other cities. Together they made up a considerable proportion of the year. They appear to have occupied about 70 days at Athens. The main purpose of the calendar was the regularizing of these sacred days which would be observed as holidays, much as we regard our days of rest. The holding of the festivals at the proper time would be a matter of religious care and this was the reason for entrusting the calendar to the authority of the priests.

The greatest and most splendid of these festivals, the Panathenaea, was celebrated in Attica in honor of Athena, in the character of Athena Polias, or the protectress of the city. The very name marks its political import. Herodotus is said to have recited his history to the Athenians at the Panathenaea; and the poems of Homer, after they had been collected, were regularly read by the rhapsodists on these occasions. The chief solemnity was the magnificient procession when the peplus, a crocus-colored garment made by maidens for the goddess, was carried to her temple. In this procession nearly the whole population of Attica appears to have taken part, either on foot, on horseback, or in chariots, as may be seen in the Parthenon frieze, the peerless work of Phidias and his disciples.

There could have been no more effective means of giving expression to the specially Hellenic theory of the divine significance of the artistic and intellectual life or of evoking and strengthening the consciousness of spiritual unity. The greatest of Greek contributions to political thought is the conception of the community as a living whole of which its individual members are living parts. That this was not merely a matter of theory but also of actual experience, in

the Greek community, was mainly due to the ordering of their social life on the basis of a religious calendar.

That the calendar was, primarily, a religious institution is suggested by its name for the Calends in ancient Rome (always falling upon the first of the month) were so named because it was an old custom of the College of Priests, on the first of the month, to *call* (or assemble) the people together to inform them of the festivals and sacred days to be observed during the month. By a process of secularization it has now been largely bereft of its original character.

The prime motive in its early evolution was the proper organizing of days and seasons of religious import. In latitudes where the seasons are more or less irregular in their recurrence some kind of system of reckoning time would be necessary in order to save the observance of seasonal ceremonies from falling into confusion. On the whole, it seems safe to say that the calendar arose, in this way, in response to a religious need. It not only owes its origin to religion but it has, also, reciprocally exercised a great influence in the development of the latter.

The initial steps in its formation must have been purely empirical and dependent upon the observation of natural phenomena. The recurrence of day and night would be too regular to excite any speculation and the solar year would be quite beyond the grasp of primitive mentality. The phases of the moon, however, would not only create a sense of awe and wonder but would, also, excite a feeling of expectation. Early man's interest in these striking phenomena being mainly religious, we may suppose that the attempt to anticipate them was due to the desire to be fully prepared for the sacred ceremonies which would mark their recurrence. In this way there probably arose the first attempt at temporal calculation, which would be the beginning of the formation of a calendar.

The new moons would be named and numbered, and this, in conjunction with the seasons, would result in an elementary year. It would eventually be observed that the lunar and the seasonal year (not yet recognized as solar) did not correspond with each other. It was very desirable, however, that the year should begin at a fixed season and that the religious ceremonies should be held on stated days of the month. Hence there arose the problem how to correlate the lunar with the seasonal year. This could not be properly solved until primitive astronomy had discovered the solar year and had observed that it is longer than twelve months by a period of about eleven days. The difficulty of adjustment was overcome by adding, from time to time, an intercalary month to the lunar year. To determine which years were to contain twelve and which thirteen months was a great problem for ancient calendar reformers.

The Mohammedan lunar year is an exception which sheds a light, by way of contrast, on the general development of the calendar. In the Arabian lunar calendar the year is an artificial period of twelve lunar months. The lunar is not correlated with the solar year and it may begin at any season.

The calendars of present-day peoples of the lower culture will be found instructive. The elementary calendar of the

Basutos of South East Africa, for instance, is a good example of what may have been found when the earliest system of lunar months was developed. "More or less," we are told, "they keep, or purely reckon, their time by the seasons of the year (their changes), by animals (their birth-time), by plants (their annuality or growth), by the stars, such as the Pleiades (their position, time of rising and setting), and, more especially, by the moon itself. A full month consists of that space of time from the beginning of the evening when the new moon is to be seen in the West . . . to the last day of its appearance in the heavens; and, moreover, includes two more days when the moon cannot be seen at all. . . The first of these two days is called the moon *e ile mefela, lit.* 'is gone into the darks'; and the second, *e tlakoa ke litsoene, lit.* 'is being greeted by the apes' (because the apes being on the mountains can see the new moon before it becomes visible to men dwelling lower down). . . After these days the new moon will be plainly visible to everybody, and therefore, on this account, they begin on this day to count a new month. Little regard is paid as to counting the number of days in any month, since the bulky moon itself fills up the deficiency." [1]

A similar state of things is found in Melanesia where the system of reckoning time is very primitive. The concept 'year' is scarcely known in the strict sense, but the moon is recognized as a standard in measuring time. "It is impossible to fit the native succession of moons into a solar year; months have their names from what is done and what happens when the moon appears and while it lasts." [2]

The calendars of early North and South America are slightly more advanced. They reflect the advent of agriculture, but the succession of lunations upon which they are based is not yet correlated with the solar year. In the Peru of the Incas the twelve months, beginning approximately with January, were named in succession as follows: Small-growing moon, Great-growing moon, Flower-growing moon, Twin-ears moon, Harvest moon, Breaking-soil moon, Irrigation moon, Sowing moon, Moon of the moon-feast, Moon of the feast of the province of Uma, Moon of the feast of the province of Ayamarca, Moon of the great feast of the sun. [3]

Among the Dakotas and Creeks of North America the year is lunar and agricultural. The former name the moons as follows (beginning with January): Hard moon, Moon in which racoons run, Moon of sore eyes, Moon when the geese lay, Moon for planting, Moon for strawberries and hoeing corn, Midsummer, Moon in which corn is gathered, Wild rice moon, Running of the doe, Moon when the does shed their horns.

Our final example of the purely empirical year is that of the Dakotas whose lunar year begins in August, which is called Big ripening moon, and is followed by Little chestnut moon, Big chestnut moon, Falling-leaf moon, Big winter moon, Little winter moon, Windy moon, Little spring moon, Big spring moon,

[1] Sechefo, *Anthropos*, iv. 931 f.

[2] Codrington, *Melanesians*, 349.

[3] Lewis Spence, ERE *Calendar*.

Mulberry moon, Blackberry moon, Little ripening moon.

These illustrations bring us as far as the agricultural stage. It can be easily realized how the primitive calendar would assist in the better organization of the many religious observances connected with the seasons and with the pursuit of pastoral and agricultural avocations. This systematization led to the deepening and enriching of religious experience. Any influence which brings about an increasing complexity in the life of a primitive community adds also to its sensitiveness. It is a biological principle that as the organism evolves in complexity it becomes exposed to a greater variety of experience. As the religious year evolved, the primitive community would be afforded more numerous and more regular occasions on which to satisfy its religious needs and to enrich its social consciousness. This systematization of communal gatherings and united worship is, probably, the most powerful force in ensuring the evolution both of religion and of society. Order takes the place of chaos and a sense of security and of cooperation with the gods displaces the feeling of fear and of uncertainty which is so characteristic of primitive religion. The sense of community, also, is immeasurably enhanced by the assembling of people on regularly recurring occasions.

In the evolution of humanity there is no more striking advance than that of the substitution of sun-worship for moon-worship. This coincides with the change from the pastoral to the agricultural life. Whereas the moon is the more helpful luminary to the tender of flocks, the sun assumes the central place of interest to the cultivator of the soil. The famous megalithic monuments of Carnac, the Prescelly, and Stonehenge, witness to this transition. There is nothing of greater interest in archaeology than the disposition of the stones, in these memorials of primeval culture, on astronomical principles. This is accepted as sufficient evidence that they were erected in the period when man became an agriculturist and, consequently, a sun-worshipper. To this day, it is customary for the Ancient Order of Druids to assemble at Stonehenge before dawn on the summer solstice. As they watch, in white robes, the rising sun throwing a shaft of light through the eastern portal of the circle, directly on the logan or altar-stone, they hold their annual ritual service.

The next step in the evolution of culture is the transition from the rural to the urban life and the consequent adoption of a purely astronomical calendar. As Foucart observes, "bound not to the agricultural world, but to the history of the heavens, the calendar multiplied the foreseen and precise occasions of human intervention." It was this greater intimacy with supernatural powers that constituted the chief contribution of the calendar to the development of religion. But the calendar had many other consequences. It stimulated the organization of the cult and the elaboration of religious dramas and mysteries. It added to the importance of the priests who, as 'the people of the hours,' were charged with the proper observance of each significant moment of the calendric year. In establishing a more regular cooperation with the gods it undoubtedly helped in the evolution of mythology, just as, in pro-

moting public worship on a large scale, it exercised a great influence in the unification and development of society.

Our preoccupation, in a materialistic age, with secular affairs, and a purely civil calendar, should not be allowed to obscure the fact that even such a pedestrian institution as that of a market-day could only have been established, at the beginning, on a religious basis. Among peoples of the lower culture about the only possible opportunity for trade, on a large scale, would be provided by the assembling of tribesmen, from widely separated districts, on the occasion of a sacred ceremony. Where the social life is not yet fully organized, it is not easy for people to congregate in large numbers except under the pressure of a strong sense of religious duty. This is the only power that can summon the hunter from his solitary chase and the herdsman from his unrelaxing duties. And even religion can scarcely institute a regular succession of sacred days until the agricultural mode of life is established with its greater stability and more developed form of social organization.

The influence of religion would not only bring together a large number of fellow-clansmen on stated occasions, but would also make it possible for the members of different tribes to unite in a common ceremony, such as the ratifying of a covenant of temporary or permanent good will. When the tribes had been in an active state of war it was necessary to safeguard the time and place of meeting by means of supernatural sanctions. It was the truce which was primarily established for a religious purpose that provided the possibility for peaceful trade and the institution of regular market-days. Thus, in Arabia, warlike enterprise used to be abandoned during the last two months of the year and the first and seventh month of the following year, and it was in these periods of peace that fairs were held.

Just as the domestication of animals arose from the religious institution of totemism, so the marketing of commodities on a large scale would begin to flourish under the shelter of religion. Strange as it may seem from our modern standpoint, economic development depends upon religious safeguards.

An instance or two may be cited in support of our view. Thus, among the hunting tribes of South America the market is practically unknown. This illustrates the state of things when the daily needs of the population are sufficiently supplied by the bounty of nature. In Arabia, on the other hand, markets and fairs have been a prominent feature of life from very early times. They are held at places where pilgrims congregate on the occasion of religious festivals or where they may be staying awhile on their way to such ceremonies. In this way, a saint's tomb or any other sacred spot, however deserted it may usually be, becomes, on the occasion of a pilgrimage, not only a religious center but also a great market-place where all can trade in safety.

The market-day, originally established under the aegis of religion, would become more and more economic in character. It would, however, for a long time retain to some extent the supernatural sanctions which were originally its main safeguards. In ancient Rome, for in-

stance, the market-days (*nundinae*) which occurred every eight days were the subject of various superstitions. Some of our own fairs, within living memory, used to be opened by the local clergyman who would have the custody of the weights and measures.

There gradually developed a purely civil as distinct from the religious or ecclesiastical calendar. The mutual adjustment of these two constitutes a problem, as in the case of fixing the time of Easter, and in the lack of coordination between the so-called movable feasts of the ecclesiastical year and the fixed dates of the civil calendar. The establishment of The World Calendar might solve this problem.

The advent of broadcasting increases the urgency of establishing such a calendar as will enable the whole world to coordinate its several activities in the interest of universal brotherhood and permanent peace. This would mean only the extension of the service which the calendar has rendered throughout the ages in the consolidating of society. The possibility of uniting on occasions in a world-wide celebration of events of historic significance cannot help but stir the imagination and inspire the highest hopes for the future of humanity.

A universal calendar is thus on the way to being established. It now remains that the romance of its service to humanity, from time immemorial, should be realized and that its influence, so pregnant of universal good, should be deeply felt in the hearts and minds of men.

WHY it is so difficult to convince the world of the desirability and usefulness of adopting "The World Calendar" is one of life's minor mysteries. Here in 1934, the attempt to introduce the 24-hour clock signally failed, as we are constitutionally unable to count beyond our twenty horny fingers and toes. Even in the U. S. A. and Canada, although not in several South American Republics, the attempt seems to have been a failure, but perhaps the innovation will be adopted when The World Calendar becomes the world's measuring rod, as it is bound to in time. I forget who it was who said that the progress of civilization is that of the slowest barbarian, but in matters like calendar reform or the 24-hour clock it is very true.

Alister Mackinnon
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Aberdeen, Scotland

Note: A bibliography of the reference material used by Miss Elisabeth Achelis in the preparation of her address, "The World Calendar for Order and Stability," before The Royal Canadian Institute on 7 January 1950, may be obtained upon request.

ENDORSEMENTS

THE Chairman of the Canadian Affiliate, Mr. A. J. Hills, has informed The World Calendar Association that The World Calendar has secured another supporter among the labor organizations of Canada.

A Memorandum of THE CANADIAN AND CATHOLIC CONFEDERATION OF LABOR, INC., to the Federal Cabinet dated 10 March 1950—in French and English—contained the following:

"Universal Calendar

"The last convention of the C.C.C.L. declared itself favourable to the adoption of the universal calendar prepared by 'The World Calendar Association.' The C.C.C.L. hopes the Government will take this suggestion into consideration."

"Calendrier Universel

"Le dernier congrès de la C.T.C.C. s'est déclaré favorable à l'adoption du calendrier universel préparé par 'The World Calendar Association.' La C.T.C.C. espère que le Gouvernement prendra cette suggestion en considération."

This organization links together fourteen federations, each made up of local unions, its membership being mostly in the Province of Quebec.

Notification has been received from the MADISONVILLE, KENTUCKY, KIWANIS CLUB of its endorsement of The World Calendar by the following resolution, passed on 20 January 1950:

"Now Therefore, It is Resolved that the establishment of The World Calendar at the earliest possible date is recommended."

Word of a re-endorsement of The World Calendar was communicated to the Association as follows: "The ADVERTISING CLUB OF JOHNSTOWN, PENNSYLVANIA, at its regular weekly meeting on May 22nd, 1950, voted again to endorse the proposed World Calendar of 12 months and equal quarters, and also to urge the United States delegation to propose it for the provisional agenda for the Fifth Regular Session of the General Assembly of the United Nations."

"THIRTY DAYS hath SEPTEMBER

. . . April, June, and November" But Why? Do We Need a New Calendar?

By Irving DeWitt Talmadge
Foreign Affairs Editor, Scholastic Magazines

IN a few weeks we will all be getting our new calendars for 1950. The grocer will be sending one, the butcher, and the bank. Some will be decorated with fancy art work—perhaps a colored print of the Taj Mahal or maybe a pin-up girl.

It's a nice, sweet custom, say you. Each year we get a new calendar which shows the days of the week, the weeks of the month. What's wrong with that? It's a practical, sensible system, and we have had it for centuries.

Well, let's test it. Let's see how "sensible" the system actually is. Without looking at the 1950 calendar, can you tell offhand on what day of the week your next birthday falls? Or on what day of the week Christmas, 1950, will be? Or on what date of the month Election Day will come?

You *do* undoubtedly know the number of days in each month, thanks to the famed nursery rhyme. Since 1752 English-speaking school children have been struggling with "30 days hath September, April, June, and November. All the rest have 31, except February alone. To this we 28 assign, till Leap Year gives us 29." Or perhaps you were taught a slight variation of this "poem."

But do you know how many days there are in the first half-year, and in the second half-year? Or how many days there are in each quarter?

Who cares? The fact is, a lot of people care, and for good reason. Here are some of the complainants: The *railroads*, for

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Excerpted from the Senior Scholastic *(a national weekly magazine for Senior High Schools), Dayton, Ohio, 9 November 1949.*

example. Since each year begins on a different day, railroads must rearrange holiday schedules annually. This involves great expense and extra labor. This is also true for air lines and bus companies.

Retailers. A merchant who does his heaviest business on Saturdays cannot always compare the same months in different years. There were five Saturdays in May, 1948, but only four Saturdays in May, 1949.

Your school. Considerable time is spent each year in arranging the scholastic, athletic, and social programs in our schools and colleges. It must be done anew each year because of the annual shifting of the calendar.

Business, generally. Some months contain 27 working days, others only 24. It costs business millions of dollars to figure out the pay roll, calculate taxes, interest, and other payments for each month.

Since we all live in a world filled with payments, taxes, anniversaries, holidays, school schedules, each of us is affected by the annually changing calendar.

But what can be done about it? Can our calendar be "streamlined"? Can we put order and system into this haphazard timetable of ours?

We certainly can, according to The World Calendar Association and its energetic president, Miss Elisabeth Achelis. Miss Achelis has spent 20 years of her life on calendar reform.

This proposed "World Calendar" is balanced, regular, and does not change from year to year. It retains the present 12 months. But it divides the year into four even quarters.

The new World Calendar has been approved by 17 nations. It has been endorsed by more than a hundred different organizations, among them the National Education Association. It is also preferred by many religious leaders of the Protestant, Catholic, and Jewish faiths.

What about calendar manufacturers? Wouldn't The World Calendar put them out of business? No, says the Association. Since the calendar would be permanent, the calendar makers could sell handsomer models. The fixed face of the clock does not harm clock makers.

At the request of the Panama delegation, The World Calendar was placed on the agenda of the present session [Fourth Regular Session] of the United Nations General Assembly.

However, on 21 September the 14-nation General Committee of the Assembly, in reviewing the crowded agenda for this session, postponed action on The World Calendar. The issue will come up again at the 1950 session of the General Assembly.

Sponsors of The World Calendar hope that the United Nations will act favorably on it next year. They have selected 1 January, 1956, as an ideal day for its adoption. The present and the new calendar come together at that date, both years beginning on Sunday.

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VENEZUELA: Comité Venezolano del Calendario Mundial, Don Antonio Arráiz, Chairman, c/o "El Nacional," Apartado de Correos 209, Caracas.

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Assn. of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
Galveston Chamber of Commerce
London Chamber of Commerce
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Junior Chamber of Commerce of Pittsburgh
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Lancaster, Pa., Chamber of Commerce
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Olean, N. Y., Chamber of Commerce
Pasadena, Cal., Chamber of Commerce
Belleville, Ont., Chamber of Commerce
Shelby, N. C., Chamber of Commerce
Board of Trade, Halifax, Nova Scotia
Board of Trade of Orillia, Canada
Ottawa Board of Trade
Montreal Board of Trade

SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee for Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
Eng. Profession in British Columbia
Australian Branch, Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba
Royal Astronomical Society of Canada
Science Society of China
Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
American Psychical Institute
Peele Co. Medical Soc., Ont., Canada
Amer. Society of Agricultural Engineers
Burnham Astronomical Society, Chicago
Royal Canadian Institute
Ontario Medical Assn.

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour
Canadian and Catholic Confed. of Labour

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agri. History Soc., Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

BUSINESS

Newspaper Advertising Executives Association, Inc.
International Affiliation of Sales and Advertising Clubs
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Canadian Retail Federation
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Milwaukee Society of Accountants
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Canadian Manufacturers Assn.
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Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

A Partial List



FRIENDSHIP IS THE CEMENT THAT HOLDS TOGETHER THE AMERICAN NATIONS
IN UNDERSTANDING, GOOD WILL AND PROGRESS.

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Journal of CALENDAR REFORM

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THIRD QUARTER
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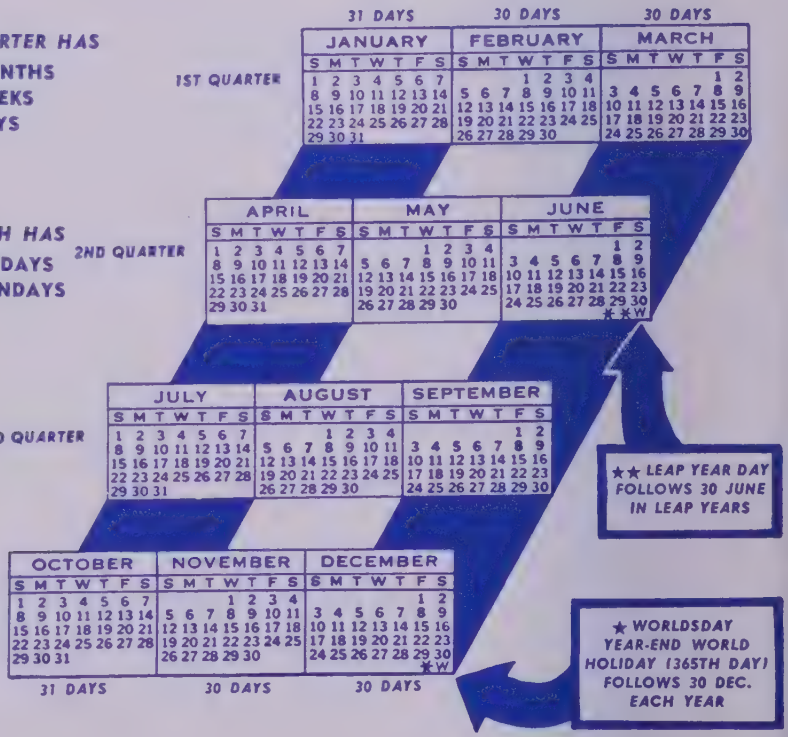
THE WORLD CALENDAR

. . BALANCED—STABLE—ORDERLY

THE WORLD CALENDAR RETAINS THE PRESENT 12 MONTHS — AND THE FOUR QUARTERS ARE *EQUAL*.

EACH QUARTER HAS
3 MONTHS
13 WEEKS
91 DAYS

EACH MONTH HAS
26 WEEKDAYS
PLUS SUNDAYS



EACH YEAR BEGINS ON SUNDAY, 1 JANUARY

EACH WORKING YEAR BEGINS ON MONDAY, 2 JANUARY

EACH QUARTER BEGINS ON SUNDAY ENDS ON SATURDAY

EVERY YEAR THE SAME



ONE WORLD CALENDAR FOR ONE WORLD

VOL. XX THIRD QUARTER, 1950 No. 3

BECAUSE of the unexpected outbreak of the Korean conflict, 25 June, which called for immediate international attention, this Association and a number of delegates of the United Nations deemed it inadvisable to present The World Calendar before the Fifth Session of the General Assembly of the United Nations this September. Thus, the remarkable and highly significant year of 1950, marking the mid-century, was allowed to pass without recording the approval of the much-needed and beneficial reform of the calendar.

Since the beginning of modern calendar reform initiated by Abbé Marco Mastrofini, a Roman Catholic priest, in 1834, *116 years have rolled by with the hoped-for goal still deferred.* However, hope ever blooms in the human mind, heart, soul and spirit. Like St. Paul, we may be troubled but not distressed, perplexed but not despairing. The goal is ever bright.

This year 1950 marked outstanding endorsements of The World Calendar by the Royal Canadian Institute, the Canadian and Catholic Confederation of Labour, the Trades and Labour Congress of Canada, the Canadian Telephone Employees' Association; the Colombian Academy of Exact Sciences, Physical and Natural Chemistry; and in the United States the Association of Consulting Management Engineers, Inc., and approval of many American businesses as shown in the statistical survey printed on page 131 of this issue.

It is logical to conclude, therefore, that 1956 will see the adoption of The World Calendar internationally—and this, *121 years after* the introduction of modern calendar reform that marks the passing of four generations.

We are confidently expecting, therefore, the adoption of The World Calendar in the *first decade* of the *second half* of the Twentieth Century. To this end, interest must not be allowed to lag; on the contrary, activity must be spurred and increased.

There is every reason to believe that during the next immediate years, peoples, governments and nations will realize the benefits and will demand the adoption of this orderly, reasonable and steady calendar. One that will aid them in their many personal, occupational, communal, national and international affairs. For, where there is no order and stability, the ways of life are handicapped and activities impeded, retarding normal and steady progress.

Journal of

CALENDAR REFORM

JULY • AUGUST • SEPTEMBER

1950

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Elisabeth Achelis, Editor pro tem Linda Halsted, Assistant Editor

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The PRESENT CALENDAR and Its Effects on AMERICAN BUSINESS

by Professor John M. Firestone
Department of Economics
College of the City of New York

Professor Firestone, who has been teaching in the College of the City of New York for twenty years, at the request of The World Calendar Association conducted a survey among the membership of the Controllers Institute of America on the effect of the present calendar on American business. An abstract of this survey follows, and should Journal *readers desire a copy of the complete survey this will be furnished upon request. The Association wishes to express herewith its gratitude to Professor Firestone as well as to the Controllers Institute for this excellent and highly significant survey.*

Purpose

FOR a long time, many statisticians, accountants, economists and business men have thought that our present calendar has certain irregularities which create difficulties that are costly to business. However, there are many others who have been troubled by the vagaries of the calendar but who have accepted the calendar as inevitable. The faults of the calendar as well as its blessings were taken for granted with the assumption that nothing could be done to correct its shortcomings.

The World Calendar Association therefore sponsored this survey of an important segment of American business to determine the nature and extent of the problems created by the present calendar from the viewpoint of the business man.

It would have been desirable to develop estimates of the cost of calendar variations, but accounting systems do not lend themselves to this type of analysis. The expense involved and the time required to make such studies preclude their inclusion in this, a pilot survey.

How the Survey Was Conducted

The Controllers Institute of America kindly consented to cooperate in this study by allowing its membership to be polled. Its membership consists, in the main, of controllers of the largest corporations in this country representing all lines of economic endeavor. Controllers, by virtue of their duties and eminent position, are particularly qualified to answer the questions that are raised by the problem of an irregular calendar.

THE WORLD CALENDAR ASSOCIATION, Inc.

(A NON-PROFIT ORGANIZATION)

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20 March, 1950

Dear Member of Controllers Institute:

A revised time system to provide a better-balanced stabilized calendar comes before the General Assembly of the UNITED NATIONS for consideration at its next regular session convening 19 September, 1950. For your information, the proposed World Calendar appears on the reverse side of this sheet.

It would be desirable to ascertain what the present calendar has been costing American business in inconvenience, misjudgments and dollars. For example, Prentice-Hall in its Labor Newsletter of 20 December, 1949, gives the following interpretation to the new wage-hour law: An employee, paid the minimum wage of 75 cents per hour for a 40-hour week would receive for 52 weeks of 40 hours each an annual salary of $1560, or $130 per month. But because March 1950, for example, has 23 working days the minimum wage in that month would have to be $138. The employer must then pay either a fixed monthly salary high enough to cover the maximum number of workdays or pay a differential in those pay periods in which the number of workdays requires it.

A speaker at a recent business gathering expressed concern over a department store sales decline of 25% during the first week in January 1950 as compared with the first week in 1949. An important detail he had overlooked was the fact that stores were closed Monday, 2 January, 1950—giving one less sales day. That, alone, would account for most of the decline in volume.

How often do such situations arise under our present "time system"? Since the conduct of all business is vitally affected by the calendar, and the opportunity is now presented to rectify such defects once and for all, it would be appreciated if you would answer the enclosed questionnaire and return it in the enclosed envelope.

The World Calendar Association, a non-profit organization which is carrying all costs of this study, is indebted to the Committee on Cooperation with Government, of the Controllers Institute, for the addressing of these envelopes to its members.

Yours very truly,

John M. Firestone

John M. Firestone
Department of Economics,
College of the City of New York
(Research Consultant to The World Calendar Association.)

Editor's Note: Because of the outbreak of hostilities in Korea, it was deemed inadvisable to bring The World Calendar before the United Nations General Assembly at this time. The Association is now working for United Nations' action in 1951.

Approximately one-sixth of the membership replied: There was no follow-up to the initial request, nor was it possible to sub-sample the non-respondents, even though it was recognized that this would be highly desirable in assaying the attitude of the non-respondents.

The returned questionnaires were classified in broad categories to determine whether the field of business activity accounted for any significant differences in attitude towards the calendar.

The classification used was as follows:

Manufacturing
- Food and Tobacco Products
- Textile Products and Apparel
- Lumber, Furniture and Paper Products
- Chemical and Drug Products
- Primary Metal Products
- Fabricated Metal Products
- Machinery and Transportation Equipment
- Miscellaneous Manufacturing

Distribution

Public Utility and Railroad Companies

Finance and Insurance Companies

Miscellaneous Companies (not elsewhere classified)

Anonymous Replies

Brief Discussion of Findings

Of the 538 respondents to the questionnaire, 466 or 86.6 per cent—an overwhelming majority—indicated that the present calendar created difficulties for them. These difficulties ranged from minor annoyances to such major problems as required the adoption of a modified calendar for internal use in the intelligent handling of business affairs. This often resulted in still further confusion because the modified calendar conflicted with the conventional calendar in general use.

Of the 466 respondents indicating difficulty with the present calendar, 437 or 93.8 per cent indicated that a stabilized calendar would alleviate these difficulties. The other 72 respondents (13.4 per cent of the total responses) were divided as follows: 57 (10.6 per cent) said they had no difficulties with the calendar, 6 (1.1 per cent) did not know, and 9 (1.7 per cent) returned questionnaires which did not answer either question 1 or 2 and which could not be tabulated.

It must be pointed out that no generalization about American industry or even about the membership of the Controllers Institute of America as a whole can be made on the basis of this survey. It must be considered only as a pilot study which is probably indicative of the kind of response one might expect of a scientifically designed sample of the entire American business population. On the other hand, it must be borne in mind that more than 20 billions of dollars in capitalization is represented in the response to this survey, and of this amount, more than 18.5 billions of dollars favored calendar revision. Despite the limitations of the sample on which this survey is based, the fact that so important a segment of American business does have difficulties with the calendar must be given full consideration.

The responses by broad industrial categories did not differ from each other significantly except in minor aspects (problems of firms engaged in manufacturing as contrasted with those engaged in distribution). However, the proportion of firms within each classification experi-

encing calendar difficulties was surprisingly uniform.

The results of this survey should be highly gratifying to those seeking calendar reform, for the indication seems to be that this important segment of American business needs and wants calendar reform. This pilot study might serve as the basis for a more intensive and extensive survey of all of American business to get a cross-section of the attitude of all business toward this problem.

Replies Received

	NUMBER	PER CENT
Questionnaires mailed:	3,422	100.0
Replies received:	538	15.7

Question 1. Do irregularities in the present calendar cause any difficulties in your business?

For all replies received:

ANSWER GIVEN	NUMBER	PER CENT
Yes	430	79.9
No	60	11.2
Don't Know	11	2.0
Other*	37	6.9
Total	538	100.0

* Returned questionnaire in which Questions 1 and 2 were not answered.

After editing the questionnaires, the following additional information with respect to Question 1 is available:

Of those replying "yes," 6 indicated no specific difficulty.
Of those replying "no," 3 indicated specific difficulties as enumerated in Question 2.
Of those replying "don't know," 5 indicated specific difficulties as enumerated in Question 2.
Of the others, 28 indicated specific difficulties as enumerated in Question 2.

Thus, on an edited basis:

	NUMBER	PER CENT
Yes	466	86.6
No	57	10.6
Don't Know	6	1.1
Other	9	1.7
Total	538	100.0

CLASSIFIED BY TYPE OF COMPANY

Classification	Number of Responses	Per Cent Distribution				
		Yes	No	Don't Know	Other	Total
Food and Tobacco	45	86.7	6.7	4.4	2.2	100.0
Textiles and Apparel	26	92.3	0.0	0.0	7.7	100.0
Lumber and Paper	24	83.4	8.3	0.0	8.3	100.0
Chemicals and Drugs	29	89.7	10.3	0.0	0.0	100.0
Primary Metals	18	88.8	5.6	0.0	5.6	100.0
Fabricated Metals	29	86.3	6.9	3.4	3.4	100.0
Machinery	111	85.6	10.8	.9	2.7	100.0
Misc. Mfg.	67	83.6	11.9	0.0	4.5	100.0
Distribution	35	94.2	2.9	0.0	2.9	100.0
Public Util. and R. R.	28	85.7	14.3	0.0	0.0	100.0
Finance and Insurance	32	78.1	21.9	0.0	0.0	100.0
Miscellaneous	41	80.5	14.6	4.9	0.0	100.0
Anonymous	53	83.0	15.1	0.0	1.9	100.0
Total	538	86.6	10.6	1.1	1.7	100.0

RESPONDENTS' COMMENTS ON PRESENT CALENDAR DIFFICULTIES

Note: No question with respect to the 13-month calendar versus The World Calendar was included in the questionnaire, but 36 respondents made reference to it. Some are actually using it—others suggested it as a possible substitute for the present calendar.

It is interesting to note that many of those using the 13-month calendar expressed dissatisfaction with it for a number of reasons. Others, who had used it, were forced to abandon it.

"Use of 4 quarters of 13 weeks, necessitates providing for extra week once every six years."

"Quantity discount on monthly basis affected by number of selling days."

"Coordination of monthly sales commissions with mill production."

"Considerable amount of detail in computation of accruals and deferrals."

"We have six paid holidays—different when holiday falls on Saturday."

"Used 13 month calendar—dropped because inconsistent with conventional calendar."

"Meetings of associations and lodges."

"Shifting of payroll due dates to different days of the week."

"Frequent cause of confusion in analyzing economic data."

"Excessive cost of special forms covering weekly periods."

ESTIMATES OF CAPITALIZATION IN MILLIONS OF DOLLARS REPRESENTED BY RESPONDENTS

Classification	*Number of Respondents*	*Reply to question 1*		
		Yes (millions of $)	*No (millions of $)*	*Total (millions of $)*
Manufacturing				
Food and Tobacco	45	$600	$150	$750
Textiles and Apparel	26	300	0	300
Lumber and Paper	24	400	20	420
Chemicals and Drugs	29	1,200	40	1,240
Primary Metals	18	2,200	5	2,205
Fabricated Metals	29	250	150	400
Machinery	111	3,400	100	3,500
Miscellaneous Mfg.	67	5,500	900	6,400
Distribution	35	1,000	10	1,010
Public Utilities and R. R.	28	3,300	500	3,800
Finance and Insurance	32	(1)	(1)	(1)
Miscellaneous	41	400	500	900
Anonymous	53	—	—	—
Total	538	$18,550	$2,375	$20,925

(1) Capitalization inestimable because of large number of mutual companies in this category.

RESPONDENTS' COMMENTS *(continued)*

"Social security periods." [Probably due to variable number of weekdays per month]
"Tax Reports."
"Overhead fixed in amount varies on a per day basis according to number of days in month."
"Inventory shutdown on December 31 bad when at mid-week."
"Variable vacation close down schedules."
"Causes difficulties in budgeting and comparisons with actual."
"For those paid on a monthly basis, personal budgeting is more complicated."
"On marooned days workers lay off that day causing lag in production schedules."
"Shifting time basis for accounting and financial reports, procedures and controls."
"Employee vacations where holiday falls on mid-week date, we allow an extra day or pay for it."
"Week to week comparisons."
"Comparison of corresponding week in two years."

"We have gone to biweekly payroll to decrease confusion."
"Meter reading." (Utility Company)
"Cycle billing." (Utility Company)
"Dividend preparation."
"Royalty payments."
"Cost of clerical work."
"Difficult to schedule semester so that each course has quota of hours." (University)
"Interferes with dispatching trucks." (Shipping Company)
"Our business depends upon statistical comparisons which are affected by irregular calendar."
"Must constantly modify our thinking on many management problems because of calendar."
"Legal holidays differing between countries."

TYPICAL COMMENTS MADE BY RESPONDENTS

Out of 430 favorable to The World Calendar

"We would like to see The World Calendar adopted."
"Adoption of World Calendar would materially improve statistical reporting."
"The World Calendar, if adopted, would of course work even better than our present makeshift system." (Uses 13-month calendar)
"World Calendar would be desirable." (Uses 4 equal quarter calendar)
"Am in favor of change."
"Since World Calendar was first proposed, have been sincerely in support of it. This is a much needed change in an otherwise modern economy."
"Heartily for the idea."
"Savings probably substantial—would improve morale and efficiency. Let's have it!"
"But still I like The World Calendar." (Indicated no calendar difficulties)
"Savings would be large."
"Downright enjoyment of long week-ends."
"Would lessen confusion and make for better planning for production and vacation schedules. Would be better for business and private lives."
"Most urgently desire adoption of The World Calendar."
"This World Calendar would be the greatest boon to business and the accountant since the first century."
"Intangibly valuable results of more meaningful figures."

Out of 60 unfavorable to The World Calendar

"There is enough monotony in the world without making the calendar monotonous."
"World Calendar would be helpful but I prefer 13-month calendar."
"World Calendar still has holiday problem."
"World Calendar does not stabilize work days."

"Changing calendar would not help us in any way."
"Present calendar good enough for me."
"We operate on a daily basis."
"World Calendar has a varying number of Saturdays so month to month comparisons are invalid." (Department Store)
"In shipping business we operate on a terminated voyage basis."
"Proposed calendar involves too many double holidays (Sunday and Monday)."
"Holidays still occur in mid-week (Memorial day) and there would be marooned days (Thanksgiving)."
"We need uniform work days—not weekdays."
"We prefer months with equal number of Thursdays and Fridays."
"Opposed to month ending in middle of week."

BUSINESS OPINION

August 29, 1950

The Honorable Dean Acheson
Secretary of State
Washington, D. C.

Dear Mr. Secretary:

This is to express the hope in behalf of the Yosemite Park and Curry Co. that the United States delegation to the forthcoming session of the General Assembly of the United Nations will lend its support to the resolution favoring the adoption of the proposed World Calendar.

Assuming that your interest lies in the experience of specific enterprises rather than in general principles, I shall name two important respects in which we and probably all other seasonal resort operators would benefit from the proposed reform of the calendar.

(1) At present comparisons of business volume with that of identical dates in preceding years are thrown awry by the fact that the days of the week are different. This affects week-ends and holidays. Thus, comparison of volume for a two-day period of identical dates may in one year involve Saturday-Sunday, which is a week-end, and in another year Sunday-Monday, which is not. Comparisons by dates are therefore meaningless in a type of business where week-end peaks are characteristic. Also, in one year a given month may have more week-ends than in another, thereby throwing the monthly comparisons into error.

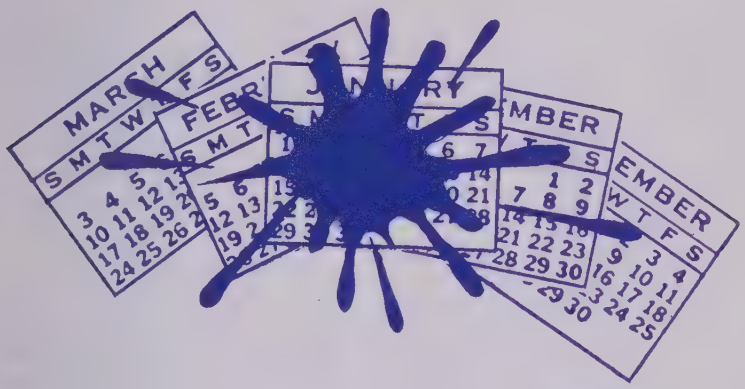
(2) Holiday periods are of primary importance to the resort and travel industry. Memorial Day falling in mid-week means nothing, but when it occurs on or near a week-end it insures capacity business.

I hope that the proposed sensible reform of the calendar will receive such support as to assure its eventual adoption.

Respectfully yours,

H. Oehlmann, Executive Vice President
Yosemite Park and Curry Co.
Yosemite National Park, California

MONTHS BLOTTED ...



... OUT——?

THE United States Bureaus of the Budget and of Standards which have to deal with the vast accounting system of the United States, finding the present Gregorian calendar unreliable, irregular and unbalanced, have discarded it as inadequate in every way to meet present-day requirements of budgetary control and accurate statistical comparison.

It is inexplicable that this *two-thousand-year-old calendar* with its bewildering irregularities and constant shiftings should still be in use today, and it is regrettable that the Government of the United States by previous action is so reluctant to improve it.

Innovations accompanying the growth of our nation have ever advanced America's development. Her ingenuity and acceptance of innovation have kept pace with her progress. The calendar is an outstanding exception.

The annually changing calendar with its shifting days and dates; the irregular number of days in the months together with the confusing number of weekdays of each designation, such as four or five Thursdays, Fridays or Saturdays, coming in no regular order; the attendant wandering holidays; the unequal quarter-years; and years which are never comparable in their sequences; all these bring about serious disadvantages. They result in complicated recordings, difficult statistical computations and analyses, fluctuations in the paying of wages and salaries, and inconvenience in budgeting and the making of yearly plans.

Calendar Vagaries

The rebellion against the vagaries of

the Gregorian calendar by accountants and statisticians, who have to deal with the vast accounting system of the United States, is the strongest possible evidence of the wholly unsatisfactory present calendar.

The adoption of an auxiliary calendar for counting and computing periods of time by the United States Bureaus of the Budget and of Standards as well as other Federal agencies is convincing proof that the administrative circle itself finds the present calendar entirely inadequate.

These two Bureaus with other Federal agencies thus took the extreme step of blotting out months, so as to achieve a measure of stability for the one particular time-unit involved in the payment of government employees, namely, the two-week system or "fortnight" period, thereby blotting out all other units. This archaic measure—the fortnight—has now ousted all other familiar time-periods.

Gone are the months. Gone are the quarters and the half-years as we know them. Gone, too, it may be said, are the seasons as they have been recognized. Such an auxiliary vehicle of time that brushes away these well-established periods can never obtain favor as a substitute for the present calendar, bad as it admittedly is. This dull and arbitrary system of two weeks, "fortnightly" periods, has no place in the field of the calendar. It is absolutely unsuitable for general civilian use. It has no place whatsoever outside of the immediate statistical and budgetary circle of government accounts and even there its continued usage is debatable. A makeshift device, based on lopsided specialization, brings about unbalance and cannot endure. That it should expand into other fields is unthinkable.

Calendar's Purpose Manifold

Months will stay, as well as the convenient quarter- and half-year division of the years by their familiar months. Americans and other nationals will not consent to abandon the association of months which is so deeply imbued in all of man's customs. The calendar is not only for statistics and accounting but is a document that affects every phase and activity of life, relating man to national, personal and dearly cherished events. Its purpose is manifold.

Americans will not forego the *December* Christmas, the frosty snowy *January* days, the Washington and Lincoln *February* birthdays, the blustery *March*, the *April* showers which bring *May* flowers, the rare and beautiful days in *June*, our national *July* birthday, the lazy drowsy *August* days, *September*'s Labor Day, the radiant *October* colorings of nature and the *November* Thanksgiving observance.

A Rejected Calendar

The statistical auxiliary system consists of 26 fortnight two-week periods (52 weeks in a year plus one extra day), which when further divided gives 13 periods of two weeks each (28 days). Now, by the easy method of changing the words—periods, groups or weeks—into the "blotted out months," this auxiliary statistical accounting system could develop into a 13-month calendar—a decided handicap because of its indivisibility. Such a prime number as 13 should never be the basis of any system, as it is stubbornly isolated and impossible to blend or team with other numbers, being one too many or one too short.

Now what has happened to the rejected 13-month calendar?

The League of Nations' last act on calendar reform was to eliminate it and submit only The World Calendar of 12 months that received approval by 14 governments.

It was the disturbance to the months and the quarters that spelled the downfall of the 13-month calendar proposal, of which P. W. Wilson in his book, *The Romance of the Calendar*, stated, "to orderly minds its boasted symmetry can never be wholly unattractive," but of which he also said that if adopted "it would start a new movement for calendar reform." The greater expense to business and civilians that this additional 13th month would entail, as well as the extra labor involved, also contributed to its rejection.

The eminent astronomer, Camille Flammarion, when writing his report on the result of a contest for the best revision of the calendar, won by two different types of 12-month plans, wrote: "The number 12 is better adapted to human habits and needs than the number 13. Furthermore, no effort to simplify should be carried so far that it falls into monotony, and a 13-month calendar would be monotonous."

Every Date Disturbed

The disturbance for purposes of comparison, which the introduction of a 13th-month period would have produced, was undoubtedly another reason for its rejection for world-wide usage. After the 28th of January, every date as we know them would have been changed beyond recognition.

It is well to point out that vital and other general statistics are assembled on the basis of existing months and quarters. In the moving picture industry and in the radio field quarterly and half-yearly contracts predominate, and when these are reconciled with a *quarterly system of three months or thirteen weeks* it becomes a well-nigh perfect system. Therefore when a method of time-reckoning is used that ignores these well-established and necessary time-units, there is a loss in comparability, a serious disadvantage.

The 12-month calendar is an age-old repository of treasured and enduring things which cannot be taken away. Removing any one of the familiar time-units of which the calendar is composed is like depriving man of one or more of his senses. That is what extension of the new auxiliary accounting system would do to man, rob him of his association with the months, the seasons and the convenient divisions of the year. It would not be conducive to the common good of man.

Instead of giving consent by silence to the use of this auxiliary system, would it not be the better course for the United States to assume leadership in calendar reform and take the necessary step to remove the irreconcilable use of two different measurements of time—the present calendar and an auxiliary system—and by so doing improve the general time-system for every one of us in days of stress or calm, in plenty or scarcity?

A Notable Act?

It would be a notable act were the United States to acknowledge to all nations that its Bureaus of the Budget and of Standards and other Federal agencies find it impossible to handle the business controls involved with the present changeable calendar; that while using an auxiliary method for financial evaluation of conditions, etc., it fully recognizes the

unsuitability of such an auxiliary calendar for general civilian and world-wide use; and that accordingly it advocates adoption by all nations of a calendar which within the solar year results in a maximum of equalization and adjustment of days, weeks, months and quarter-years, with a minimum of disturbance to familiar customs.

The World Calendar is the only plan which successfully fills the above specifications. Within the 12 months, pay by days and weeks, salaries by semi-months and months, reports and tax payments by equal quarterly divisions and seasons all fit in agreeably four times a year, with equal recognition and coordination of all the existing calendar units from which the present irregularities have been removed.

Wisdom decrees that The World Calendar be adopted, wherein the 91 days, 13 weeks, 3 months or one quarter-year division (associated with a seasonal period) all coordinate perfectly at the end of every quarter division—sealed and completed with the new world holiday *Worldsday*, placed at the end of the year, that is further augmented in the leap years with another world holiday *Leap-year Day*, placed in the middle of the year, in accordance with the solar year. As to the payment of wages and salaries for these one or two new civil holidays, they are treated in the same manner as are the Christmas, Thanksgiving and Independence holidays.

With The World Calendar in effect, '*Worldsday*' coming as a holiday on the last day of the year (after the close of a week) will be accepted instead of the former wandering New Year's holiday. This would confine the Christmas-New Year holiday period from Sunday, 24 December, through Sunday, 1 January, which would be of great advantage to everyone. It would enable business and industry to return to work regularly on Monday, 2 January.

A Great Saving

In these difficult days of stress and economic strain in which the whole world finds itself, does it not become a duty and responsibility to conserve material, money, time and effort? This the perpetual foursquare World Calendar achieves admirably.

For instance, the necessity of discarding old calendars for new ones every year with attendant loss and waste from overprinting or left-over calendars is eliminated.

The annual expense for new dies would be saved as only one die will be needed which could be cut on more lasting and durable materials.

Obviously it takes time, and time is valuable, to make annual calculations of the different quarter-years which begin and end on different days of the week and have varying lengths of days (90, 91, 92, 92). A set pattern of a 91-day quarter, always beginning with a Sunday and ending with a Saturday, saves time and money, now so needlessly wasted.

Annual catalogs published by universities, colleges and schools are a great expense necessitated by our changeable calendar every year. One catalog or schedule could be used for many years under The World Calendar.

An outstanding New York newspaper, with a circulation exceeding one million, was unable to plan its issues for the following Saturday when Christmas came

on a Friday. There was no accurate gauge by which to ascertain how many columns to anticipate; there was no certainty as to how many stores would be open on Saturday. The consequence was that not only was its advertising linage off 65 per cent but that it had also overprinted 80,000 papers.

Another instance of calendar expense is as follows: In 1942 New Year's Day came on a Thursday, seriously affecting educational systems. In New York City, according to law, public schools were required to open on the day after—Friday, 2 January. Not only did this one day of teaching, before a week-end after a holiday, cost the city approximately $22,259 for fuel and light, but it brought to parents, teachers and pupils much justifiable discontent.

Furthermore, for the year 1943 small business suffered: A drugstore estimated that calendar fluctuations wiped out two weeks' profits; a lumber mill found it negotiated a 90-day contract at no profit whatever; a food store estimated that spoilage due to calendar uncertainties cost it 10 per cent loss on its vegetable profit; an assembling plant paid 18 per cent overtime charges; a paper mill suffered 8.4 per cent over the anticipated absenteeism in six months; a dry goods store ran a loss on three different sales; and a trucker found his total pay roll upped 23 per cent overtime on "long week-ends."

To cite another example: According to Abbé Chauve-Bertrand, eminent French authority on the calendar, the *Ordo* in 1937 in a certain French diocese cost each priest 14 francs—an increase of 6 francs over the price of two years previous because of the annual calendar variations. The edition had 400 copies, and cost 14,000 francs. This meant that the cost per copy was 35 francs; so that, for each copy bought by individual priests, the diocesan authorities had to pay 21 francs. In France where the average book, unbound usually, might cost from 15 to 25 francs, 35 francs is a large sum for a book, and it is only natural that any means of reducing the cost of the *Ordo* would be welcomed.

Daily Sales Values

A Canadian banker has stated that typical cycles of daily sales values, expressed in ratios of the average day, might be:

Days of Week	*Variety Store*	*Grocery Store*
Monday	0.6	0.5
Tuesday	.7	.7
Wednesday	.7	.7
Thursday	.7	.8
Friday	1.0	.8
Saturday	2.3	2.5

A month of variety store sales, which included five Fridays and Saturdays (as July, 1948), would have a weight of 24 working days plus 1.0 plus 2.3, or 27.3, whereas a month with five Mondays and Tuesdays (August, 1948) would have 24 plus 0.6 plus 0.7, or 25.3. The difference of two days amounts to about 8 per cent.

It is the object of calendar reform to do away with the necessity of calculations such as this, by producing a calendar in which corresponding months in all years would have the same days exactly. The World Calendar solves this problem, as with it every month-date falls on the same day of the week year after year and is always known in advance.

Advantage of Regular Holidays

In addition, months will have their regular 26 weekdays plus Sundays, another great advantage. It is true that holidays still interfere with this regular pattern. When once, however, the calendar is established on a set and unchangeable plan, as are the dials on clocks and watches, holidays can be established likewise on their regular days and dates. But this can be done only after the calendar has been made perpetual; otherwise changeable weekdays will give way to changeable month-dates and nothing is gained. This was suggested recently in an article in one of the leading national magazines, that all holidays fall on Monday, irrespective of date. Monday holidays logically come after the establishment of the perpetual calendar, and not before, and then only if the people desire them.

Stability, Balance, Equality

It is the quality of stability combined with balance and the equalization of quarter-years which makes The World Calendar universally acceptable, not only for all purposes of comparison and statistical control or review, but also as an excellent accounting system that requires no auxiliary calendar. In addition, days and dates are easily remembered because of the regular and rhythmic pattern.

Let governments and civilians through the United Nations make plans *now* to remove the present outmoded, costly and wasteful calendar by replacing it with The World Calendar that permits a constructive use of the saved material, money, time and effort. Its all-round use in every-day life will prove of lasting benefit and satisfaction to the world and be an enduring blessing to man.

August 16, 1950

The Honorable Dean Acheson
The Secretary of State
Washington 25, D. C.

My dear Mr. Secretary:

At a regular meeting of our Executive Committee held yesterday, the members voted unanimous approval of the proposed World Calendar because they are convinced that a stabilized time system not only would eliminate inconvenience and reduce expense but would also alleviate problems which have hampered international commerce.

Although the Korean war and other international situations naturally transcend such a matter as the adoption of The World Calendar, we should like to go on record as urging that you give favorable consideration to instructing the United States delegates to the Fifth Regular Session of the General Assembly of the United Nations, which is scheduled to convene September 19, to give active and vigorous support to The World Calendar resolution if it comes before the Assembly at that time.

Yours very truly,

D. Hayes Murphy, President
The Wiremold Company
Hartford, Connecticut

THE FIRST UNITED STATES INTERNATIONAL TRADE FAIR

by Elisabeth Achelis
President, The World Calendar Association

NOTABLE among recent international events was the First United States International Trade Fair, held in Chicago 7-20 August 1950, for the purpose of encouraging and increasing international cooperation in the trading and business activities of the world.

The Fair proved an outstanding success for the buyers and exhibitors, of which the latter were 1,668. The public, too, showed keen interest by their attendance, which was permitted on Saturdays and Sundays from 10:00 a.m. to 5:00 p.m., and on Tuesdays and Thursdays from 7:30 p.m. to 10:30 p.m. The crowd proved so great on Tuesdays and Thursdays that on the last Thursday the hours for admission of the public were extended to run from 5:00 p.m. to 10:30 p.m. From the standpoint of attendance alone, which was some 450,000, the sponsors of the Fair may be well pleased.

Geographically and from the viewpoint of the world of trade and the vast transportation requirements, the city of Chicago was an admirable choice. Located in the northern central area of the United States, it has water transportation via the Pacific, the Great Lakes and the Atlantic, not to mention the vast railroad systems and air lines linking the East and West with the North and South, which make Chicago one of the great transportation centers of the world. This Trade Fair was thus held in a most strategic area of our country.

Leaders Had Great Vision

To the business men and civic leaders of Chicago, to its President, Mr. I. S. Anoff, and General Manager, Colonel John N. Gage, and their assistants much credit must be given for their acumen, vision and courage which has made this First United States International Trade Fair an outstanding achievement. Their daring was fully justified. In addition to these men, Dr. Jacques Kunstenaar, Director of Foreign Affairs of the International Trade Fair and Editor of *The Trade Fair Daily*, deserves much praise for his activities, and his publication was of inestimable value to exhibitors and buyers.

Forty-seven Nations Participated

According to the record of the I.T.F., forty-seven nations participated: Algeria, Argentina, Australia, Austria, Belgium, Brazil, Canada, Ceylon, China, Colombia, Cuba, Denmark, Dominican Republic,

Ecuador, Egypt, Finland, France, Germany, Greece, Greenland, Guatemala.

Hong Kong, Iceland, India, Ireland, Italy, Japan, South Korea (her goods had left the country just before the outbreak of hostilities), Mexico, Monaco, Morocco, The Netherlands, Norway, Peru, Portugal, the Saar, Spain, Sweden, Switzerland, Syria, Trieste, Tunis, Turkey, United Kingdom, United States, Venezuela, and Yugoslavia.

Among the many and varied exhibits were china, glass and silver ware; textiles, embroideries, jewels; leather, wood, fibre, toys; cutlery, hardware, sewing machines and bicycles; food, grains, liquors; aviation, transportation and scientific displays.

The Trade Fair was held in two buildings. In the Navy Pier the exhibits were concentrated mainly on the consumer-type goods for buyers and the general public, while in the Amphitheatre the displays consisted in great part of mechanical goods, industrial equipment and supplies.

The World Calendar Has Exhibit

The long Navy Pier had four rows of booths in each of the north and south wings, which were estimated to cover from four to five miles. Among this vast array of articles for the wholesale trade of buying and selling (retail buying and selling were not permitted), The World Calendar Association was fortunate indeed to exhibit The World Calendar by means of a large plan and seven smaller posters. Its booth, C-22, was in the third row, near the entrance of the north side of the Navy Pier, an admirable location.

Literature on The World Calendar was in constant demand so that many thousand pieces were distributed until the supply was exhausted and it was necessary to put up a sign informing visitors to write The World Calendar Association for information. The Association was much impressed by this demonstration of interest.

To the left of the booth was that of the Voice of America, although the men in charge were more like roving groups than stationary exhibitors, collecting material everywhere to beam across the world. To the right was the exhibit of Braniff International Airways, whose Vice President, John B. Walker, is well known to many of The World Calendar Affiliates for his able work a year ago in the Latin Americas, informing these countries on The World Calendar, which greatly contributed to their increasing knowledge of the subject.

Directly opposite in the fourth row was the Woman's Committee of the I.T.F., under the able chairmanship of Mrs. John Gage, while to their right was the Watford Chemical Company of England which showed an interesting though somewhat intricate model of a glycerol molecule that constantly drew a large crowd.

Standard Time Exhibit Significant

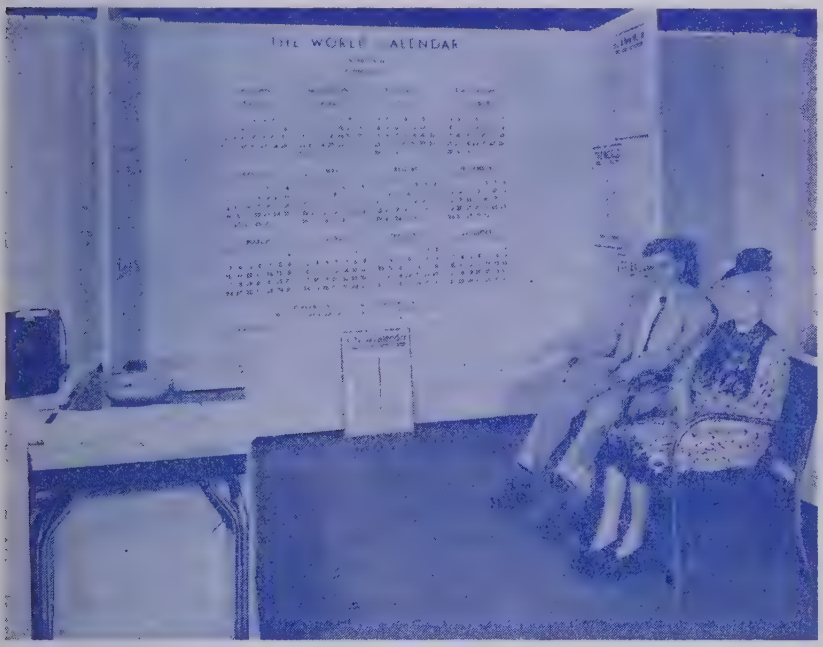
To The World Calendar Association it was highly significant that the first exhibit to greet the visitors entering the fair by the north side of the Navy Pier, in the same row, C-1, was that of RCA Communications with five different clocks. In the center was the clock of Chicago, slightly to the right and somewhat lower was the clock of London, and again further on to the right and still lower in position was that of Capetown, South Africa. To the left of the central Chicago

clock was that of Tokyo, and following a parallel position to that on the right was the clock of Sydney, Australia, so that these five clocks formed a semi-circle.

On the morning of 8 August when I visited and studied this exhibit, Chicago time was 9:15 a.m., London time 3:15 p.m., and Capetown time 5:15 p.m., all the same day. However, to the left of Chicago's clock, Tokyo's time was 12:15 a.m. of the next day, 9 August, and that of Sydney 1:15 a.m. of the same day—actually our tomorrow.

Here was a visible display of the amazing system of Standard Time that is making radio communication throughout the world so remarkably efficient. This being the far-reaching achievement of Standard Time, what may not be the overall beneficial result of The World Calendar when in use?

For transportation, communication and all international intercourse, it goes without saying, one common universal calendar will have a unifying and stabilizing effect.



Other Exhibitors

Other exhibits on the north side near that of The World Calendar were the Pan American Airways, in Row A-1, and close to it the model show of the Port of London, while next to the RCA exhibit in the third row, C, was the display of the Port of Bremen with its working model in true scale of machinery unloading a cargo

ship, which attracted the constant attention of the public.

The spirit of the exhibitors was well evidenced, I think, by one of the smallest nations, the Dominican Republic. Among its display of raw and finished fibres; embroideries, tortoise shell, amber and horn; chocolate and cocoa, cigars and wood articles; one read in the center panel of its booth these significant words:

> "The Dominican Republic, in keeping with her traditional policy of international trade cooperation among free nations, is happy to be a part in this important Fair and extends her greetings to all."

It was the spirit of cooperation among free nations that was notably present everywhere.

In the words of General Dawes, who addressed the luncheon on the opening day: "The fair is just a matter of international common sense."

The International Harvester Company, Time Magazine, Pepsi Cola Company, and the Republic of Argentina (photographic exhibit) provided a large area for welcome though momentary relaxation, furnished with comfortable easy chairs and supplied with a few television sets. The Pepsi Cola Company dispensed its drink, and the Bireleys Division of General Foods Company was the generous host to exhibitors and buyers offering their delicious pure fruit juices—orange, pineapple, lime and grape. We are happy to express our sincere thanks for these welcome and refreshing beverages. Good luncheons and dinners for exhibitors, buyers and the public could be had in restaurants in both the north and south sides.

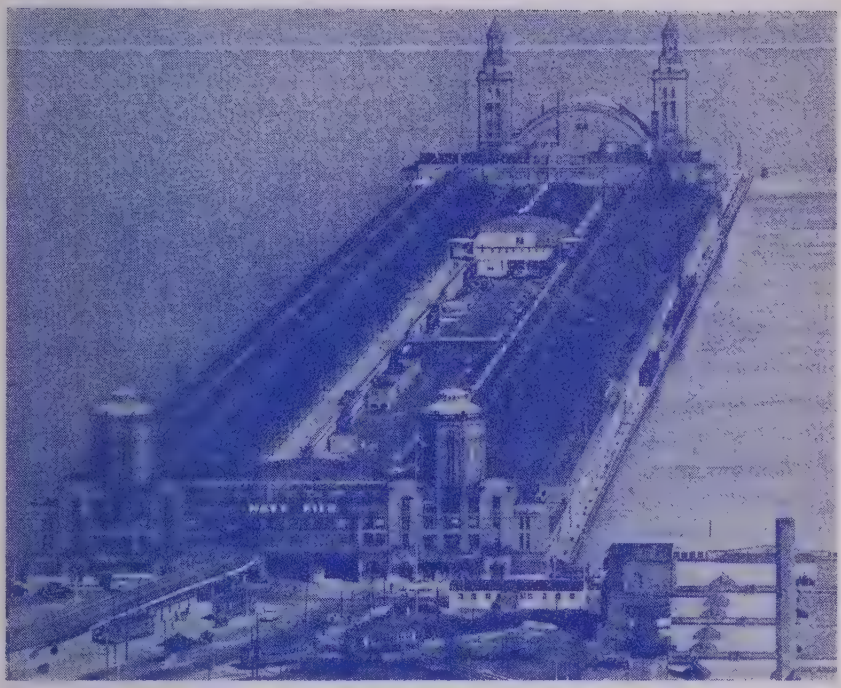
Close to the south side entrance was a vast display of glass, china and silver ware which in their beauty and sparkle, caused by the electric light reflection, created a crystal fairy spot. Sweden, Denmark, Belgium and Germany were the exhibitors. Notable also was the large showing of leather goods—hides, shoes, shopping bags and luggage—displayed by England, and the exquisite materials of the goods of France, not to mention the multitudinous displays of other lands.

The Hall of Nations, designed by an Amsterdam architect, gave equal space to each of the countries participating in the exhibit. It was located at the extreme end of the Navy Pier on a lower level. On an outside platform jutting into Lake Michigan was a carillon, that gave afternoon concerts. It, also, was made in Holland, and its ultimate destination was Quebec, Canada.

Vast Potentialities in Trade Fair

I was increasingly impressed with the significance of the First United States International Trade Fair and its vast potentialities for the business marts of the world. Here was an influential force for promoting increased economic prosperity, cooperation and good will for improving and increasing world trade. Here was demonstrated free interchange of international goods and products, indispensable agents for economic recovery and stability.

This Trade Fair was outstanding in showing America's business world and the public what other countries have to sell and in turn showing the buyers and exhibitors of other countries what America has to offer. Thus good results are bound to accrue from such free and open intercourse. I have heard of other suc-



The Navy Pier

cesful international trade fairs, such as those of Toronto, Canada; Brussels, Belgium; Leipzig, Germany; and the British Industry Fair in London and Birmingham; which greatly encouraged and aided the international activities of business. It is thus natural and wholesome that an international trade fair has been introduced in the United States.

Governor Comments

Said Adlai E. Stevenson, Governor of Illinois:

> "From the earliest times, traders with other countries have been a leading factor in fostering closer understanding between nations.
>
> "The culture of practically every country shows the beneficial results of this interchange of goods and ideas. The International Trade Fair will bring to this country leading business men of many countries. We will get to know them better, and they will come to know us. . . .
>
> "We in the United States pride ourselves on our productivity. Our vast resources, our assembly lines techniques, our genius for organization, are the envy of the world. Yet we still can learn much from many of the artisans of other countries whose handiwork is the result of specialized individual skills. The differences in methods can bring to us a greater understanding of the abilities, the temperaments and the modes of living of the peoples in countries around the globe.
>
> "The International Trade Fair is the first such enterprise to be held in this country. We of Illinois are proud to be host."

This Trade Fair made me realize more clearly than ever before how closely integrated is the economic world. What affects one, affects all. Are not we, the people, closely related and are not the nations integral parts of the world? No one can live alone and progress; there must be a wholesome giving and taking, sharing and understanding, and this inevitable fact was brought home forcefully to me, an exhibitor at the I. T. F.

An Inspired Idea

Favorable reaction to the Fair resulted in an inspired idea, which I was privileged and happy to express to Colonel John N. Gage on the morning of my departure, Wednesday afternoon, 16 August. The Colonel responded: "You have the right understanding, I should like to tell your idea to the gentlemen with whom I am going to lunch today."

This idea was to see Chicago established as a great international business mart in the United States and thus to have this First United States International Trade Fair become an annual or biennial event. Her geographical and physical conditions make her peculiarly fitting.

Then another international event could be held in St. Louis, Missouri, a great center in the United States for international culture and social pursuits such as music—orchestra, song and dance; literature—prose, poetry and drama; the arts—painting, sculpture, drawing, illustration, photography. St. Louis in her central location just east of the Mississippi River is singularly well adapted for such an annual or biennial convention. West of the Mississippi, the open door to the vast prairie land, Kansas City could become an established international center in the United States for all agricultural matters; while to the farthest west on the Pacific Coast, San Francisco, the city of the Golden Gate, could open her doors to the Eastern world, linking it to the Western world in a spirit of greater understanding, friendship and cooperation. An international seat of learning could be established for the exchange of ideas, studies and customs.

And then there is New York, located on the Atlantic Coast, the home of the United Nations, as well as the acknowledged center of the financial world. And Boston could be an international center for the advancement of the sciences.

Finally there is the state of Florida to the south, which could be identified as an international area for relaxation, rest and play in the United States. For every nation, and the world at large, needs places for recuperation, away from the busy marts and activities of the world. Where can this be had better than in the state of Florida, the land of sunshine, swimming, bathing, sailing and fishing?

By thus developing certain areas or cities in the United States for special fields of international intercourse and activities, much rivalry, contention and envy would be removed and ideal cooperation be established. Each city or area would become known for its particular contribution and so acknowledged. What a harmonious world-picture this presents—a federation of good fellowship, the Brotherhood of Man.

With these international centers established in the United States toward obtaining free international intercourse and exchange of ideas, does it not follow that The World Calendar would be an indispensable adjunct? The perpetual record-

ing year after year of fixed days, dates and holidays would materially assist in the planning for opening and closing dates of the various international events.

Standard Time established clock-time some sixty years ago. Shall we have a Standard Calendar in 1956—The World Calendar?

"FROM CAVE PAINTING TO COMIC STRIP"

BY LANCELOT HOGBEN

A brief comment by Elisabeth Achelis

"IT was all of 200,000 years before man painted his first pictures." we are informed by Dr. Hogben in his recent book, *From Cave Painting to Comic Strip* (Chanticleer Press), and in the Foreword we are advised that the approach is based on the defense of the Middle Way, neither the highbrow nor the lowbrow, which carries an immediate appeal.

Dr. Hogben presents a fascinating panorama of man from earliest times and how he has educated himself. How he devised calendars, alphabets, numbers, mechanical and anatomical drawings, paintings and photographs. It is a captivating story fortified by many interesting illustrations.

The World Calendar Association is particularly impressed with the importance of the role the calendar played in man's life from the earliest days of civilization. Throughout the history of civilization, it is revealing how closely the calendar is tied up with the development of man. It thus follows closely the premise of the writer in his earlier book, *Science for the Citizen*, wherein he wrote: "The arts of writing, architecture, numbering and in particular geometry . . . were all by-products of man's first organized achievement, the construction of the calendar."

Dr. Hogben concludes his book by mentioning the great aid visualization is to man. He warns against "lop-sided specialisation," and advises man to free himself from it in order to undertake "the serious tasks of education unhampered by sentimental preoccupations and with generosity to share with others a social heritage to which peoples of other continents and of other color have contributed so much." This sharing and understanding he tells us are essential for our survival and may well be the dawn of a better era. In the words of Dr. Hogben: "If we do so, later generations may recall our own as the beginning of a golden age. If we fail to do so, there may be no men or women left to record our failure."

Here is a clear demonstration of the need for greater and freer intercourse and interchange of ideas.

The time is rapidly approaching when nations, organizations, peoples and individuals must realize that they are all integral parts of each other. Only as they recognize that they belong to one human family, foster a closer understanding of international cooperation and encourage the production of visual aids by means of the arts, cultural pursuits and scientific instruction, can civilization and peoples in their common relationship acquire a greater measure of understanding and cooperation, leading to a more peaceful and productive era.

RECOMMENDATION TO THE CANADIAN CHAMBER OF COMMERCE

The following item is reprinted from The Orillia (Ontario) Packet and Times, *29 June 1950. This resolution is a highly important sequel to the endorsement given The World Calendar by the Council of the Board of Trade of Orillia, when on 23 March 1948, following an address on the subject by Arthur J. Hills, Chairman of The World Calendar Association's Canadian Affiliate, it went on record as being "unanimously in favor of the proposed World Calendar."*

AT a recent meeting of the Council of the Orillia Board of Trade the followin resolution concerning the adoption of The World Calendar was discussed an passed for forwarding to the Canadian Chamber of Commerce for consideration at it annual meeting:

That, whereas the present Gregorian calendar occasions a great deal of confusio by reason of its unequal quarters, fluctuating days for specific monthly dates, an movable holidays:

And, whereas a proposed World Calendar establishing fixed days for each mont of the year and equal quarters of 91 days has received wide recognition as a desi able reform, and considerable international support among members of the Unite Nations:

And, whereas The World Calendar involves a minimum of departure from th present system and would at the same time greatly simplify the keeping and com parison of business statistics, since each month would have 26 working days, an the same monthly conditions from year to year:

The Council of the Orillia Board of Trade respectfully suggests that the Canadia Chamber of Commerce should endorse the principle involved in the proposed Worl Calendar, and should urge the Dominion Government of Canada to instruct its rep resentative at the United Nations to give vigorous support to its adoption by tha organization at an early date, with a view to bringing it into operation in 1956.

And that a copy of this resolution be sent to the Boards of Trade and Chamber of Commerce throughout Canada, with a request that they should pass similar mo tion and instruct their delegates to the annual meeting of the Canadian Chambe to lend it their support.

IN SUPPORT OF THE WORLD CALENDAR

By Dr. Juan Rivera Reyes
Delegate tof Panama to the World Federation of United Nations Associations

The following address in support of the Resolution referring to the consideration and adoption of The World Calendar, proposed by the Panama Society for the United Nations, was delivered by Dr. Rivera Reyes, who is also Chairman of the Panama Affiliate of The World Calendar Association, at the Fifth Plenary Assembly of the World Federation of United Nations Associations, Geneva, Switzerland, 6-12 September, 1950.

MR. Chairman, Honorable Delegates:

When the Republic of Panama introduced last year before the United Nations the new item, on the revision of the Calendar, its delegate submitted the following considerations: (See *Journal of Calendar Reform* Third Quarter, 1949, page 205.)

It has been repeatedly stressed, and on many different occasions, that public opinion was greatly in favor of the adoption of The World Calendar; in reality, The World Calendar was accepted and recommended by many organizations directing public opinion and culture.

Our Federation is an assembly of peoples and not of Governments, therefore we have to act according to the wishes of the people.

It was also proposed that, in accordance with article 62, par. 4, of the Charter, a special United Nations Committee should be created by the Economic and Social Council in order to consider the question of The World Calendar and submit, for final adoption, to the sixth General Assembly of 1951, the results of the study undertaken.

But the indifference of the majority of leading personalities has been the greatest obstacle to an appropriate consideration of The World Calendar Plan. To the indifference of some is added the ignorance of many who criticize without having studied the matter; there are many people who oppose indignantly all progressive action or measure which would tend towards constituting a broad basis for greater perfection in the world. They are victims of misoneism, which is a sentiment of hatred against anything new.

General Dwight D. Eisenhower, President of the Columbia University (U.S.A.), gave the following advice to the students graduating in 1950: "Always try and be for something rather than against something." Such optimism is a powerful arm in favor of progress.

E Pluribus Unum, a North American motto, is the rule which has been followed in drawing up The World Calendar which is perpetual and uniform, its constituent parts having been submitted to a rational order.

We have the hope that the work which we are carrying out here will have favorable results in 1951, and that as from 1952, the Members of the United Nations will ratify this project so that on 1 January 1956, when the new and the old calendars coincide, the new system of measuring time will be put into force. It will constitute an event of world wide importance and will absorb the entire attention of humanity, whereas today humanity only thinks of calculating the potentiality of every nation, inquiring into the possibilities of triumph in case of war, frightened by the effect of the atomic and hydrogen bomb and conceiving other such horrible thoughts which today are the food of the world. Instead of entertaining such thoughts humanity could look for anything likely to simplify life, make life easier, and therefore happier, unifying their lives, for unity leads to understanding and peace.

Let us come back on history so as to show clearly the efforts that have been made to correct the present system of the calendar, which has so many defects.

We all know that Pope Gregory XIII introduced a reform by means of a Papal bull in 1582, so that the world had to skip ten days in order to coincide with the real date in accordance with the movement of the sun.

England and the American colonies adopted the reform only 170 years later, in 1752, when they were compelled to skip 11 days, from 2 September to 14 September (which are thus omitted in history) when the two methods of measuring time were known, the old and the new style.

In 1923, the Advisory and Technical Communications and Transit Committee of the League of Nations set up a Special Committee to study the calendar reform on the basis of the draft elaborated by the International Astronomical Union in 1922. Disposing of the conclusions of this Special Committee, a Preparatory Committee, composed of 14 countries, met at Geneva in 1931, before the Fourth General Assembly. In 1937, the Council of the League of Nations took into consideration a communication of the International Labour Conference of the American countries, which had been held in Santiago de Chile in 1936. The Chilean delegation had submitted an international draft convention for the adoption of The World Calendar. The representatives of 14 countries approved the plan for calendar reform proposed by Chile. Seventeen countries were in favor of the adoption of this reform: Afghanistan, Brazil, Chile, China, Estonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Spain, Turkey, Uruguay, Czechoslovakia, Saudi Arabia and Syria.

In 1947, the Delegation of Peru at the United Nations submitted to the Economic and Social Council a draft resolution in favor of the adoption of The World Calendar. This proposal was supported by

Norway and China. The Secretary General was asked to make a report on the proposal which had been found absolutely satisfactory, but later on this item was removed from the agenda, as there were other items of immediate and urgent interest to be considered.

When again the Republic of Panama proposed the consideration of this matter to the General Assembly of 1949, the item was included on the provisional agenda but again withdrawn with the same excuse, that there was other important business on the agenda, so that the consideration of this important item was left to a coming Assembly, the merit and the importance of the proposal being always recognized.

One of the reasons for which this plan has always been favorably looked upon, is that the change brings about a minimum of alterations and a maximum of benefits. Among the deficiencies of the present calendar, the most striking one is that there are 28 different kinds of months, although it might seem that there are no more than 4, as they change any day of the week. The three months periods are of different duration (90, 91 and 92 days), and so also the half-year periods differ from 181 to 184 days. Some holidays are always changing, moving from one day of the week to the other. Imagine the work this implies when making calculations and estimates in the commercial and statistical field.



Dr. Juan Rivera Reyes

Compare these deficiencies with The World Calendar plan which is invariable, regular, balanced and permanent.

So, for instance, Easter Sunday, which is a religious celebration, suffers no change at all, according to the new calendar and thus also the Jewish rest day never changes (the Jews though never accepted the Christian Calendar).

It is most interesting to observe the activities of different organizations and Nations asking for the calendar reform, after the adoption of the Gregorian Calendar, adoption which some countries inexplicably delayed. In order to illustrate the interest of this problem, I will refer to the principal facts of this universal movement. (*Op. cit.* Second Quarter, 1950, page 76.)

Allow me to read the resolution adopted on 5 April of this year (*Op. cit.* page 68) concerning the approval of The World Calendar and recommendation for adoption by the whole world made by the eminent Royal Institute of Canada.

I also referred to the bill presented to Congress and to the Senate of the United States of America, which is similar to the one presented in the House. (*Op. cit.* Second Quarter, 1949, page 143.)

I cannot resist the temptation of reading to you some ideas contained in the recent publication entitled "Compass, Clock and The Calendar." (Annex A.)

Mr. Chairman, Gentlemen: I have given you a brief outline of the importance of the problem of the calendar reform and of the need which the world feels to change its system for measuring time. It is not necessary for me to go into further details, but I have the pleasure of giving to the delegates of this Assembly of the Federation of United Nations Associations several copies of the *Journal of Calendar Reform* in which you will find an infinite number of documents and opinions of the greatest value.

I am certain that everything adopted by this Assembly at its meeting of 6 September, also the unanimous approval of all recommendations made on the adoption of the Agenda, presented by the Executive Committee, including point 6 which disposes of item 33 (Revision of the United Nations Charter, in order to eliminate all anti democratic principles which led to an abusive use of the veto, due to which one country can destroy the hopes of the 58 remaining ones) and item 34 (which recommends two points: 1. Ask delegates of this Assembly to carry out among the people and for Governments a campaign of information on the necessity and convenience of adopting the Calendar Reform, according to the plan of The World Calendar Association, Inc., of New York, and 2. Ask the United Nations Economic and Social Council that it should take the initiative and all appropriate action so that this item can be considered on account of its economic and social character, in conformity with par. 1 of Article 62 of the Charter) which are both items proposed by the Panama Society for the United Nations, and which are to be submitted to the Executive Committee itself, was done, without any doubt, in order to accelerate procedure, and avoid all loss of time with long and sterile discussions. Our final aim is to make both recommendations which are of positive interest and of benefit to humanity. (Annex B.)

I am certain, and I should like to repeat it, that the work of this Assembly will fulfill the hopes which were awakened

and that the matter dealt with in this paper will be solved satisfactorily. We will thus prove that we have been inspired by the noble sentiments always expressed in this majestic palace, and that we have done our possible for the welfare of this world which today is going through a hard ordeal, which even makes people doubt if there really still exists goodness and happiness.

Honorable Delegates:

On this matter of the new calendar, as well as on other matters, there are two criteria that can be applied. On the one hand, there are those who prefer the cart to the automobile, the train, the steamboat and the plane; those who prefer the old system of communications to the telegraph, the wireless, the telephone, the radio and television; those who prefer manual methods to manufacture and modern machinery; on the other hand, there are those who receive enthusiastically anything which signifies progress, those who foster anything which means perfecting the existing methods and who support and defend all advances in civilization.

I hope that the Members of this distinguished Assembly all belong to the second category, for it is the desire of all to create a better world and work for the well-being of mankind.

Thank you, Mr. Chairman.

Geneva, 11 September, 1950.



ANNEX A

COMPASS, CLOCK AND THE CALENDAR

To ignore the revision of the calendar just because it is a prosaic, mathematical and familiar instrument, to adhere to the false premise that it must wait for a more propitious time, and to ignore its defects, are not justifiable reasons for delaying the change. The confusion and unreliability of the calendar are constantly carried over into our civil life. Realizing this, should we not revise the calendar as quickly as possible? Does it not become a privilege, nay a duty, for this generation, especially during these tense and disturbed war years, to install a calendar that is really "an orderly arrangement" and the best "adapted to the purposes of civil life," whereby it may better serve us?

In this world struggle to let go of the yesterdays and to accept the tomorrows, inevitable changes are taking place in our todays in every thing, in every way, in every nation and in every individual.

We are experiencing and gaining a new understanding of the dignity of man, new forms of government (national and international), and new international relationships. New discoveries in the sciences, new interpretations of religion, new concepts of economics, a new outlook on education, new manifestations in art and culture, new means of transportation and communication, and a new system of calendar, are all in the making.

Time, as we know it, came with the creation of earth. The very words: "In the beginning," God gave to man his human time-sense. With the steady progression of time and man's increasing

knowledge and development, his sense of time as expressed in the civil calendar also changed. Of these changes there have been many in the past and today it is logical and evident where everything is being made new that a new calendar also is inevitable. For a new and better world cannot be built on a calendar with its faulty pattern of yesterday.

Shall we not, then, with open and free minds adopt a better civil calendar which with many other new things is knocking at the door of our world, seeking acceptance?



ANNEX B

The Fifth Plenary Assembly of the World Federation of United Nations Associations, in exercise of its powers and CONSIDERING:

1—That the ideal of the whole world is to have a logical and perpetual calendar to replace the present Gregorian calendar, because it is widely recognized that it is unsatisfactory for economic, social, educational, scientific and other activities of man and that modern progress demands the change;

2—That such a revision has been the subject of study and research on the part of experts, institutions and international organizations for many years;

3—That adoption of The World Calendar is recommended for use throughout the world and is the best of all known suggested replacement calendars according with the conclusion reached by the most important organizations and has been approved in principle by many countries;

4—That the Delegation of Peru in 1947 put a resolution before the United Nations Economic and Social Council favoring study of The World Calendar with a view to its adoption, seconded by other countries;

5—That the Republic of Panama proposed The World Calendar Association's plan for calendar reform as a subject for the 1949 General Assembly, and the item was on the provisional agenda;

6—That in all instances no opposition has been voiced on the merits of the proposal for the calendar reform;

7—That The World Calendar is scientific, stable and perpetual, being but one unvarying calendar every year, and offers harmony and order to all strata of society—government, finance, industry, labor, trade, administration of justice, home life, religion, transportation, education, etc.;

8—That the calendar drafted by The World Calendar Association, Inc., is also under discussion in the United States House of Representatives and the Senate as a result of proposals submitted in 1946, 1947 and 1949,

RESOLVES

First.—The World Federation of United Nations Associations urges all its members to develop an illustrative campaign among their peoples to demonstrate the convenience and the necessity of the calendar reform proposed by The World Calendar Association, Inc.; and to request from their government the adoption of the calendar sponsored by The World Calendar Association, Inc., by international agreement.

Second.—To ask the Economic and Social Council of the United Nations to take the initiative and the appropriate action with respect to the consideration of this matter of the calendar reform,—which is of international economic and social character—at the Twelfth Session of the Economic and Social Council, according with paragraph 1 of the article 62 of the Charter of the United Nations; and to make the appropriate recommendations to the General Assembly, to the Members of the United Nations and to the specialized agency concerned for the universal adoption of The World Calendar proposed by The World Calendar Association, Inc., on Sunday the First of January, 1956.

Geneva, 6 September, 1950.

Juan Rivera Reyes
Delegate of the Sociedad Panamena de Amigos de las Naciones Unidas

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The World Calendar item was placed on the agenda as No. 34.

The Executive Committee submitted to the Plenary Assembly the following recommendation: That item 34 be referred to the Executive Committee for study. The Assembly approved it unanimously.

I (Delegate of the Panama Society) explained to the Executive Committee the spirit of my draft Resolution, which did not require study but consideration. They explained before the meeting of the Committee that this was the best procedure and that everything would come out all right.

On the day of the Executive Committee meeting, 12 September, the item was No. 4-a on the Special Agenda.

The decision reached was to consult the Associations of the United Nations and to communicate their recommendation to the United Nations Economic and Social Council at its session in Geneva, June-July, 1951.

LES TRAVAILLEURS ET LE CALENDRIER MONDIAL

par Elisabeth Achelis
Présidente de l'Association du Calendrier Mondial

L'article ci-dessous, un peu abrégé, est reproduit de la Revue syndicale suisse, *9 février 1949, organe mensuel de l'Union syndicale suisse, Berne. (Voir traduction anglaise à la page oppossée.)*

Cet article a été écrit à la requête du rédacteur, M. Jean Möri, qui a déclaré: "Ce problème m'intéresse en effet à tel point que je vous serais obligé d'écrire pour la Revue syndicale suisse *une étude à ce propos." M. Möri, qui était aussi un délégué à la Conférence internationale du travail en juin 1949, a donné à l'Association du Calendrier Mondial l'assurance que, si une résolution est présentée à cette conférence, "elle sera soutenue par les membres travailleurs de la délégation suisse."*

LA nécessité d'améliorer le calendrier actuel, sujet à variations, en le rendant stable, fut reconnue à la 11e Conférence internationale du travail, réunie en juin 1928. Cette réforme rallia les suffrages de "l'intérêt que présentait cette question pour les ouvriers dans ses rapports avec les problèmes que pose une amélioration des conditions de travail et la statistique industrielle, la stabilisation de l'emploi et la régularisation des jours fériés."

Enonçant ces avantages d'une façon plus détaillée, disons que le calendrier perpétuel éliminerait les variations des statistiques mensuelles—d'un intérêt direct pour les ouvriers—ainsi que des statistiques de la production et du rendement. Il fournirait une base plus sûre au calcul des probabilités, contribuerait à la préparation de meilleurs programmes de travail. Il apporterait une aide précieuse à l'exploitation scientifique en général et, les mêmes dates revenant tous les mois les mêmes jours de semaine, il éviterait les pertes occasionnées par les jours fériés que tombent un dimanche.

Dans un article de la *Revue internationale du Travail*, parue en août 1927, il est fait mention de divers projets d'une réforme du calendrier portés à l'examen de la Ligue des nations, dont deux retinrent l'attention: le calendrier de treize mois et celui de douze mois à trimestres égaux. Mais l'on comprit que le projet d'un calendrier de treize mois entraînerait un plus grand écart du système en cours que ne le ferait celui de douze mois revisé et, en vertu de ses profondes modifications, soulèverait une forte opposition. Par contre, le calendrier de douze mois à trimestres égaux ayant l'avantage d'être

LABOR AND THE WORLD CALENDAR

by Elisabeth Achelis
President, The World Calendar Association

The following article, slightly abridged, is reprinted from La Revue syndicale suisse, *February 1949, monthly organ of the Swiss Federation of Trade Unions, Berne, Switzerland.* *(For French text, see opposite page.)*

This article was written at the request of the Editor, M. Jean Möri, who stated: "This problem interests me, in fact to such a degree that I would be very much obliged to you if you would write a survey of this matter for the Revue syndicale suisse." *M. Möri, who was also a delegate to the International Labor Conference in June 1949, assured The World Calendar Association that should a resolution be introduced at that Conference "it will have the backing of the labor members of the Swiss Delegation."*

THE need to improve the present shifting calendar, stabilizing it, was recognized at the Eleventh International Labor Conference, held in June 1928, when it approved the reform of the calendar on "the interest that this matter has for the workers, because of its relation to the problems of the improvement of working conditions and industrial statistics, stabilization of employment, and regularization of holidays."

Stating these benefits in greater detail, the perpetual calendar would remove the variations in monthly statistics which are of immediate interest to the workers, and in statistics of production and output; it would furnish a more reliable basis for making forecasts and so help in arranging better programs of work; it would be a valuable aid to scientific management in general; and since dates would always fall on the same day of the week each month, it would eliminate the loss entailed by holidays falling on Sunday.

In an article of the *International Labor Review*, August 1927, mention was made of different schemes of calendar reform examined by the League of Nations, from which two plans emerged: the 13-month calendar and the 12-month equal-quarter calendar. However, it was felt that the 13-month plan would involve a greater departure from the existing system than would the 12-month revision and because of its many radical changes would arouse opposition, whereas the 12-month calendar of equal quarters had the advantage of requiring less change from the existing system so that its adoption would cause less interruption in the continuity of statistical data.

About a decade from the time Labor interested itself in calendar revision, the International Labor Conference of American States, meeting in Chile, January 1936, upheld the earlier resolution and recommended the adoption of the perpetual calendar of 12 months and equal

plus conforme au calendrier actuel, l'on pensa qu'il assurerait plus de continuité dans les données de la statistique.

Environ dix ans après cette marque d'intérêt émanant du travail, la Conférence internationale du travail des Etats américains, tenue au Chili en janvier 1936, se montra favorable à la résolution antérieure et conseilla l'adoption d'un calendrier fixe de douze mois à trimestres égaux, connu sous la dénomination de "Le Calendrier Mondial." Six mois plus tard, cette motion était suivie d'une résolution approuvée par l'Organisation internationale du travail lors de sa 20e session, à Genève. Celle-ci conseillait une réforme du calendrier et, invoquant la résolution chilienne, sollicitait l'attention du conseil de la Ligue des nations pour que le comité des communications et transit en continue l'étude.

Douze ans après, en 1948, l'on tenta de porter la question du Calendrier Mondial devant l'Organisation internationale du travail à Montréal, ensuite à San-Francisco, lors de sa 31e session, en juin. Mais un programme très chargé à l'ordre du jour incita les partisans du Calendrier Mondial à ajourner leur action, se réservant d'agir lors de la 32e session, qui doit se tenir à Genève au mois de juin de cette année [1949].*

Donc, l'heure est grave et ne permet plus de tergiverser.

Voici un bref résumé des principaux avantages résultant du Calendrier Mondial:

1. Une année invariable dont toutes les dates seraient fixées à des jours réguliers.
2. Chaque année commencerait le premier jour de la semaine, c'est-à-dire le dimanche 1er janvier.
3. Des trimestres égaux, de trois mois, treize semaines et quatre-vingt-onze jours.
4. Chaque trimestre s'ordonnerait régulièrement, les trois mois de trente et un, trente et trente jours respectivement se succédant, totalisant treize semaines pleines.
5. Tous les trimestres commenceraient un dimanche et finiraient un samedi.
6. Chaque mois comprendrait vingt-six jours de semaine, plus les dimanches.
7. Trois sortes de mois seulement, cemmençant respectivement un dimanche, un mercredi et un vendredi auraient pour effet d'éliminer la source de confusion existant dans le passé et d'éviter la monotonie.
8. Les diverses unités de calendrier—jour, semaine, mois, trimestre—coïncidant toutes le dernier jour de chaque trimestre, un samedi, concorderaient avec égalité.
9. Une coordination parfaite des unités du calendrier à l'intérieur même des trimestres et de l'année.
10. Des vacances fixes quant au jour et à la date.
11. La création de deux nouvelles dates pour faire équilibre—la *Journée Mondiale,* W Décembre (l'ancien 31 décembre*), revenant tous les ans, et la *Journée Bissextile,* W Juin (l'ancien 29 février**), reve-

Note de l'Editeur: Voir le *Journal of Calender Reform,* t. 19, page 189.

*Jour férié mondial, W ou 31 décembre (365e jour).

**Jour férié mondial des années bissextiles, W ou 31 juin (jour extra).

quarters, known as The World Calendar. This action was followed six months later in June by a resolution approved by the International Labor Organization at its Twentieth Session, at Geneva. It recommended calendar reform, referred to the Chilean resolution, and requested the attention of the Council of the League of Nations to the subject for the continuation of the study by the Committee on Communications and Transit.

Twelve years later, in 1948, an attempt was made to bring The World Calendar before the International Labor Oranization at Montreal and before its Thirty-first Session at San Francisco in June. A very crowded agenda, however, caused the advocates of The World Calendar to defer action at that meeting and to concentrate their efforts instead on the forthcoming Thirty-second Session, to be held at Geneva in June of this year [1949].*

The time is thus momentous, and permits no delay.

A brief summary of the principal advantages of The World Calendar plan are:

1. One unvarying year with all dates fixed on regular days.
2. Each year begins on the first day of the week, Sunday, 1 January.
3. Quarters are equalized, each of 3 months or 13 weeks or 91 days.
4. Each quarter-year is arranged in a regular sequence of 3 months of 31, 30, 30 days, making 13 complete weeks.
5. Each quarter-year begins on a Sunday, ends on a Saturday.
6. Each of the 12 months has 26 weekdays plus Sundays.
7. Three kinds of months only, beginning on Sunday, Wednesday and Friday, respectively, remove the onus of past confusion as well as avoid monotony.
8. Equality and agreement are given the various calendar units, day, week, month and quarter, as they all coincide on the last day of every quarter, a Saturday.
9. Perfect coordination is had among the various calendar-units within every quarter-year and year itself.
10. Holidays are fixed as to day and date.
11. The new stabilizing days—Worldsday, W December (old 31 December*) every year, and Leapyear Day, W June (old 29 February**) every four years—offer the best method by which the calendar retains the required length of days to conform with the seasons and at the same time becomes perpetual.
12. Two World Holidays—Worldsday and Leapyear Day—for worldwide observance by all nations and peoples, lead to greater unity, harmony, order and peace. The 365th and 366th days of the calendar are thus given a new meaning and significance.

In contrast, it is readily seen that the present, unreliable, unbalanced and irregular calendar, containing 14 different kinds of year, unequal quarters, 28 different kinds of month, and in which days and dates never agree from year to year, is far from adequate for our modern use. In addition, holidays meander through

*Editor's Note: See *Journal of Calendar Reform*, Vol. 19, page 189.

* Worldsday, W or 31 December (365th day).
** Leapyear Day, W or 31 June (extra day).

nant tous les quatre ans—apporterait la meilleure solution grâce à laquelle le calendrier conserverait le nombre de jours voulu pour se conformer aux saisons et devenir perpétuel.

12. Deux journées de vacances célébrées dans le monde entier—la Journée Mondiale et la Journée Bissextile—auraient pour résultat d'augmenter la concorde et l'harmonie des peuples et seraient génératrices d'ordre et de paix. Les trois cent soixante-cinquième et trois cent soixante-sixième jours du calendrier acquerraient ainsi un signification plus haute.

Par contraste, l'on voit assez que l'actuel calendrier incertain, mal équilibré, instable, comprenant quatorze sortes d'années différentes, des trimestres inégaux, vingt-huit sortes différentes de mois, au cours desquels les jours et les dates varient d'une année à l'autre, est loin de correspondre aux besoins de notre ère moderne. En outre, les jours fériés y errent à l'aventure, ayant ou bien un jour fixe de la semaine avec dates différentes, ou une date fixe avec jours variables.

Notre calendrier insuffisant, tout comme n'importe quel outil insuffisant, donne de médiocres résultats, alors qu'une mesure adéquate du temps donne de bons résultats, comme le bon outil. Et le travail exige une mesure de temps perfectionnée au moyen de laquelle les salaires et les dépenses puissent se chiffrer plus facilement avec plus grande précision, permettant les échéances de payment dans les mêmes intervalles, aux mêmes jours et à la même date au cours d'une année de cinquante-deux semaines égales. La nouvelle *Journée Mondiale,* W Décembre, qui chaque années répond à la journée supplémentaire en dehors des cinquante-deux semaines de l'année, et la *Journée Bissextile,* W Juin, répondant à la journée de surcroît lors des années bissextiles, seraient des vacances observées dans le monde entier par toutes les nations et tous les peuples.

Un calendrier transformé, mieux ordonné et équilibré tendant à établir des conditions plus équitables serait d'une aide précieuse, tant du point de vue du capital que du travail, car il permettrait de réaliser un maximum de profit, avec un rendement maximum, comme d'atteindre aux meilleurs résultats.

En ces temps de trouble et de chaos, alors que nous devons faire face à tant d'incertitudes et à l'augmentation croissante du coût de la vie qui nous concerne tous, il importe d'économiser notre temps, nos efforts, d'éliminer aussi tout sujet de tension cérébrale superflue, d'épargner le matériel et de réduire les frais chaque fois que cela nous est possible.

Le travail et l'industrie, aujourd'hui, ne peuvent plus se permettre de perdre du temps et de l'argent avec ces systèmes de calculs et de comptabilité compliqués et la confusion qui résulte obligatoirement d'un calendrier variant sans cesse, démodé aujourd'hui.

Le Calendrier Mondial, régulier, constant, qui simplifie et répardit d'une façon égale les fractions de l'année en journées de travail et dimanches et établit des journées et des dates qui concordent entre elles, répond à un besoin urgent. Il fournirait une base stable pour le travail et le repos au patron comme au travailleur. Un calendrier ainsi ordonné fonctionnant quotidiennement est d'importance vitale pour la comptabilité, pour déterminer les budgets et salaires et combien d'autres

the year; either they have their regular fixed day of the week with changeable dates, or fixed date with changeable weekdays.

Our inadequate calendar just like any inadequate tool produces poor results, whereas a good time-system like good tools produces good results. Labor demands a perfect time-system whereby wages and expenses can be figured more easily and accurately, one in which payments would always come at the same interval, regularly on the same weekday and date of every year that contains an even 52 weeks. The new *Worldsday*, W December, which takes care of the extra day that overruns the 52 weeks every year, and the *Leapyear Day*, W June, that takes care of the extra day in leap years, are World Holidays, to be universally observed by all nations and peoples.

To obtain the greatest benefit, attain the highest efficiency, and accomplish the best work for both labor and capital, a reshaping of the calendar to one that is ordered and balanced would be of inestimable aid, for it would establish fairer conditions.

In these unsettled and chaotic days, when uncertainties confront us everywhere, and in which the increased cost of living concerns us, we must conserve our valuable time and efforts, remove unnecessary and uncalled-for mental strain, and save material and reduce cost whenever and wherever possible.

No longer can labor and industry afford the loss of time and money, the intricate calculations and manipulation of accounting methods, and the confusion inherent in the unceasingly changeable days and dates of the present outmoded calendar.

The steady and reliable World Calendar, which simplifies and equalizes the divisions of the year into regular working days and Sundays and establishes agreeing days and dates, giving an accurate basis upon which to work and rest for both employer and employee, is an urgent necessity. To have such an ordered calendar in daily operation is vital for cost accounting, budgets and salaries, and the many other activities which our modern age is forcing upon us. The World Calendar with its ordered regularity and exact comparability will make it possible for industry to do its manifold planning with clearer vision and greater accuracy, for it is a mathematically sound and reasonable instrument.

Labor is big business. It is just as big and vital as capital with its moneys, management which plans and directs, and the people who buy or sell the product.

In fact, our business world is founded, one might say, on the foursquare principle of capital, labor, management and consumer. When these four groups receive equal recognition and when each is given the freedom and right to work to its fullest and best capacity, all cooperating harmoniously as one whole unit, much of the present dissatisfaction and difficulty to which the present calendar contributes will be removed.

It is interesting to observe that The World Calendar in its arrangement is also based on the foursquare principle, as each of the quarter-years is identical in arrangement, wherein the four calendar units—day, week, month and quarter-year (equivalent to a season)—agree perfectly.

The headaches and the agonies of uncertainty and confusion as to whether

opérations que l'époque actuelle impose. Le Calendrier Mondial, d'une régularité constante et permettant les comparaisons exactes, donnera à l'industrie la possibilité d'élaborer ses combinaisons multiples avec une vision plus claire et plus de précision. C'est un instrument d'une justesse mathématique, logique.

Le travail, c'est aussi les affaires. Il est égal en importance au capital avec ses espèces, à l'administration qui prévoit et qui dirige, et aux hommes qui achètent ou vendent les produits.

En fait, notre monde des affaires a ses assises, pourrait-on dire, dans le quadruple principe du capital, du travail, de l'administration et du consommateur. Lorsque chacun de ces quatre groupements sera l'objet d'une considération égale à celle des autres, qu'il acquerra la liberté et le droit de travailler d'un rendement maximum, tous agissant de concert en parfaite unité, une grande partie du mécontentment et des difficultés auxquels le calendrier actuel contribue seront éliminés.

Il est intéressant de noter que Le Calendrier Mondial s'ordonne lui aussi d'après un quadruple principe; les trimestres sont disposés d'une manière identique, à l'intérieur desquels les quatre unités du calendrier—de jour, de semaine, de mois et de trimestre (l'équivalent d'une saison)—concordent pleinement.

L'énervement, l'anxiété et le trouble qui s'ensuivent de ne pas savoir si tel jour férié, disons le jour de Noël, tombe un dimanche, un lundi, un mardi, un mercredi, un jeudi, un vendredi ou un samedi, sont abolis. Avec le jour de Noël, qui revient automatiquement un lundi, sa date bien connue et aimée du 25 décembre est maintenue. Cet événement heureux contribuera à faire savourer pleinement l'organisation préalable de ce jour et ses préparatifs, comme le jour de fête lui-même. Finis ces jours de Noël arrivant d'une manière importune en plein milieu de la semaine, pour interrompre le cours normal des affaires et diminuer le plaisir de ce jour.

Etant donné le caractère civil du Calendrier Mondial, réforme soumise à l'autorité des gouvernements, ses partisans n'ont pas proposé de date fixe en ce qui concerne le jour de Pâques. Ils se rendent pleinement compte que le choix de ce jour est du domaine des autorités religieuses de la chrétienté.

De même, les jours de fêtes nationales deviennent fixes. C'est dire qu'ils peuvent être organisés plus facilemente et avec plus de certitude. Par exemple, la Journée du travail, que l'on continuera à célébrer le 1er mai en Europe, reviendra tous les ans à jour fixe: le mercredi.

La Journée Mondiale, W Décembre, nouveau jour férié célébré dans la monde entier, termine l'année. Le jour de l'an revenant chaque fois le dimanche 1er janvier et qui suit immédiatement la Journée Mondiale, la coutume voulant que soit célébré le lundi un jour de fête tombant le dimanche est abolie. Ainsi, un jour de vacances auparavant célébré le lundi est reporté sur la nouvelle Journée Mondiale. Chaque nouvelle année de travail commencera le lundi 2 janvier.

Un autre jour férié dans le monde entier est celui de l'année bissextile (le nouveau W Juin). Les nombreux advantages qui résultent de la fixation des jours fériés à des dates régulières qui reviennent à jours réguliers, de même l'économie réalisée sous forme de temps, d'argent, de matériel et d'efforts humains, sont, de toute

holidays, let us say Christmas, come on a Sunday, Monday, Tuesday, Wednesday, Thursday, Friday or Saturday, disappear. With Christmas automatically coming on Monday, its familiar and cherished date, 25 December, is not lost. The planning and preparation for this feast day and the holiday itself will be thoroughly enjoyed because of this fortunate occurrence. Gone are the vexatious and annoying midweek Christmases which break so frequently into the week, interfering with the smooth flow of business and the enjoyment of the Christmas Day itself.

The World Calendar being a civil reform, subject to the authority of the governments, its advocates do not propose a fixed Easter, fully realizing that the stabilization of this day belongs to the religious authorities of Christendom.

National holidays, too, become steady and can be planned more easily and with greater assurance. For example, Labor Day,* which will continue to be celebrated on 1 May in Europe, will come every year on a fixed weekday: Wednesday.

Worldsday, W December, a new world holiday to be observed throughout the world, closes and seals every year. With New Year's Day always coming on Sunday, 1 January, immediately preceded by Worldsday, the custom of celebrating Sunday holidays the day after on Mondays in this instance is eliminated. Thus a former Monday holiday is transferred to the new Worldsday. Every new business year will always begin with Monday, 2 January.

The Leapyear Day holiday (new W June) is another world holiday observed in leap years. The many advantages gained by having holidays always anchored to their regular days and dates and the saving gained in time, money, material and effort are obviously of great value.

In the case of part-time workers, such as day, hour and piece workers, in their relation to these World Holidays, just and fair adjustments are easily arrived at when one considers the many new benefits acquired with the operation of the perpetual equal-quarter World Calendar—that in arrangement and in effect is "on-the-square."

It is interesting to note that the movement for a revised calendar was initiated more than a hundred years ago. The original sponsor was the Italian Abbé, Marco Mastrofini, who in 1834 wrote a brochure with the consent of his bishop wherein he introduced the concept of the one or two extra days (365th and 366th days) as outside the week yet belonging within the calendar year. This innovation met with little response at the time, but later calendar reform advocates have supported the idea of the one or two inserted days in a 364-day year. By this method the calendar becomes stable, without endangering its scientific length of 365 days in common years and 366 days in leap years, which keeps the calendar in regular step with the seasons.

About fifteen years later, the French philosopher, Auguste Comte, introduced a 13-month plan which likewise received little attention. In 1887, the newly organized French Astronomical Society offered two prizes for the best calendar plan, both of which went to different versions

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**Editor's Note:* In the United States and also in Canada, Labor Day will continue to be the first Monday in September and will come every year on the fixed date, 4 September.

évidence, d'importance très considérable.

En ce qui concerne les travailleurs en chômage partiel, qu'ils soient employés à la journée, à l'heure ou à la pièce, il doit être facile de faire des accommodements équitables lorsque l'on prend en considération les nombreux avantages qui résultent de la mise en opération de ce Calendrier Mondial perpétuel à trimestres égaux, "régulier" de par sa disposition et ses effets.

Il est intéressant de noter que le mouvement en faveur d'une revision du calendrier remonte à plus de cent ans en arrière. L'initiateur en fut un Italien, l'abbé Marco Mastrofini, qui écrivit une brochure en 1834, d'accord avec son évêque, où il introduisait la notion d'une ou de deux journées supplémentaires (les 365e et 366e jours) hors de la semaine et faisant néanmoins partie du calendrier. Cette suggestion passa presque inaperçue alors. Mais les partisans d'une réforme du calendrier reprirent plus tard la même notion, incorporant cette journée ou ces deux journées supplémentaires dans l'année de trois cent soixante-quatre jours. De cette manière, le calendrier devenait fixe sans que soit porté atteinte à sa mesure scientifiquement établie de trois cent soixante-cinq jours les années courantes et de trois cent soixante-six jours les années bissextiles et sans rompre avec les saisons.

Quinze ans plus tard environ, le philosophe français Auguste Comte présenta un projet de calendrier de treize mois qui n'eut guère de succès non plus. C'est en 1887 que la Société française d'astronomie, alors nouvellement fondée, offrit deux prix pour les meilleurs projets de calendrier. Ceux-là allèrent tous deux à des variantes du calendrier de douze mois. Son président, Camille Flammarion, écrivait dans son rapport:

> "Le chiffre 12 s'adapte mieux aux habitudes de l'homme et à ses besoins que le chiffre 13. En outre, l'idée d'une simplification ne devrait jamais aller jusqu'à tomber dans la monotonie. Or, c'est ce que ferait un calendrier de treize mois."

C'est au XXe siècle seulement que ce mouvement connut un renouveau. Il trouva des appuis dans le monde des affaires, soutenu par une organisation connue plus tard sous la dénomination de "Chambre internationale de commerce." Après les réunions bisannuelles tenues par cet organisme, en 1910-1912, alors que la réforme du calendrier ralliait les suffrages, la Suisse fut invitée, en 1914, à en faire un examen attentif en vue d'un compte rendu à la réunion suivante, indiquant lequel des projets avait sa préférence. La première guerre mondiale mit obstacle à ce projet digne d'intérêt.

En 1923, la Ligue des nations, pressentie par ce même organisme international d'affaires, prit la réforme du calendrier en sérieuse considération et après plusieurs années d'études réunissait une conférence internationale traitant de la question, en 1931, laquelle n'aboutissait à rien. Des deux cents et quelques projets qui lui avaient été soumis, deux seulement survécurent: celui de treize mois et celui de douze mois à trimestres égaux. La délégation suisse, lors de cette conférence soutint vigoureusement Le Calendrier Mondial de douze mois et trimestres égaux. La Suisse peut à juste titre s'enorgueillir de ce précieux service.

La question à nouveau fut renvoyée aux divers gouvernements en vue d'une étude plus approfondie des deux projets. En 1937, Le Calendrier Mondial seulement était présenté sous forme de projet de convention par le Chili au conseil de la ligue.

of the 12-month revision. In his report, Camille Flammarion, its president, wrote:

> "The number 12 is better adapted to human habits and needs than the number 13. Furthermore, no effort to simplify should be carried so far that it falls into monotony, and a 13-month calendar would be monotonous."

The movement lagged until the twentieth century when it was taken up seriously by the business world—by an organization that was later to be known as the International Chamber of Commerce. After this organization's biennial meetings in 1910 and 1912 approving calendar reform, Switzerland was asked, in 1914, to make a careful study and to report at the next meeting what plan it considered the best. World War I interfered with this laudable project.

In 1923, at the request of this same international business group, the League of Nations took the revision of the calendar under serious consideration and, after several years of study, called an international conference on the subject in 1931, which resulted in a disappointing stalemate. Two plans, the 13-month and the one of 12 months and equal quarters, survived out of more than 200 plans submitted. At this conference the delegation from Switzerland vigorously upheld The World Calendar of 12 months and equal quarters. It performed a yeoman act for which Switzerland can be justly proud.

The subject was again referred to the various governments and further study was requested on the two plans. In 1937, only The World Calendar was presented in a draft convention by Chile to the Council of the League, the 13-month calendar having been eliminated. The League submitted this draft to its member and non-member states. Fourteen governments approved in principle, thereby laying a strong foundation upon which to build and secure further support. But again war clouds threatened the progress of the movement and later the war itself prevented the necessary action to adopt internationally this needed and worthy reform.

Today, the question is still with us. What will Labor do? Will Labor delay? Or will it, with foresight and determination, assist in bringing The World Calendar into operation? . . .

Labor, faced with many important problems, realizes that with a logical rearrangement of the present calendar many of its irritating inconveniences will be eliminated.

Labor cannot but be aware of the uncertainties, waste of time, money and effort caused by the haphazard variability of the calendar that denies comparability, all of which are but a few of the obstructions imposed upon it and its partners in business—capital, management and the consumer. It knows how to evaluate the prime importance of time and recognizes the need for immediate action. *Now* is the time to reshape the calendar so that it will be an aid to Labor and create fairer conditions of employment. Labor is playing a vital part in the building of a new world and its efforts and support for this new time-plan are indispensable.

Therefore, in this field where its interests are so clearly involved, let Labor place itself in the vanguard by supporting The World Calendar and sounding the clarion call for its universal acceptance, so that . . . there may be introduced into our time-reckoning and into our lives a greater sense of stability, security and harmony.

Celui de treize mois avait été éliminé. Ce plan soumis par la ligue à l'attention de ses Etats membres et non membres recueillit une approbation de principe de quatorze gouvernements, laquelle constituait une pierre de soutènement solide pour construire et obtenir d'autres appuis. Mais encore une fois les nuages de la guerre en menaçaient le progrès, tandis qu'un peu plus tard la guerre elle-même rendait impossible l'action nécessaire pour que soit adoptée internationalement cette réforme nécessaire et digne d'intérêt.

Aujourd'hui, la même question se pose: Quelle sera l'attitude des travailleurs? Attendront-ils? Ou bien, faisant preuve de prévoyance et de détermination, secondcront-ils la mise en oeuvre du Calendrier Mondial? . . .

Les travailleurs sont conscients des incertitudes, des pertes de pleinement conscience qu'un remaniement logique du calendrier actuel éliminerait un certain nombre de désagréments d'une nature irritante.

Les travailleurs sont conscients des incertitudes, des pertes de temps, d'argent, d'efforts qu'occasionne l'instabilité d'un calendrier variant au petit bonheur et qui nous prive d'éléments de comparaison, pour ne citer que quelques-uns des obstacles à surmonter pour eux aussi bien que pour leurs partenaires en affaires: employeurs, administrateurs et consommateurs. Ils savent évaluer l'importance primordiale du temps et reconnaître la nécessité d'une action immédiate. C'est *maintenant* que doit être remanié le calendrier pour le rendre à même de prêter son concours aux travailleurs et d'établir des conditions plus justes d'emploi. Jouant comme il le fait un rôle capital dans l'établissement d'un monde nouveau, on ne saurait se passer du concours et de l'appui du nouveau calendrier.

Que les travailleurs, dans ce domaine où leurs intérêts sont nettement engagés, se placent d'eux-mêmes à l'avant-garde du mouvement en faveur du Calendrier Mondial, sonnant l'appel pour qu'il soit reconnu à travers le monde, de sorte que . . . voie s'introduire dans notre mesure du temps et dans notre existence, une plus grande stabilité, sécurité et harmonie.

Y'SDOM INTENSIFIES SUPPORT

THE International Association of Y's Men's Clubs, which at its international convention in August 1948 voted to "endorse World Calendar Reform and urge adoption of the new calendar" has informed The World Calendar Association that it has decided to intensify its efforts to promote The World Calendar. To this end, Mr. Lawrence B. Smith of Woodstock, N. B., Canada, has been appointed chairman of The World Calendar Reform Committee for the World Outlook Department of the International Association of Y's Men.

U. S. LABOR Faces Loss of $461,723,328 in 1952 Caused By Our Antiquated Calendar!

The Office of Business Economics of the U. S. Department of Commerce was consulted to determine if this is a reasonable and accurate economic projection. The answer was: "We have checked the basic figures on employment and hourly earnings used in the calculations of the direct loss to labor and they are in agreement with official data of the Government."

Cost Expectancy to Labor

FROM the table on page 172, it is readily apparent that there are six isolated weekdays which will occur in 1952, caused by the wandering holidays of the present Gregorian calendar. These days will vitally affect both Industry and Labor. It is also apparent from the table on page 172 that no such problem will occur when the United Nations adopts The World Calendar.

A survey of Labor absenteeism on such isolated work-days as determined for a large mass production industry in the United States (1941 figures as furnished by the Canadian Department of Labor, Economics and Research Branch) showed 120 days per 1,000 workers. This loss occurred over the week of the United States Thanksgiving holiday in 1941. Applying this yardstick to 1948 statistics, and projecting this information to 1952, the following results are achieved:

In 1948 there was a total of 59,378,000 workers annually employed in the United States. Their average salary was $1.35 per hour; which is $10.80 per 8-hour day. Since the absenteeism yardstick established above is 120 days per 1,000 workers, this would mean that 120 × 59,378, or 7,125,360, days of labor are lost for each isolated business day or weekday.

Since there are six of these days occurring in 1952, a total of 6 × 7,125,360, or 42,752,160, days of labor can reasonably be expected to be lost in the calendar year of 1952.

Hence, $10.80 (average daily wage) × these lost days will give a total of $461,723,328 that Labor can expect to lose in 1952, caused by our present changeable calendar.

Cost Expectancy to American Industry

In 1946 (last available figures) the total amount in dollars of corporate sales by industries was $136,906,000,000.

Naturally, if Labor absenteeism will

amount to approximately $461,000,000, then this can be expected to reflect on the total value of production of Industry, cutting a very sizeable sum from total corporate sales mentioned above.

Under The World Calendar such a costly situation would never occur as the calendar would always be perpetual, remaining the same year after year with days and dates always fixed as well as all holidays. (See table below.)

Conclusion

American Industry and Labor should be awakened to the sizeable amount in dollars they are losing under the present medieval time-system. Also, it is reasonable to assume that other nations of the world would benefit in a comparable manner. Furthermore, these huge savings would reflect beneficially on the heavily burdened American taxpayer, and free moneys for other more worth-while purposes.

*ISOLATED WEEKDAYS IN 1952 **
Caused by
WANDERING HOLIDAYS
in
PRESENT GREGORIAN CALENDAR

New Year's Day	Falls	On	Tues., 1 Jan.	Isolating	Mon., 31 Dec.
Lincoln's Birthday	"	"	Tues., 12 Feb.	"	Mon., 11 Feb.
Washington's Birthday	"	"	Fri., 22 Feb.	"	Sat., 23 Feb.
Memorial Day	"	"	Fri.. 30 May	"	Sat., 31 May
Independence Day	"	"	Fri., 4 July	"	Sat., 5 July
Labor Day	"	"	Mon., 1 Sept.	"	None
Columbus Day	"	"	Sun., 12 Oct.	"	None
Armistice Day	"	"	Tues., 11 Nov.	"	Mon., 10 Nov.
Thanksgiving Day	"	"	Thurs., 27 Nov.	"	None
Christmas Day	"	"	Thurs., 25 Dec.	"	None
				Total	6 days

THE WORLD CALENDAR

New Year's Day	Falls	On	Sun., 1 Jan.	Isolating	None
Lincoln's Birthday	"	"	Sun., 12 Feb.	"	"
Washington's Birthday	"	"	Wed., 22 Feb.	"	"
Memorial Day	"	"	Thurs., 30 May	"	"
Independence Day	"	"	Wed., 4 July	"	"
Labor Day	"	"	Mon., 4 Sept.	"	"
Columbus Day	"	"	Thurs., 12 Oct.	"	"
Armistice Day	"	"	Sat., 11 Nov.	"	"
Thanksgiving Day	"	"	Thurs., 23 Nov.	"	"
Christmas Day	"	"	Mon., 25 Dec.	"	"
				Total	None

*While many industries now have a five-day week there are still others, notably retail distribution, where the six-day week is usually employed.

For industries on a five-day week, holidays falling on Fridays do not isolate the Saturdays, but holidays falling on Thursdays isolate the Fridays.

ENDORSEMENTS

PROPONENTS of The World Calendar will be interested in this report of support given recently by important organizations—two in Canada and one in Colombia.

The TRADES AND LABOR CONGRESS OF CANADA, at its Convention in Montreal, 11-15 September 1950, officially adopted the following resolution:

Resolution No. 214.—Whereas the present calendar is irregular as to its divisions, unpredictable as to its dates, unsatisfactory in its varying holiday occurrences, and other anniversaries which adversely affect all workers, industry and business generally;

And whereas The World Calendar, as proposed, being fixed as to all dates, having equal quarter years, is regular and balanced;

And whereas The World Calendar involves a minimum of departure from the present system and would at the same time greatly simplify the keeping and comparison of vital and other statistics, as it has the same monthly conditions from year to year;

Therefore be it resolved: That this Convention record its desire that the Government of Canada should support all proper moves made to bring about a more orderly, balanced, fixed calendar, and favour adoption of the 12 month equal quarters plan embodied in The World Calendar;

And be it further resolved: That this Convention in endorsing The World Calendar, direct the President to send a copy of this resolution to the Right Honourable, the Prime Minister, and to Honourable, The Secretary of State for External Affairs with the request that the Government of Canada give every consideration to this resolution as a request of The Trades and Labor Congress of Canada.

On 27 June 1950, official notification was received from the CANADIAN TELEPHONE EMPLOYEES' ASSOCIATION that a letter has been forwarded by them to the Secretary of State for External Affairs for Canada, which reads as follows:

"The Canadian Telephone Employees' Association, a telephone worker's union, representing eleven thousand telephone crafts and clerical people located in the Provinces of Ontario and Quebec, having given consideration and study to the proposal that the Gregorian Calendar should be revised and simplified, has reached the conclusion that The World Calendar incorporates the desired changes, and recommends that The World Calendar be adopted."

From the ACADEMIA COLOMBIANA DE CIENCIAS EXACTAS, FISICO-QUIMICAS Y NATURALES (Colombian Academy of Exact Sciences, Physical and Natural Chemistry), in Bogota, has come word that at its session on 5 September 1950 The World Calendar was presented to the consideration of the Academy, with the result that the following resolution, which has been translated into English, was approved:

> *"The Colombian Academy of Exact Sciences, Physical and Natural Chemistry, considering that The World Calendar Reform results in the practical betterment of human relations, adds its vote of support and approval to that noble campaign.—(signed) Belisario Ruiz Wilches, President of the Academy.—Alfredo D. Bateman, Secretary."*

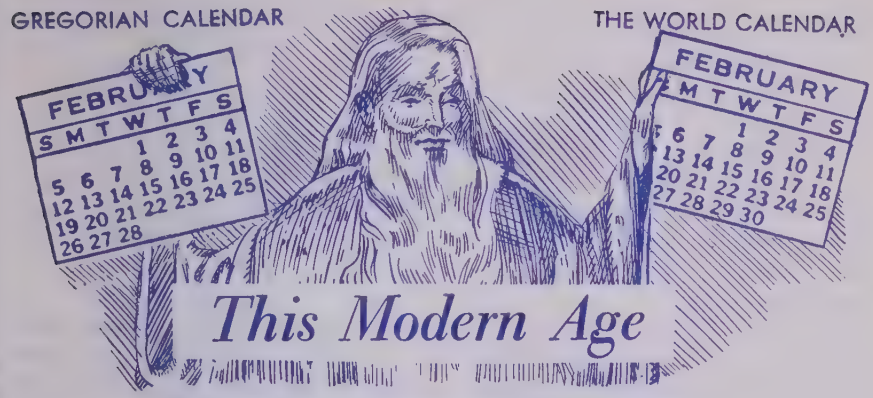
A CALENDAR IN TUNE WITH THE TIMES

Reprinted from "The Ottawa Citizen," Canada, 29 September 1950

ENDORSEMENT of The World Calendar by the Trades and Labor Congress at its recent Montreal convention adds yet another powerful backer to the universal campaign for calendar reform. Widely approved in most countries by labor and industry, the balanced, regular and perpetually uniform World Calendar is also advocated in Canada by the Canadian Manufacturers' Association, the Canadian Federation of Agriculture, the Canadian Congress of Labor, the Canadian Retail Federation and many other large industrial and professional organizations.

Compared with the confusing Gregorian calendar now in use, The World Calendar is the answer to an accountant's prayer. Each month would have exactly 26 working days. Days and dates would agree from year to year, as would the anniversaries of all statutory holidays. Quarters would be regularized, each having three months in a pattern of 31, 30 and 30 days. In contrast, the present calendar, once a reform measure itself, has months of different length whose number of business days vary eccentrically from 24 to 27. Dates never come twice in succession on the same weekday. The plotting of work schedules and pay-roll adjustments on the basis of the Gregorian calendar involves much unnecessary inconveniences and expense.

Calendar reform proposals do not follow the same pattern, but all of them seek to regularize the computation of dates and time intervals. These proposals, and notably that of The World Calendar Association, may be discussed by the United Nations General Assembly. So far both the Canadian and United States Governments have declined to endorse The World Calendar, although other Governments have done so. It is to be hoped that international accord may be reached on this constructive reform project.



This Modern Age

We've sold the old buggy, and Nelly, our nag,
And made fancy creases in trousers that bag;
We've discarded the sooty old kerosene lamp,
As well as the water pump, dangerous and damp;
We've ditched silent movies and phonograph horns,
And even got rid of the shoes causing corns;
We've lighted our ball fields to play after dark,
And put television for all in the park.
BUT as for the calendar, badly outmoded,
Like pipes that are rusty and scarred and corroded,
We still use the precious Gregorian brand,
And cause ourselves grief every turn of the hand.
We let February, the shortest of brothers,
Compete with the thirty-day months, and the others;
We watch how the holidays hop through the week,
While we, with our feature-dates, play hide-and-seek.
Confess it, each one of you—oh, what a sap,
To try to chase Easter all over the map.
No wonder we have the numerical blues—
Who'd want to be in Father Time's shoes?
Can't we have common sense in our calendar rations?
Let's look for relief to the United Nations!

William Eben Schultz
Department of English
Illinois Wesleyan University
Bloomington, Illinois

Illustrations by John Foote

A NEW CALENDAR

The following article by "Uncle Dudley," which is reprinted from the editorial page of the Boston Sunday Globe for 16 August 1950, is the only one of the many fine pieces that have appeared in the press in support of the adoption of The World Calendar under the aegis of the United Nations.

THE advocates of calendar reform—in this case, the advocates of The (with a capital T) World Calendar—have the highest hopes that the General Assembly of the United Nations, when it comes together in September,* will take the first steps leading to world-wide acceptance of their stable and balanced calendar. According to their time-table, if the United Nations delegates a committee to consider the plan during 1950, approval by the world organization may confidently be expected in 1951, countries could ratify the proposal in 1952, and the calendar itself might become effective on 1 January 1956, when both the present and proposed calendars coincide.

Already The World Calendar Association can count upon the support of many United Nations delegates. A year ago, Panama offered the plan for consideration. Ten of the fourteen nations on the General Committee were reported ready to vote—with Russia, Poland, Pakistan and Brazil abstaining—when the United States delegate, Warren Austin, asked for postponement, on the plea that the agenda was already overloaded. A deadlock developed on this issue, and delay won the day.

But a hard core of support is ready for renewal of the petition, the expressed opinion of several countries is for The World Calendar or for its acceptance if a majority favor it, and The World Calendar Association and its friends have spent a year bombarding the State Department, which gave Mr. Austin his instructions, with facts and figures intended to convince it that convenience and economy, and even international good will, will be served by consideration of a calendar change.

No one is likely to argue that our present calendar, though we are accustomed to it and have a useful working rule—the little verse that begins "Thirty days hath September"—for dealing with its idiosyncracies, is not a most confusing arrangement. "Why," small children ask their parents, "are there only 28 days in February, when there are 31 in March?" And neither Father nor Mother knows.

There is no 28-day month in The World

* *Editor's Note:* See Editorial, page 129.

Calendar. It divides the year into four equal quarters, each of 91 days. It gives 31 days each to January, April, July and October, the first months of the quarters, and every other month has 30. There is further uniformity. The first month of each quarter begins on a Sunday, the second month of each quarter begins on a Wednesday, and the third month on a Friday. Each month has the same number of weekdays—26.

This arrangement takes care of 364 days. The 365th day of the normal year, which the Association calls "W," or Worldsday, though it might also be known as 31 December, has no weekday designation; it would fall between Saturday, 30 December, and Sunday, 1 January, and would be a world holiday—dedicated, perhaps, to improvement of international friendship (for which the world could well spare one day out of 365). The extra day of leap year would similarly be observed as a world holiday; it would fall between 30 June and 1 July and, like Worldsday, would not disturb the even distribution of the weekdays of either quarter.

According to this program, all American holidays would also fall on the same day of the week each year, as Labor Day and Thanksgiving do now—New Year's Day on a Sunday, Washington's Birthday on a Wednesday, Boston's Evacuation Day on a Sunday, 19 April on a Thursday, Memorial Day on a Thursday, Bunker Hill Day on a Sunday, Columbus Day on a Thursday, Armistice Day on a Saturday, and Christmas on a Monday. The "first Tuesday after the first Monday" in November, Election Day, would fall on the 7th of that month. The 23d of November would probably be chosen over the 30th of November for the Thanksgiving observance, and Boston's other great festivals of that season—the football games between Harvard and Yale and between Boston College and Holy Cross—would occur annually on 18 November and 23 November.

The arguments for calendar revision in this manner are convenience, reliability and simplicity. "A calendar," said a spokesman for a Canadian learned society which favors this one, "should not be irritating." The number of business and industrial organizations all over the world which endorse The World Calendar indicate that our present one is an irritant to economists and statisticians. The records of business could be better kept, and forecasts and plans all the more accurate, if the quarters of the year were uniform and each year was precisely like its predecessor.

The Association has letters from time-conscious railroad executives who support the change. "Not wishing to act in a perfunctory manner," wrote Norman Call, President of the Richmond, Fredericksburg & Potomac, "I had our Comptroller make a very careful analysis of this proposed Calendar, and I am advised that its adoption would materially help in a comparison of our accounts of revenues and expenses, one period or month with another, and the fact that it provides that certain holidays will always fall on certain days of the week has very decided advantages. . . The World Calendar would also facilitate the making up of the pay rolls, and the working days in each month would be comparable."

It will be noted that the isolated workdays which have long plagued business are avoided by the new arrangement;

there are no Tuesday or Friday holidays which, though they assure pleasure seekers long week-ends, also cost industry heavy losses in production schedules and wage earners as much as $75,000,000 a day in pay, in those establishments that close their doors on the Monday or Saturday of the holiday period. It is estimated that twice this year, on 29 May and on 3 July, 120 days of labor were lost for every 1,000 workers employed; in 1952 there will be six isolated holidays like this year's Memorial Day and Independence Day, and the workers' loss will be consequently greater. We mark time now in a fashion that is not only awkward, but expensive.

The present calendar, which has been in use since 1582, was itself a reform measure. Pope Gregory XIII approved it—its author was a Neapolitan astronomer-physician named Luigi Lilio Ghiraldi and it was whipped into final form by the mathematician Clavius—because it corrected a grievous fault in the existing calendar, which was based on the false assumption that a year was precisely 365¼ days long. Proponents of The World Calendar like to point out that the Gregorian, adjusted to the requirements of the sixteenth century, can scarcely be expected to fit the requirements of an age that has supplanted the chariot with the automobile and the airplane and has substituted mass production on an assembly line for the handwork of master and apprentice.

Not all our calendar customs would pass with a change to a perpetual pattern. It is true that The World Calendar, fixed in form, could be chiseled in marble or cast in steel for kitchen or office. But so long as housewives continue to circle dates of dentist appointments and bridge parties, so long as calendar margins are used for records of milk delivery or penciled memoranda of phone calls, so long as pretty girls and handsome scenery are considered decorative on a wall, just so long would the annual calendar be welcomed in the home or the business establishment. The calendar printing industry need not lose heart. It could carry on, with an overhead slightly reduced by elimination of annual change in make-up.

We adjust our lives twice each year, in April when we set the clock to Daylight Saving Time and in September when we return to Standard Time, to changes more radical and more difficult than this one promises to be. There seems to be no valid reason why Americans should block a United Nations vote on the proposal, and there seems to be good reasons why many of them would endorse the new calendar for this country.

THE need for improving our present calendar has been experienced by me, as a Management Consultant, in the handling of voluminous chronological data of large industrial enterprises and railroads.

A study of the proposed World Calendar gives proof of much improvement over our existing calendar.

George E. F. Saum
Management Counselor
Organization—Production
New York, N. Y.

COME NOW, AND LET US REASON TOGETHER

by Dr. Henry Smith Leiper
Associate General Secretary
*The World Council of Churches**

At the time of the Fourth Regular Session of the United Nations General Assembly, September 1949, Dr. Leiper sent the following telegram to General Romulo, the President:

"Although no official collective action has been taken by the 156 denominations in 44 countries constituent to The World Council of Churches (which comprises the great majority of all Protestants together with representative cross section of Orthodoxy) the predecessor body—the Universal Christian Council—with the same constituency took official favorable action for five successive meetings during my term as Executive Secretary and its surveys indicate overwhelmingly favorable opinion concerning desirability of calendar reform to provide fixed date for Easter and other Christian Festivals and to bring harmony between different parts of Christian world now without common calendar through adoption of World Calendar."

REFORMS which have benefited mankind most through the ages have been targets for opposition, and the revision of the civil calendar by means of The World Calendar is no exception. There seems to exist a law that new factors, new things must ever struggle for adoption, and that this struggle belongs to growth, to progress.

Witness Standard Time that met with religious opposition on the assumption it interfered with what was called "God's time," yet today Standard Time is everywhere accepted, notwithstanding a six or an eight-day week made necessary at the International Date Line. These short and long weeks do not change the regular seven-day week in the slightest degree, just as a 23- or 25-hour day (experienced when passing from one time-zone to the next) does not alter the regular 24-hour day.

The premise then that the regular sequence of the seven-day week shall not be interrupted by the introduction of an extra day is likewise without foundation.

Come Now, and Let Us Reason Together—Isaiah 1:18

* *Approximate membership of 160,000,000 and 160 Protestant and Orthodox denominations in 45 countries.*

The perpetual World Calendar still retains the seven-day week in the familiar unchanged order; it still begins with Sunday and ends with Saturday. It still has seven days in the week and there are still 52 weeks in the year. The World Calendar with the extra day at the close of every year assures stability for the calendar, at the same time that it retains the astronomical accuracy of the 365-day seasonal year. The leap-year day is similarly treated by placing this extra day in the mid-year every four years omitting only the centurial years not divisible by 400. By this method The World Calendar, like the Gregorian, conforms to the scientific length of the year.

Unlike the adoption of the Gregorian calendar, however, this revision will not involve the dropping of ten days, incurring the loss of two Saturdays and two Sundays.

The extra World Holiday—Worldsday—the closing day of the year that comes between two weeks, and the World Holiday—the Leapyear Day—that comes in mid-year in leap years are each extensions of a day linked by a bridge connecting two successive weeks. It was a Roman Catholic priest, Abbot Marco Mastrofini, who in 1834 conceived the idea of a 364-day year with the one or two extra days. Civilization and mankind owe him a very real debt.

There is another contention that since time immemorial there has been an *unbroken continuity* of the seven-day week. This assumption is challenged, even by eminent Jewish scholars, whose research and writing call for serious consideration. They have successfully proved that in antiquity there have been weeks with an occasional intercalated eighth day. I refer to the article: "The Origin of the Week and the Oldest West Asiatic Calendar," published in the seventeenth volume of the *Hebrew Union College Annual*, Cincinnati, and also to the *Journal of Calendar Reform*, Fourth Quarter 1946, pages 171-178.

Biblical proof of the use of an ancient calendar consisting of a cycle of fifty days is discovered in the narrative of the flood wherein frequent mention is made of seven days and 150 days. Heretofore the 150 days, not understood, were glossed over and did not receive the same significance and emphasis as the seven days. We now know, however, that the 150 days are to be interpreted as meaning a series of three cycles of fifty days each, a cycle representing seven times seven plus one day. In this manner an eighth day or fiftieth day was added to the final week making a cycle of fifty days, known as a "pentecontad." See *Leviticus 23: 15-16.*

Opponents consistently stress the difficulty of the wandering Sabbath in maintaining their religious observance of the unbroken sequence of the Sabbath, which The World Calendar, because of the extra days, would impose upon them. The wandering Sabbath, they claim, would cause real economic and civil hardship and would deny them the freedom of religion guaranteed by the Constitution.

Now freedom of religion means the free exercise of the tenets and creeds of any religion; the right to worship and observe feast days and holy days within various religious calendars. The World Calendar, civil and scientific in character, respects and gives to all religions full right to observe their religious customs, feast and holy days as they wish. The Jew, Mohammedan and Christian are still

free to worship on their customary days.

The Constitution does not in any way guarantee freedom from economic hardship which the belief and custom might impose upon believers because their particular beliefs and customs vary from the belief and custom of the majority. It does not grant any obstructionist the power or the right to deny to the rest of the nation the privilege of using a civil calendar more fitting to the present-day needs.

Dr. Julian Morgenstern, while President of the Hebrew Union College, wrote: "Of course, should our Government ever officially recognize the civil World Calendar, American Jews would accept this calendar readily and employ it for civil purposes. It would then become their responsibility to find a way to harmonize their traditional religious observances with the new and now official calendar. They have faced this problem before and found a solution. And I have no doubt that they could do it again if the need arises." This statement by an eminent liberal Jew offers a reasonable and reconcilable solution which can well be emulated by every one.

Inasmuch as the International Date Line with its six or eight-day week, of which mention has been made, is universally accepted, is it not possible that the protesting attitude is based on the economic as well as the religious aspect? No economic difficulty is experienced when crossing the International Date Line and perhaps this is one reason these six or eight-day weeks have been generally accepted. The economic adjustment incurred with the so-called "wandering Sabbath" would be self-imposed because of individual and particular beliefs which are at variance with the vast majority.

The question now arises: Shall The World Calendar, which stabilizes our days along scientific and mathematical lines, be denied to the world because of the opposition of minority groups? Must *all our days* continue to wander throughout the calendar in order to prevent *one* wandering day for the opposition of the minority because of their own particular religion?*

It seems a strange argument coming from a people who in their own religious calendar employ intercalated periods of an occasional extra month, and who have not accepted the Julian or the Gregorian calendars and need not accept The World Calendar in *their religious life.*

The eminent minister and Biblical scholar of Oriental languages, the late Dr. Herbert L. Willett, whom the Jews affectionately introduced at a dinner as "an honorary rabbi, whose knowledge of our people, their language and traditions matches our ablest teachers" has said:

"When the priestly writer of the creation narrative recorded his version of the beginnings of life he put it in the form to which his people had grown accustomed, the work of a week with rest on the seventh day. The Hebrews observed the week as the accepted norm of time, although it was not until later generations, and particularly after the great dispersion, that Sabbath observance was enforced with strictness. . . . It is difficult to conceive of weeks and designated days in the incalculable stretches of time from the beginnings of world-structure to the days of Hebrew history. The picture of a seven-day week and a day of rest given in the first chapter of Genesis must be regarded as the accepted pattern of time in the late

days of the priestly writer rather than as a cosmic and divine scheme."

In all fairness and giving whatever religious opposition that may exist every consideration, shall mankind progress with a stable and ordered World Calendar or retrogress and stand still by clinging to an inferior, shifting and irregular one?

In addition, Christians have been seriously criticized by the Seventh-Day Adventists for having changed the Sabbath to the Sunday for their day of worship. This was done wholly and naturally by the Christians to commemorate the "Resurrection."

I quote from *Funk and Wagnall's New Standard Bible Dictionary*, under the sub-title "The Christian Sabbath":

"When Christianity was established as a distinct faith, its adherents, following the example of Jesus, observed the Sabbath with the evident intention of using it as a means of spiritual edification. At the same time, the custom arose among them of meeting on the first day of the week in commemoration of the Master's Resurrection *(Acts 20:7; 1 Corinthians 16:2)*. This was called the Lord's Day *(Revelation 1:10)*. For a time, the two days were observed together, but for very distinct and different reasons. They were not rival or antagonistic to each other, neither was the Lord's Day substituted for the Sabbath. And yet it was inevitable, as Christianity became more and more clearly differentiated from Judaism, that two days so nearly alike in purpose should be unified and assimilated. This took place in the early years of the Fourth Century of the Christian era when the ideal Sabbath of Jesus was identified with the Lord's Day, and the Jewish Sabbath fell into disuse, and the conviction grew that it had been abrogated."

Proponents of The World Calendar, while restating its strictly civil nature, can also quote from the Bible.

In *Romans 7:6* we are told to "serve in newness of spirit and not in the oldness of the letter." Jesus admonishes us, "The Sabbath was made for man and not man for the Sabbath" *(St. Mark 2:27)*. Can there be any more direct command than that the days and the calendar were made for man's use, and not for his enslavement? We must not be prisoners to tradition.

The prophet Isaiah's complaint is pertinent here: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me. . . ." *(Isaiah 1:13)*.

In *Revelation 1:10*, we are told that "on the Lord's day" indicates that the Lord's day was then already the new Sunday as we have previously mentioned. The World Calendar is in harmony with the holy dictum "Behold, I make all things new" *(Revelation 21:5)*. It is only in the newness of the Spirit that man advances and civilization goes forward with a willingness to accept changes for the betterment of man and therein progress lies.

THE WORLD CALENDAR AND RELIGION

ALTHOUGH calendar reform is a civil matter and one for the jurisdiction of governments, consideration is given religion within The World Calendar.

A Right Beginning and Ending:

Every year and week begins right with a Sunday, the first day of the week, the day of the Lord observed in praise and worship, and every work-year and week ends right with a Saturday, also known as the Sabbath, the seventh day of the week, as a day of rest for work well done. Then follows the 365th day (essential to keep the year in step with the seasons) as a new *civil* world holiday—*Worldsday*—that comes between Saturday, 30 December, and Sunday, 1 January, and is dated W or 31 December, to be universally observed in a spirit of friendship, cooperation and unity.

Ancient Custom Revived:

Worldsday has a precedent in an ancient custom when a 50th day, on which special gifts were offered the Lord, followed a period of seven weeks of seven days each which contained seven Sabbaths (49 days). In this manner, after a cycle of 50 days had ended, a new period of 49 days began which was sealed with another such 50th day. Thus a 50th or extra day was added between series of 49 days or seven times seven weeks. The story of the flood is a proof of this continuous sequence of 50 days (150 days) within which were recognized the seven days. (Leviticus 23:15-16; Genesis 7:24; 8:3.)

Unbroken Weeks Introduced:

During the Babylonian captivity a new doctrine was given the Jews, that of the *unbroken* continuity of seven-day weeks, in the hope that the Sabbath would become more sacred and be more readily observed by them while they were in captivity and in danger of being assimilated. The Sabbath thus lost its original independence and for the first time became identified with the idea of the unbroken weeks. In the days prior to the captivity, the Sabbath observance did not have the same significance that it attained during the exile. The *unbroken* seven-day week was not known in the days of Abraham, Isaac and Joseph.

Let Us Remember:

When peoples from the Americas travel to Asia and cross the International Date Line a day is lost, so that a six-day week

is experienced. In reverse, when Asiatic peoples or travellers voyage to the Americas, an extra day is added which makes an eight-day week. Thus, on *every day of the year,* the sequence of seven-day weeks is broken, yet in no way does this nullify the seven-day week as a time-unit in the calendar.

In 1834, the Italian Roman Catholic priest, Abbé Marco Mastrofini, originated the idea of the one or two extra days added to a year of 364 days, and his book received three Nihil Obstats and two Imprimaturs. His purpose was to stabilize the days and dates in the calendar at the same time maintaining the seasonal year.

Significant Scriptural Quotations:

"Bring no more vain oblations . . . the new moons and sabbaths, the calling of assemblies, I cannot away with. . . . Your new moons and your appointed feasts my soul hateth: they are a trouble unto me. . . ."—Isaiah 1:13-14.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come;"—Colossians 2:16-17.

"The sabbath was made for man, and not man for the sabbath."—St. Mark 2:27.

". . . we should serve in newness of spirit and not in the oldness of the letter."—Romans 7:6.

". . . for the letter killeth, but the spirit giveth life."—2 Corinthians 3:6.

"Behold, I make all things new."—Revelation 21:5.

". . . the leaves of the tree were for the healing of the nations."—Revelation 22:2.

This last quotation can be symbolically interpreted as prophetic of the new world holidays which in their observance become the *uniting* days of nations.

▪

Religious Comments on The World Calendar by Men of Many Faiths:

The Most Reverend Francisco Beckmann, C. M., Archbishop of Panama:

"Having followed the movement to attain the establishment of a world calendar, I do not see any difficulty by reason of the Catholic dogma and I consider the reform will bring about great advantages."

His Holiness Athenagoras, Patriarch of Constantinople:

"We ask God to strengthen you and bless all your efforts for the betterment and the successfulness of your Calendar."

His Eminence Alfred Cardinal Baudrillart, former Rector of the Catholic Institute of Paris:

"The problem is not new. It has existed since the origin of the Church. . . . A few years ago, Pius XI was inclined to admit the proposition. This question is, besides, absolutely free from the dogmatic point of view . . . the Pope is of the opinion that the thing can be done and that there would be great advantages."

The Most Reverend D. Germanos, D.D., Archbishop Metropolitan of Thyateira, Exarch of Western and Northern Europe:

"From the viewpoint of the earnest churchman, it has important implications which go far beyond its merits as an improved civil and business measuring rod. . . . The significance of this movement, in its bearing on church unity, is what has won for it the attention and support of church leaders."

Dr. William Adams Brown, Presbyterian Minister, former Professor Emeri-

tus, Union Theological Seminary of New York:

"I am glad, indeed, to have my name associated with something in which I believe so much."

Dr. S. Parkes Cadman, former Honorary Moderator of the Congregational Christian Churches:

"It has vast importance, not only for religion but for the whole world and world's trade and commerce."

Mohandas Gandhi, India:

"It would be a splendid thing if our 350,000,000 people could have a single national unified calendar. . . . I am in favor of a standardized calendar for the whole world. . . . I am always ready to endorse any honest movement which will help to unify the peoples of the world."

The Most Reverend A. B. Kalian, D.D., Archbishop, Syrian Church, Baghdad, Iraq:

"Hoping that your expectation of calendar reform will be fulfilled."

The Right Reverend William T. Manning, D.D., the former Protestant Episcopal Bishop of New York:

"I want to do anything I can to aid in this truly important undertaking."

Dr. T. Albert Moore, former Moderator, United Church of Canada:

"I am confident The World Calendar, when adopted generally, will be appreciated for its many worthy and practical benefits."

The Right Reverend G. Bromley Oxnam, Methodist Bishop of New York:

"It is hard for me to understand why it is necessary to spend so many years in educating people to the place wherein they are willing to make those adjustments that common sense and self-interest demand. There are many good reasons for adopting The World Calendar you propose. I do not know reasons that would justify its rejection."

The Right Reverend Ernest Milmore Stires, D.D., former Bishop of the Protestant Episcopal Diocese of Long Island:

"It has everything to commend it, and I do not know of any reasonable objection which can be advanced against it. It is bound to win."

Dr. C. C. Stoughton, President, Wagner Lutheran College, New York:

"I have long been interested in this reform and shall do all I can to help its accomplishment."

Dr. Henry Smith Leiper, Executive Secretary, The World Council of Churches:

"I hope it will have the attention it deserves."

The Most Reverend Cosmo Gordon Lang, the former Lord Archbishop of Canterbury:

"I am bound to say I have found it impossible to resist the plea for reform in this matter. . . . It would be a real misfortune if this matter were allowed to drift."

Dr. Ephraim Frisch, Rabbi, San Antonio, Texas:

"If the world is going to be benefited by the change of the calendar as proposed, then we Jewish people of the Reform wing at least ought not to stand in the way."

Dr. Julian Morgenstern, President Emeritus of Hebrew Union College, Cincinnati, Ohio:

"Should our Government ever officially recognize the civil World Calendar, American Jews would accept this calendar readily and apply it for civil purposes. It would then be-

come their responsibility to find a way to harmonize their traditional religious observances with the new and now official calendar."

Dr. Charles Bieler, former Emeritus Professor of Christian Ethics, United Theological College of Canada:

"It is conservative, practical and I hope it will be accepted."

Dr. George S. Arundale, President, The Theosophical Society, Adyar, Madras, India:

"I am strongly in favor of The World Calendar."

Mother Aloysius, former President, Fontbonne College, St. Louis, Missouri:

"Calendar reform will be a blessing to educational institutions and it will be worthwhile to call an international convention to consider the adoption of it."

The Right Reverend George K. A. Bell, D.D., The Lord Bishop of Chichester:

"I am very glad all has gone well with regard to the resolution on Calendar Reform."

Swami Omkar, Minister in South India:

"It is easy to see how happy this arrangement of The World Calendar is for all humanity—regardless of religion or race or nation. It is another step toward the universal brotherhood of man. The World Calendar has therefore my wholehearted approval and support."

Abbé Chauve-Bertrand, France:

"Everything living develops and changes; we must be continually abandoning something of the past in exchange for something better in the future; the most ancient and venerable of traditional institutions must themselves be modified from time to time; and more than once people have regretted that reforms did not come about when they were first desired."

World Benefits:

The World Calendar, one calendar for one world, that in arrangement follows the law of harmony will foster increased world agreement and create a fuller cooperation and understanding among peoples.

In our present world where distance is lessened, communication instantly available, and nations are drawn closer together, The World Calendar is inevitable —a stepping stone for greater world unity and a more abiding peace.

1951 CALENDAR CONTRAST CARDS

MANY persons are familiar with the Calendar Contrast cards of The World Calendar Association. They are two and a half by three and a half inches in size, fitting easily in wallet or purse. Inside is a 1951 calendar and opposite a copy of The World Calendar. On the back cover is a brief comparison of the two calendars. Your friends will be interested if you enclose one in writing them. Copies are free, and will be sent promptly if you will let the Association know how many you can use.

OUTMODED CALENDAR IS EXPENSIVE LUXURY

by W. Earl Hall

AFTER successfully meeting every other argument raised against adoption of The World Calendar, its proponents now are able to present proof that clinging to the present outmoded Gregorian calendar is an expensive luxury. It's dollars out of our pocket—and lots of them—every added day we cling to it.

This showing was accomplished by a referendum conducted among businesses ranging from manufacturing plants of all kinds to banking and insurance, with dozens of lines in between. The testimonial of a majority was:

"We'd be helped financially by an improvement on our present calendar."

Complaints are listed

And here are some of the things that were in their minds in reporting on their dissatisfaction with the present "b'guess and b'gosh" calendar:

There's a variation in the number of weekdays per month. This makes comparisons by months impossible.

There's a variation in the length of the quarters, again making it impossible to draw intelligent comparisons.

This article from the Mason City *(Iowa)* Globe-Gazette, *14 August 1950, appeared in the column entitled "One Man's Opinion," a radio commentary by Mr. Hall, the Editor.*

Holidays hop all over the week, from year to year, falling in mid-week some years and at week-end in other years.

The same thing that makes a holiday do the grasshopper act causes a given date and day one year to differ the next year, with no two successive years alike in this regard.

Expenses pushed up

These weaknesses in the Gregorian calendar manifest themselves in a number of ways, mostly unsatisfactory to both management and labor. For example, a traveling salesman's expenses are appreciably boosted when he must "lay over" at some point in his territory because of a mid-week holiday.

Losses result from ill-timed advertising because of calendar variations; operations in a factory are crippled by holidays which invite an over-long week-end.

A Fourth of July falling on a Tues-

day, for example, has the effect of making the Monday of that week an extremely unsatisfactory work-day.

Six isolated days in 1952

In 1952 alone there will be six such isolated weekdays. New Year's will fall on Tuesday, isolating Monday. The same will be true of Lincoln's birthday on Tuesday, 12 February. Armistice day will fall on a Tuesday too.

Then, at the other end of the week, Washington's birthday will come on Friday, likewise Memorial day and Independence day. Saturday will be set off by itself, with many, if not most of our workers, doubting that it's worth while showing up for duty on that one isolated day.

The total loss chargeable to an antiquated calendar in this single year, 1952, is estimated at $461,723,328. That's awfully close to a half billion dollars. How accurate the estimate is, I can't say. I only know that the estimate is offered by people who don't ordinarily go off half-cocked.

Borne out by Government

The Office of Business Economics in the United States Department of Commerce was consulted to determine if this is a reasonble and accurate economic projection. Its response:

"We have checked the basic figures on employment and hourly earnings used in the calculations of the direct loss to labor and they are in agreement with official data of the government."

These wandering work-days are the enemy of both industry and labor. They will be with us as long as we cling to our outmoded calendar.

The World Calendar described

But the problem would be almost 100 per cent solved by adopting The World Calendar, the chief marks of which are these:

The World Calendar retains the present 12 months, all names retained.

The World Calendar provides 4 quarters of identical duration—3 months, 13 weeks, 91 days—always the same, never changing.

The World Calendar's months all have 26 weekdays, plus Sundays.

The World Calendar's quarters all start with a Sunday. The first of January is always a Sunday.

The World Calendar every year would have an extra day, following every 30 December and preceding each 1 January. It would be known as Worldsday.

The World Calendar once every 4 years would have a leap-year day, between 30 June and 1 July.

One too many days each year

Our present calendar hodgepodge grows out of the fact that 365, the number of days in the year, isn't exactly divisible by seven, the number of days in a week. Fifty-two times seven is 364. That leaves one dangling, trouble-making day to mess things up generally.

Under The World Calendar approach the one orphan day that causes so much trouble under our present calendar is set aside as Worldsday. That's the really fundamental difference between the Gregorian calendar and The World Calendar. Changes in the length of the various months are incidental to it.

Under The World Calendar we would have a stable, balanced, regular and

logical method for measuring time. Every date and every day would always harmonize from year to year. The Fourth of July would always fall on Wednesday, Christmas always on a Monday, New Year's Day always on a Sunday.

A challenge to you!

I defy anybody not hopelessly prejudiced in advance to make a study of The World Calendar and come up denying that it constitutes a vast improvement over the calendar which has been in use for several centuries. Everybody — laborer, business man, professional man, housewife—would benefit.

Occasionally you meet up with somebody who thinks that adoption of the new calendar would detract from the sanctity of Sunday or other holy days. Such a view is completely without foundation in fact. The present calendar, as well as the many which preceded it, was strictly man-made.

The change has always come about when those in authority recognized that the system for measuring time in use could be improved upon. The Julian calendar was a vast improvement over the one it replaced and the Gregorian calendar was a marked improvement over the Caesarian calendar.

Are we less courageous?

Surely it would be a reflection on our day and age if it developed that we were not as courageous and forward-looking as our forebears of 500 years ago, or 2,000 years ago. We definitely are confronted with an opportunity to adopt a calendar which will be a boon to all mankind.

All right then—what are we waiting for? And the answer to that question is a bit damaging to American pride.

The ironical fact is that the United States has not only failed to give leadership to the desirable plan but in some respects has let itself become a boulder in the path of progress.

But America lags behind

About a score of other nations have taken action calling for calendar reform.

In the American Congress, the bill calling for this has languished in some committee pigeonhole.

More than that the influence of the United States in the United Nations has been against letting the matter come up for consideration. Except for its delegate, the world right now might well be on its way to this long overdue calendar reform.

This regrettable story was written on the afternoon of 21 September, 1949. A newly constituted 14-nation General Committee had been assembled to determine the agenda for the approaching session of the General Assembly. Adoption of The World Calendar was No. 60.

Offer feeble excuse

The United States delegate it was who stood up and asked that consideration of this proposal, offered by the Republic of Panama, be "postponed to a future session." An "overcrowded agenda" was the feeble excuse given by him.

The Panama spokesman rose to say that he thought this was a pretext, not a reason. Agendas always will be crowded, he observed. Chile's representative pointed out that "various delegations" for sev-

eral years had wanted the merits of calendar reform discussed but always had met with a refusal.

In the vote that followed, there was a 4 to 4 tie and, by ruling from the chair, discussion of the item was deferred. A simple majority was needed to obtain action. Thus the world was barred from the benefits of a scientific calendar for at least 6 years. It could have been made effective next 1 January.

Canada on right side

The voting lineup on that occasion was most interesting. The Philippines, the United Kingdom and Denmark joined the United States in its vote for postponement. Canada, China, Chile and Venezuela asked inclusion of the calendar reform on the calendar. Abstaining from voting were Russia, Poland, Pakistan and Brazil, with Greece and France absent.

As a result of this obstructive tactic by America, a new adoption date for The World Calendar has been set. It's Sunday, 1 January, 1956. That will be the earliest date when both the Gregorian calendar and the proposed calendar coincide.

But those who back The World Calendar plan don't discourage easily. The United Nations will be asked again to put the subject on the agenda for consideration. Surely America will not wish to be put in the role of obstructing free discussion on a matter deemed to have large importance.

United Nations must act soon

If The World Calendar is to be translated from theory into reality by that next deadline—1 January, 1956—there should be a United Nations blessing on it this year, and not later than next year. In this way the member nations of the United Nations will have a full year for ratification. That will leave three years in which to prepare for putting the plan into operation.

I can't believe that our nation, or the world, will continue to ignore a time-measuring plan which has 99 arguments for it to a skimpy 1 against it. That skimpy 1 is that calendar manufacturers would have to readjust their mode of doing business.

The calendar pad itself, of course, under The World Calendar plan, is perpetual. It doesn't have to be changed from year to year. But the calendar art could be—and I've no doubt in most cases would be—changed. Surely our calendar makers are ingenious enough to meet a situation like this.

No despot to order us

In the past, the matter of reforming the calendar has been in the hands of an individual ruler—a Caesar, a Constantine, a Pope. Today we have progressed to a broader concept in our thinking and understanding of the calendar. The change now must be through democratic action.

It's probably too much to hope that our Congress will take some belated action on Senate Bill No. 1415, a measure designed to put America's influence behind The World Calendar. I'm not saying, or suggesting, that it's as important as matters pertaining to national defense.

But I am saying that it's more important than much of the business that will occupy both House and Senate in the months immediately ahead.

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CHINA: Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Chairman, High Altitude Observatory of Harvard University and University of Colorado, Boulder, Colorado.

COLOMBIA: Comité Colombiano del Calendario Mundial, Dr. Belisario Ruiz Wilches, Chairman, Observatorio Astronomico Nacional, Apartado No. 2584, Bogotá.

COSTA RICA: The World Calendar Association, International, Affiliate, Don José Borrase, Chairman, "La Prensa Libre," Aptdo. Postal 1533, San José.

CUBA: The World Calendar Association, International, Affiliate, Dr. Elias Entralgo, Chairman, Havana University, Havana; Dr. Salvador Massip, Adviser.

DOMINICAN REPUBLIC: The World Calendar Association, International, Affiliate, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

ECUADOR: The World Calendar Association, International, Affiliate, Dr. Rafael H. Elizalde, Honorary President; Dr. Jorge Egred P., Chairman, Astronomical Observatory, Apartado 165, Quito.

EL SALVADOR: The World Calendar Association, International, Affiliate, Don Napoleon Viera Altamirano, Chairman, "El Diario de Hoy," San Salvador.

ENGLAND: The World Calendar Association, International, Affiliate, (New Chairman not as yet appointed).

FRANCE: The World Calendar Association, International, Affiliate, Senateur Justin Godart, President; Paul-Louis Hervier, Chairman, 5, Rue Bernoulli, Paris.

GREECE: The World Calendar Association, International, Affiliate, Athanase Politis, Chairman; Prof. S. Plakidis, Secy., Observatory of University of Athens.

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JAPAN: The World Calendar Association, International, Affiliate, Dr. Joe Ueta, President; Dr. Susumu Imoto, Secretary, Osaka Municipal Planetarium, Yotsubashi, Nishiku, Osaka.

MEXICO: The World Calendar Association, International, Affiliate, Dr. Joaquín Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronómicos y Geofísicos, Av. Observatorio No. 192, Tacubaya, D.F.

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NEW ZEALAND: The World Calendar Association, International, Affiliate, Dr. I. L. Thomsen, Chairman, Carter Observatory, Wellington, W. 1.

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PERU: The World Calendar Association, International, Affiliate, Don Luis Montero y Tirado, Chairman, Casilla 220, Lima.

PHILIPPINES: The World Calendar Association, International, Affiliate, Ramon Caro. Chairman, 116 Padre Faura, Manila.

POLAND: Polish Committee for Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. Jakiel.)

SPAIN: The World Calendar Association, International, Affiliate, Rev. Father Antonio Romañá, S.J., Honorary President; Ramon Ximenez Gil de Avalle, Chairman, Sepulveda 94, 1, 4, Barcelona.

SWITZERLAND: The World Calendar Association, International, Affiliate, Prof. Emile Marchand, Chairman, 2, Genferstrasse, Zurich 2.

TURKEY: The World Calendar Association, International, Affiliate, Dr. I. A. Dereoglu, Chairman, Beyoglu, Istiklal Caddesi 485, Istanbul.

UNITED STATES: The World Calendar Association, Inc., International, Affiliate, Elisabeth Achelis, President, 630 Fifth Avenue, New York 20.

URUGUAY: The World Calendar Association, International, Affiliate, Prof. Alberto Reyes Thévenet, Chairman, Liceo "Hector Miranda," Calle Sierra 2274, Montevideo.

YUGOSLAVIA: Yugoslavian Committee on Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. George Curcin.)

ENDORSEMENTS

Organizations

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Federation of Chambers of Commerce of the British Empire
Assn. of British Chambers of Commerce
New York State Chamber of Commerce
St. Louis Chamber of Commerce
Coffeyville, Kan., Chamber of Commerce
Galveston Chamber of Commerce
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National Chamber of Trade (English)
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Pittsburgh Chamber of Commerce
Junior Chamber of Commerce of Pittsburgh
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Belleville, Ont., Chamber of Commerce
Shelby, N. C., Chamber of Commerce
Board of Trade, Halifax, Nova Scotia
Board of Trade of Orillia, Canada
Ottawa Board of Trade
Montreal Board of Trade

SCIENCE

International Astronomical Union, Commission 32
American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee for Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
Astronomical Society of Spain and America
American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
Eng. Profession in British Columbia
Australian Branch, Institute of Physics
Detroit Astronomical Society
National Institute of Planning and Social Reform of the Republic of Cuba
Royal Astronomical Society of Canada
Science Society of China
Royal Society of Queensland
Royal Society of New South Wales
Australian National Research Council
Royal Society of New Zealand
British Astronomical Society: New South Wales Branch
American Psychical Institute
Peele Co. Medical Soc., Ont., Canada
Amer. Society of Agricultural Engineers
Burnham Astronomical Society, Chicago
Royal Canadian Institute
Ontario Medical Assn.

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour
Canadian and Catholic Confed. of Labour

EDUCATION

World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agri. History Soc., Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

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International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Mfrs.' Assn. of Delaware Co., Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Business and Professional Women's Clubs
Canadian Manufacturers Assn.
Inter-American Press Congress
Assn. of Consulting Management Engrs.

MISCELLANEOUS

Amateur Athletic Union of the U. S.
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Washington, D. C.
Georgia State Nurses Assn.
American Assn. of Scientific Workers

A Partial List

TWO DECLARATIONS

Vital and Sustaining

Let the rallying call of all free nations and peoples throughout the world be—

Freedom for all nations
as they themselves are free.

Let every nation and every individual hold fast and live in faith—

Trust in God,
the Supreme Creator.

Thus shall nations and peoples tread the path toward peace and the goodly fellowship of man.

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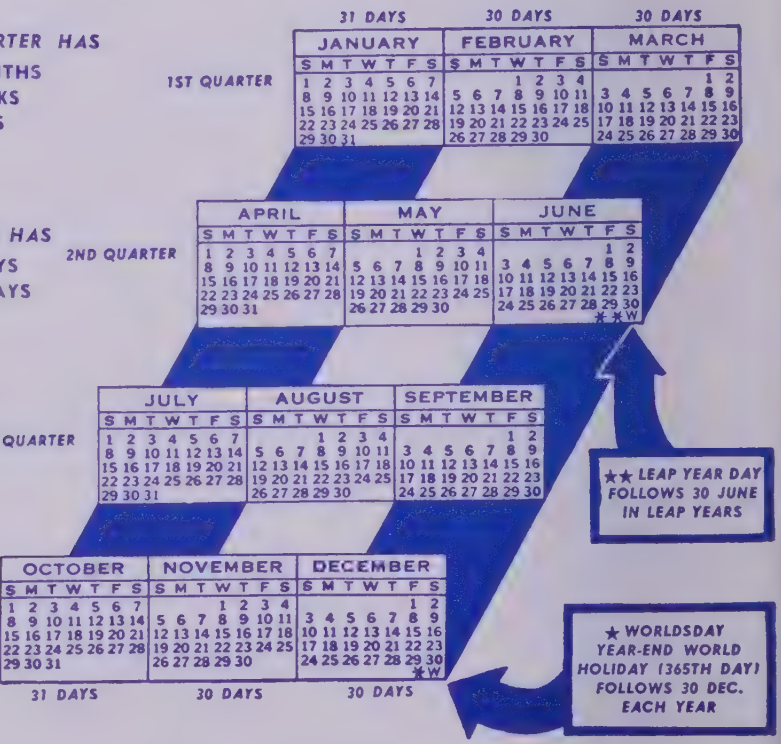
THE WORLD CALENDAR

. . BALANCED—STABLE—ORDERLY

THE WORLD CALENDAR RETAINS THE PRESENT 12 MONTHS — AND THE FOUR QUARTERS ARE EQUAL.

EACH QUARTER HAS
3 MONTHS
13 WEEKS
91 DAYS

EACH MONTH HAS
26 WEEKDAYS
PLUS SUNDAYS



EACH YEAR BEGINS ON SUNDAY, 1 JANUARY

EACH WORKING YEAR BEGINS ON MONDAY, 2 JANUARY

EACH QUARTER BEGINS ON SUNDAY ENDS ON SATURDAY

EVERY YEAR THE SAME

ONE WORLD CALENDAR FOR ONE WORLD

VOL. XX FOURTH QUARTER, 1950 No. 4

POSTPONEMENT is a form of negation, causing worthwhile improvements to be delayed or even lost, hindering natural progress and prolonging unsatisfactory conditions. A striking example is the calendar.

The League of Nations was so continuously indecisive that it passed into history without taking final action on The World Calendar, which fourteen nations had approved in principle. Through postponements, the League failed to take definite action that would have been an enduring monument, a permanent reminder of this service to mankind.

In the wake of postponement other handicaps develop. Peoples, governments and nations, impatient and dissatisfied with the do-nothing policy, frequently take matters in their own hands. This, we regret to say, is now happening to calendar reform.

Certain bureaus of the United States Government, unable to function effectively with the Gregorian calendar, have adopted a special system of their own for statistical purposes only—that of thirteen periods of four weeks each. To do this, months are drastically blotted out and the equal-quarter divisions of the year are disregarded. Balance, harmony and equality among the various calendar-units are lost because of extreme specialization on the week. Postponements, over-specialization and auxiliary calendars are *not* the solutions to calendar revision.

Recently Czechoslovakia, in its new five-year plan, has also put into effect a supplementary accounting calendar. This is a 12-month equal-quarter

plan that gives to the three months of each quarter an unequal apportionment of weeks and days. The first two months are short, each with 28 days or four weeks, while the third month is long, having 35 days or five weeks. The League of Nations previously rejected this plan, with the terse comment that "the very perceptible inequality of the months is extremely inconvenient from every point of view, and particularly as regards monthly salaries and monthly payments; moreover, a comparison of monthly statistics becomes extremely complicated." Czechoslovakia explains that the plan is for "economic" purposes only; for civil and social use the Gregorian calendar continues in force.

Both these systems ignore the last day of the year, the 31st of December, leaving it dangling. After a period of five or six years an additional 53d week in the year will have to be observed in these accounting systems, because years of 364 days are always short of the seasonal solar year and the slack must be taken up some time, somewhere.

Here are two governments functioning with dual calendars side by side, one for economic statistics, the other for the cultural, social, national and international fields. Such double-minded action and wholly unnecessary inconvenience are the direct result of postponement, forerunner of confusion and complication.

In the recent past the United Nations, too, postponed action on The World Calendar, in 1947 and again in 1949. It is confidently believed, however, that the United Nations is becoming fully aware of the unsatisfactory conditions now existing calendar-wise, and that it will, with courage, understanding and determination, consider and approve The World Calendar, that has been declared "the very best with all conditions considered," without further postponement. It can then be put into operation at the given time, Sunday, 1 January 1956.

There is no time to waste. With a 1956 date as the goal, the United Nations is obliged to give full consideration to The World Calendar in 1951, looking toward formal action in 1952. This allows three years necessary for nations and peoples to legislate and prepare for the transition.

The World Calendar is a system of time-measurement that will serve the needs of all occupations, all groups, all peoples and all nations in the economic as well as social and cultural fields at all times. In so doing the United Nations will have performed a lasting service to humanity—an enduring testimonial to its vision, courage and wisdom.

Journal of

CALENDAR REFORM

OCTOBER • NOVEMBER • DECEMBER

1950

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CHRISTMAS LETTER, 1950

CHRISTMAS, on a Monday this year, will always come on a Monday when the perpetual World Calendar of 12 months and equal quarters is in use.

Harassed storekeepers, tired salespeople, overworked postmen and the people generally can finish work, shopping and gift-buying Saturday evening to enjoy a restful Sunday on which to prepare and give thanks for the Monday observance of the Christmas spirit—Glory to God in the highest and good will toward men.

Christmas has a depth and poignancy of feeling this year, heightened by the realization that there is little peace on earth. Hence we are living in a state of uncertainty, confusion and unrest. We are apprehensive. We have missed the way of peace and harmony.

The Honorable Trygve Lie, Secretary-General of the United Nations, in his address on 24 October said: "We must not forget that the United Nations Charter sets forth the principles of a new world order. This new world order must, on the one hand, outlaw war as an instrument of change and, on the other hand, increase the opportunities for peaceful change and progress in all parts of the world."

To this new world order belongs a new time order, The World Calendar, in which all the different time-units in their various functions coordinate and agree perfectly at the end of every quarter seasonal year. Order and harmony prevail in the arrangement of this new time-measurer, a change being brought about through peaceful means.

With the United Nations striving for world order in every possible way, we should also work for the adoption of The World Calendar—a new world order of harmony and stability in our instrument of time that will contribute to greater understanding, cooperation and unity.

Perpetual Christmas Mondays may be a beginning, a welcome, long-desired harbinger of more peaceful days ahead and the angel's song of "peace on earth" come nearer to reality.

Wishing you a holiday season of spiritual blessings, and that with the spirit of God in our hearts all will be well.

Elisabeth Achelis

TWENTY YEARS OF USEFUL SERVICE

By C. D. Morris
Editor of the Journal of Calendar Reform, *1931-1939*



VACATIONING last summer along the French Riviera, I spent a week in genial Cannes as the guest of an old friend, a retired American scientist. One afternoon he took me into his library, where a long walnut table was piled high with scientific magazines and learned journals from England, France and America. Atop the pile was a copy of the *Journal of Calendar Reform*, in a bright green cover that gleamed like an emerald among its sombre companions.

I picked it up and remarked to my host, "Here's a familiar volume! I was its first editor, not so many years ago."

He came around the table and stood beside me. "Yes, I know," he said. "I saw your name on the masthead of the first issue. I got interested immediately, and I've been reading it consistently ever since. . . . But when you say 'not so many years ago,' do you realize how much time has passed since then?"

"Seems like yesterday!" I suggested with a smile.

My host pointed a lean forefinger at the opening page, where "Volume XX" stood out in bold type. "Your quarterly will complete its twentieth year in December," he said soberly. "Twenty years of useful service in a worthy cause!"

He took the booklet from me and fingered slowly through its pages. "I've often wondered," he remarked, "just how this magazine got started. It has been a marvelously useful enterprise, keeping the world informed on a topic that otherwise could hardly have held the continuous and persistent attention it deserved."

He walked over to a broad window that framed a vista of waving palms and distant blue sea. After a long, thoughtful pause he observed reflectively, "A French Senator talked to me a few days ago about

the remarkable vitality which the subject of calendar reform displays in our international forums. I ventured to tell him that a good deal of this vitality must have developed as a result of the quarterly *Journal* which has kept the world informed and aware. You know, it has always seemed to me that someone with very great wisdom must have planned this enterprise and kept it alive and vigorous down through the years. . . . Or perhaps," he added with a gentle gesture, "it was all done by some higher power—the destiny that shapes our ends, rough-hew them as we may. We older men credit a lot of the world's good things to that sort of intervention."

So we sat down together, and I told him as much as I could remember about the beginnings of the *Journal*, back in the Spring of 1931.

At that time The World Calendar Association was only a few months old. Miss Achelis, its founder, was the chief-of-staff for a group of enthusiasts who felt the time had come to promote actively a sane revision of the Gregorian calendar. I was one of the members of that group, which included representatives of education, the clergy, business, journalism, government and labor. We called ourselves informally a "planning committee," and I recall vividly the prolonged conferences which eventually developed a sound and effective campaign blueprint.

Calendar reform was not a very familiar subject to the general public. Many people were prejudiced against it, by their innate dislike for the 13-month calendar plan which was being energetically propagandized by George Eastman of Kodak fame. The World Calendar Association wanted to give Americans a review of the whole matter, and let them judge for themselves whether a 12-month revision was to be preferred.

A comprehensive presentation of the Association's views had already been prepared in pamphlet form under the title "The World Calendar" (of 12 months and equal quarters) and was being circulated to 30,000 Americans, representing a cross section of influential opinion in all fields of activity. Our chief source of names for the circularization was *Who's Who in America*, a volume which gave us exactly the diversification we sought.

The objective of this initial effort was to get members for The World Calendar Association—a nucleus of perhaps a few hundred people who were at least casually interested in calendar revision and notably in The World Calendar, who would be happy to become better acquainted with the subject.

The plan quickly proved its soundness. Results exceeded our most sanguine hopes. Within a fortnight, the Association had more than a thousand members, and additional enrollments were pouring in at a rate which often exceeded a hundred a day. Our office facilities were swamped. There were so many letters to be answered and so many inquiries to be followed up that our planning group spent evenings and week-ends catching up with the task. Interest in calendar reform was far more widespread than we had anticipated.

In our circularization, we had invited enrollment in these words, "Membership is based on an active interest in the study of an adequate and effective improvement of the calendar." Our new members took us at our word. They not only joined the Association, but also wanted to do their bit. Their letters contained many excellent

suggestions, many offers of help, and frequently discussed lengthily and intelligently various angles of our work. It was obvious that the correspondence contained a wealth of material which ought to be put to good use.

Quite a few of the new members were authors, journalists and educators, who frequently offered to write articles on calendar reform if we would find a medium for publication. Clarence M. Dillon of the Wilmington Chamber of Commerce provided his own medium, a business periodical. Historian George G. Andrews of Iowa sent us a copy of an excellent article he had placed in the *American Historical Review*. Professor Bristow Adams of Cornell University wrote us one day:

"After many years spent in studying practical methods of higher education, I have learned that no movement which depends on popular acceptance can hope to succeed unless its objects can be stated simply and understandably to ordinary folks. Can the need of calendar reform be so stated? Can the effect of simplification be made comprehensible to the ordinary citizen? Are our own thoughts on this subject sufficiently clarified to stand this acid test? In the enclosed manuscript I have endeavored to give the ABC's of the calendar problem in such form that he who runs may read."

I think it was Professor Adams' letter and manuscript that persuaded us to launch the *Journal of Calendar Reform*, and his manuscript provided the opening article for the first issue. The periodical was conceived as a dignified quarterly, plain and unassuming in appearance—a forum for research material and discussion, and a convenient archive where reports of progress would be readily available. The stated purpose, in a memorandum from the planning committee, was "to encourage research in a field where very little accurate information is now available." The memorandum explained further:

"Our task is an educational one. Even the best equipped libraries have very little authoritative information on the calendar —beyond the historical data and the specialized studies of astronomers. It is especially difficult to obtain anything on the precise effects of calendar irregularities in modern life, although obviously these irregularities exact heavy penalties in many directions. How much does our wandering calendar hamper the work of bankers, farmers, educators, scientists, housewives, shopkeepers? How helpful would The World Calendar be to various classes, professions and nationalities?

"The subject is one which stirs public interest increasingly, but there is no available reservoir of informational material for those who wish to know more about it. We are told by international authorities that a revision is imminent. Calendar reform is to be considered at several formidable international conferences this year and next. The public asks for enlightenment, having tired of the superficial knowledge imparted by reiterative propaganda pamphlets. The purpose of the *Journal* is to serve this need. And the results of research, through publication in its columns, will be available to students and inquirers everywhere, on the shelves of the principal libraries of the world."

How well the *Journal* has succeeded in fulfilling its aims is shown, not merely by the twenty sturdy volumes of the periodi-

cal, but also by the numerous books, monographs and magazine articles which it has inspired and encouraged. Its columns have provided the background material and the impetus for practically every author who has sought to deal with a new calendar. The flow of research material, fed from this central source, has been continuous. In twenty years it has embraced publications in many languages, the work of scholars and writers in countries that girdle the globe.

Back in 1931, only one book on the calendar was available in the largest New York libraries—a slender and somewhat inaccurate treatise by an eccentric Englishman. Today there is a whole shelf of books on this subject—from P. W. Wilson's encyclopedic volume, *Romance of the Calendar*, and the two well-documented books by Elisabeth Achelis, to the fascinating study published by Columbia University—Dr. Bhola Panth's *Consider the Calendar*—and Abbé Chauve-Bertrand's sober ecclesiastical treatment in graceful French, *La Question de Pâques et du Calendrier*.

Now that the *Journal of Calendar Reform* is completing its twentieth year, I like to think that it has well and truly carried out the promise which we presented to our readers in the second issue:

"A movement which would influence large masses of humanity must have principle and plan; but not less essential are broad policies that transcend the immediate plan, and tolerance so zealously fostered that it in itself becomes a principle. Thus is attracted the best thought of both supporters and opponents.

"With these fundamentals of human association in view, the *Journal of Calendar Reform* seeks diligently for the fresh viewpoint—for the suggestions which may be evolved by untrammeled consideration and discussion.

"We view calendar reform as a logical step which the present-day world must take in fulfillment of the heritage of progress bequeathed it by religious, scientific and political leaders of the past."

In the intervening twenty years the *Journal of Calendar Reform* has published more than three thousand pages of research and studies, analyzing the varied proposals and suggestions which have been brought to it from the four corners of the earth. The impact of calendar irregularities has been probed and discussed, the proposed remedies have been evaluated from many directions. The history of the calendar, past and current, has been chronicled.

All this labor has unquestionably strengthened the convictions of those who originally supported The World Calendar plan. Its balanced and harmonious arrangement of days and dates, its orderly and regular months, the perfect coordination among the various time-units within the equalized quarter-years, the easy comparability and dependability of its tabulations—all these are results inherent in The World Calendar and in no other plan.

There was something prophetic in a statement made by a Denver correspondent of *The New York Times* a few months before the first issue of the *Journal of Calendar Reform*: "While we are planning an improved calendar," he wrote, "let us also insist on the very best, with all conditions considered, and let us adopt the revised 12-month year of equal quarters and equal working-day months, easily adapted from the present calendar."

FRANCE MOVES FORWARD TOWARD "NORMALISATION"

By J. P. Hellache

GOVERNMENTAL recognition of calendar reform has suddenly taken a long forward step in France, where the influential official body known as AFNOR (Association Française de Normalisation) has appointed a "Committee on Calendar Reform." The function of the new committee is to conduct hearings, to study the merits of The World Calendar, and to outline methods of procedure for its adoption, with a view to recommending suitable supporting action from AFNOR members, including various branches of the French Government, all important industries, educational institutions and learned societies.

Thus calendar reform becomes a part of the vast program of national betterment which is envisaged in France under the term "normalisation." The word has no exact English equivalent. It is not just normalization, or standardization, or reorganization. It embodies all three, plus a connotation of aggressive improvement of methods and procedures in any direction that promises greater efficiency, economy and productivity. AFNOR, with the full authority of government, directs and conducts a dynamic campaign for scientific betterment, alike in government, business, education and the home. There are, for example, important normalization bureaus in the shipbuilding industry, in the French Air Force, in the postal services, in the government department of agriculture, in banking and finance, in the state-owned railways and coal mines, in the mechanical trades. Now the subject of calendar reform has been added to AFNOR's permanent agenda.

The AFNOR Committee on The World Calendar has a membership indicative of the urgent importance which is attached to this reform. The list of committeemen starts with six cabinet ministers (Foreign Affairs, Agriculture, Interior, Education, Commerce and Public Works). Next come representatives of the Secretary of War, the Secretariat of Weights and Measures, the Department of Archives, the Research and Technical Councils, the Iron and Steel Institute, the Department of Finance and Banking, then Chambers of Commerce, the statistical societies, the schools and universities, the labor unions, the National Academy of Arts and Trades, the Churches. Special representation is given to the "normalisation" bureaus of the railroads, automobiles, aviation, mechanical arts, mining, farming and shipbuilding.

Two formal meetings of the Committee have already been held, and a third ses-



M. Albert Caquot
President of AFNOR

sion is being called early in the New Year. The meetings are held in Paris at AFNOR headquarters, 23 Rue Notre Dame des Victoires. President of the Committee is the distinguished M. Caquot, Member of the Institute of France, who was in the chair at the first meeting, called for organizational purposes. About 50 members of the Committee were present at the second session, on 23 November, when the presiding officer was M. Perard, Director of the International Bureau of Weights and Measures.

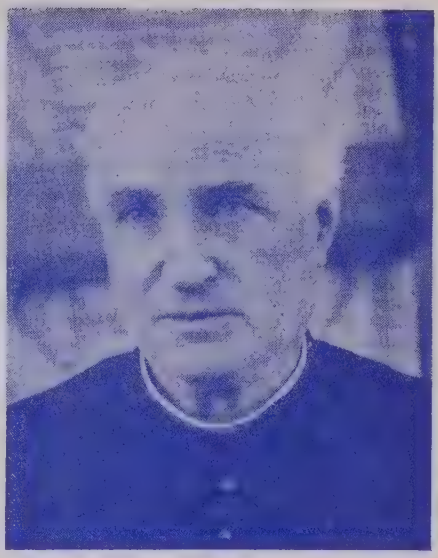
The proceedings at the November meeting were not particularly important. It was a hearing directed to clearing away a group of minor questions which had come to the Committee, most of which were not within its jurisdiction. Nevertheless the Chairman felt that his rulings on these subjects should have the support of a vote from the Committee. He first asked for approval of his decision that the Committee would not waste time on any review of the proposed 13-month calendar. "We are engaged solely in considering a 12-month revision," he ruled. "I ask you to support my ruling to that effect." The vote was unanimous to support him.

Next came the question of Easter stabilization. There is widespread demand for this reform in France, where the Easter date is still important in civilian affairs as well as in the churches. However, the Chairman felt that "this question is outside our competence, because it is solely a matter for decision by the churches." He added, however, that "I see no reason why we should not recommend Easter stabilization within the new calendar to the proper ecclesiastical authorities." In this ruling, also, he had unanimous support from his colleagues.



Professor Paul Belgodère
Secretary-General, Institute of Mathematical Research

The Chairman remarked that considerable interest had been shown in proposals to change the beginning of the year. A few astronomers, especially, maintain that the year ought to begin on the date of the Solstice, but others insist with equal emphasis that such a change would not be worth the bother of revising all their tables and calculations. The Chairman seemed to share the latter opinion, but on broader grounds. He felt that a change in the year's beginning would be too disturbing, and added that it would hardly carry with it any important savings or improvements. "I think," he said, "we should confine our recommendations to *minimum* changes—the simplest possible revisions as embodied in The World Calendar. If we ask for more, we will get tangled up in questions which are not of the highest importance. I hope we can go to our government and other governments with a unanimous request for this simple re-arrangement of the calendar—a reform which brings great advantages and no serious transition difficulties."



Abbé Chauve-Bertrand
Catholic Church Representative



M. J. Birlé
Director General of AFNOR

After considerable discussion the Committee accepted the Chairman's ruling on this matter.

The final hour of the hearing included an impassioned statement by a representative of the Grand Rabbi of France, who insisted that Jewish opinion could not support any calendar revision that disturbed the weekday sequence. "Your proposals for an extra day at the end of the year have our most earnest opposition," he said. "We will work against any such change in the calendar."

Professor Paul Belgodère, Secretary-General of the Institute of Mathematical Research, as a member of the Committee, replied: "You already have two calendars,

one civil and the other religious. They are entirely separate and different. We are not interfering in any way with your religious calendar; we are only making a few improvements in the civil one."

"That, I believe, will have to be our decision," said the Chairman. "However, we shall be happy to receive and consider any written statement that the Grand Rabbi cares to submit to us, regarding possible inconveniences to his congregations through the operation of an improved civil calendar."

At the conclusion of the meeting, it was announced that AFNOR officials (M. Birlé, M. Pallez and others) had decided to select one of the Committee members to write a progress report for the official organ of AFNOR, the "Courrier de la Normalisation." For this task, they said they had chosen the man who knew the subject most completely, who had been writing about it for twenty years and more. To an accompaniment of cheers, the name of Abbé Chauve-Bertrand, a Catholic Church representative on the Committee, was announced. The genial priest, who had already made an excellent impression by the serious good sense of his occasional comments and little speeches in the Committee, accepted the appointment with a grave bow, and the long afternoon session ended on this pleasant and affable note.

CZECHS ADOPT "ECONOMIC CALENDAR"

From "The New York Times," 24 December 1950

PRAGUE, Czechoslovakia, 23 Dec.—An "economic calendar" of 364 days will be used in the coming year by Czechoslovak Government offices as part of the country's planned economy.

The calendar will cover twelve "economic" months designated only by the numbers one to twelve.

The year will be divided into four equal quarters of ninety-one days each. Each quarter will consist of two months of four seven-day weeks each and a third month of five weeks. There will be no 31 December.

Official sources assert that the new calendar, already used in some branches of industry, will simplify accounts, wages, bills and computation of industrial targets in Czechoslovakia's five-year plan.

The traditional Gregorian calendar of 365 days with the usual calendar months will continue in everyday life.

LET US WORK TOGETHER!

By James Avery Joyce



The following is the verbatim text of a talk delivered by Mr. Joyce on 28 July, 1950, at the Manley Hall Auditorium, Los Angeles, California. It is one of a number of lectures on the calendar given by Mr. Joyce during a lecture tour of the United States.

British author, barrister and educator, Mr. Joyce practices as a Barrister-at-law before the High Court in London and on the South-Eastern Circuit; he is Lecturer in Constitutional Law to the Law Society; and is Visiting Lecturer in Political Science and Public Affairs to two colleges of the University of London. For many years he has been engaged in adult education and has written several books, numerous articles and pamphlets.

Recently he has been British delegate to international conferences in Switzerland, Luxembourg, Sweden and other countries. He is founder and Chairman of the International Forum, London; is on the Executive Committees of leading World Government groups; and is President of the World Citizenship Movement in Britain.

THE Chairman, who is also my host, has reminded you that I have paid three visits to California. On each of those three visits I have come across the Atlantic Ocean by a ship, as I did a few weeks ago on the "Queen Elizabeth," and at midnight each night the clock stood silent for one hour.

The same, of course, has happened on my trip across this wonderful country. Time stood still for the space of one hour. Or did it? Isn't this just a device of man, very clever, very useful, a necessary thing, so that he can keep an accurate record of his daily doings? Just a device of man, using this little piece of machinery, a clock, so that he can go about his business better and keep his daily affairs in order.

Now that device, which, in fact, throughout the world has become standard time for everybody, that device of finding some method, some technique of fixing time and requiring one, as one

goes west, to make time stand still for one hour per day—one realizes that that device is a relatively new device. It is man-made and, in fact, it owes a good deal of its origin to a conference in 1884, not a very long time ago, when the meridian date-line was fixed. It had to be done by international agreement.

And across the world you will find all nations, at least, as far as I know, all civilized commercial nations — not that civilization and commerce necessarily go together—but all our commercial nations acting upon the same decision, perfectly easy, perfectly sensible, and, we think nowadays, perfectly natural.

What hasn't been done is to bring up to date a unit of measurement which is, in a sense, more important than the measurement of time during the course of the day. What we have done is to fix standard time for the day, for the 24-hour unit. But we have not yet fixed it for the year, for the 365-day-plus unit. The subject of discussion tonight is concerned with that further advance, that extra reform which is needed, which, as it were, is the second half, perhaps the most important half, of the reforms that have already been carried through in connection with the daily clock.

Therefore, this subject is by no means a fantastic or a cranky subject. It is a perfectly sensible and real subject for intelligent discussion, and we may hope, before long, for international decision.

Our Chairman has indicated tonight that the problem of the calendar has been with us a very long time. He indicated that the Egyptians, the Peruvians, and other ancient peoples have had their difficulties, have solved those difficulties in their own peculiar ways. He also indicated that we are, in fact, using a time technique with reference to the annual calendar which is very ancient. In fact, our present calendar with very few changes goes back to the time of Julius Caesar.

Our present calendar is 2,000 years old. Julius Caesar, somewhat about the year B.C. 45, put into operation an arrangement of days and of months that we have carried into use ever since. We notice that in our present calendar the present month of July—from Julius—August, next month—from Augustus—are memories of the days of Julius Caesar when the ancient horse chariot was the swiftest means of locomotion. I look from the windows of this noble and beautiful hall and realize that locomotion today has certainly progressed very much beyond that of the chariot, although I would not say it has become any less dangerous.

For a very long time the calendar of Julius Caesar remained a fairly useful working model, but, by the sixteenth century, things had begun to happen which were not very helpful. For example, the calendar was found to have been about nine or ten days behind the sun. Therefore, it fell to one of the potentates of that century to try and put things straighter; and so in 1582 Pope Gregory XIII issued a Bull by which he commanded that ten days should be dropped from the existing calendar. He also brought into operation a useful little rule with regard to leap years.

Now that Gregorian calendar is in fact the revised Julian calendar that we have in use at the present time, and there have

been no further amendments, no further improvements since then. May I just mention, as an Englishman speaking to Americans, that our two countries, if my memory serves me right, were not at that time to be distinguished one from the other. We did not choose to adopt this revised calendar of Pope Gregory until 1752, when we were still undivided.

In the year 1752, both England and America adopted the Gregorian calendar and so brought themselves up to date. At that time they were about eleven days behind the sun. George Washington went to bed on the night of Wednesday, the 2d of September, and woke up the *following morning* Thursday, the 14th of September.

In England, where we are perhaps a little more riotous, there was considerable consternation in the cities, people running about the streets saying: "Give us back our eleven days!"—feeling that eleven days had been stolen from them.

Well now, that happened, as I say, in 1752, nearly two centuries, at least 170 years, after the reform of Pope Gregory. But, in Pope Gregory's time, daily time was measured by such instruments as the sundial, candles, oil lamps, and, at the very best, by crude water-clocks. Today, although we are using the same Gregorian calendar, we find that instruments used by astronomers and scientists will measure time to one eight-thousandth of a second. Such is the perfection of our modern instruments. Yet our yearly calendar remains the same.

What is at the bottom of my complaint? What is wrong with the calendar? Well, to put it very shortly, the main trouble is not that the present calendar, the Gregorian calendar, consists of 52 weeks. That's all right, you can divide it by various figures, such as the seven days of the week and the four quarters and it works out quite nicely. But, unfortunately, each year of 52 weeks has to borrow one day, every four years has to borrow two days, from another year; and the result of that is that the days of the week as against the days of the month differ from year to year. In fact, there are no less than 28 kinds of month from which, as it were, you can take your pick in the course of a number of years.

It also means that quarters and months begin and end on different weekdays. We have a little jingle, which I think we share in common across the Atlantic, that September, April, June and November are the 30-day months; the other months being 31 days, with 28 or it may be 29 in the case of February.

The quarters of the present calendar, for 1950, are unequal this year. We find the first quarter has 90 days, the second quarter has 91 days, the third quarter 92 days, and the last quarter 92 days.

The results of that confusion, overlapping and disorder in the calendar are many.

First of all government—and government must be with us whether we like it or not, and I gather that some countries like government more than other countries do—government records, government budgets, fiscal years, and all those wonderful things, are different, are confused as between year and year, as between one period and another.

Interest and loans in the banking and the financial world present their own problems with regard to changing dates. I understand that the problem of rent is

very much with the people of Los Angeles this very day, if one may read the evening newspapers' headlines—very large headlines, at least for us English people—"DECONTROL OF RENTS." But do you not notice that, quite apart from what national and local governments may do with the possibilities of increased rents, the month of February is already very disturbing? For, in the month of February with its 28 days, when paying the monthly rent—I trust in that month as in other months—you are paying a higher rent for February than for the months with the 31 days. No government, however astute, can touch *that* problem of increased rents.

In industry the same problems arise, some months having 24 working days, others as many as 27—both from the business and the workers' points of view. That again throws statistical calculations into constant difficulties.

Transportation requires in this country, as in mine and other countries, a changing yearly schedule owing to the fact that the days of the week are different next year from this.

Education and social activities face the same uncertainties. I need hardly say that in the academic field in England, as I notice on the campuses of universities and colleges of this country, the fixing of examination dates is only arrived at by a most wonderful formula concerning "the second Tuesday after the first Monday which precedes the last Wednesday of a certain month," and so forth. Well now, that is entirely because the weekdays are shifting from year to year, as against the dates themselves.

As regards holidays, here are some views which I think are worth reading, contained in two paragraphs from a recent article in a Michigan newspaper. It is entitled "An Expensive Holiday," and it says: "Decoration Day is going to cost American business millions of dollars this year. It is going to cost wage earners millions more. Because store and business hours will be more or less uncertain a great many Americans will experience varying degrees of inconvenience. The ancient and haphazard calendar under which we measure time can be blamed for it all. Decoration Day comes on a Tuesday this year. It leaves Monday completely isolated as a business day between two holidays, Sunday and Tuesday. The same situation will prevail,"—perhaps I had better say has prevailed—"on the Fourth of July, which also falls on a Tuesday this year. In 1952 there will be six isolated holidays of this nature.

"Business executives will be wondering how many workers will decide to lay off Monday and enjoy an extra long week-end holiday. They know that production schedules will be disrupted and that a considerable amount of production will be lost. Over the Fourth of July week-end the loss will be even greater. A recent study of a similar situation showed that on an isolated weekday 120 days of labor are lost by Americans for every 1,000 workers employed. A loss of 76 million dollars in wages is the result. A good many business men probably will wonder if it is worth the effort to remain open for the single day. Factory superintendents will ponder the question of closing down."

I do not pretend to understand American business at all, but I am convinced, reading that article, that the position in

the United States is by no means different from that in my own country. Though, may I add just by way of parenthesis, I am a little startled at what seems to me to be the large number of public holidays which prevail in this land of abundance as against the practice of the more austere land from which I come.

Now, because of the sort of problem that I have briefly outlined, proposals have been made from time to time for making the calendar more sensible.

About 120 years ago, an Abbé Mastrofini, in 1834, proposed a 12-month calendar which, in fact, is the basis of The World Calendar I shall mention in some detail before I conclude.

A little before the last war, a Mr. Cotsworth worked very hard at a scheme based upon a 13-month calendar, which, in fact, owed its origin to the invention of Auguste Comte, the philosopher, who felt that among the philosophical contributions that he could make was this particular proposal for mastery of time.

The Auguste Comte calendar, as improved by Cotsworth, did, in fact, get a great deal of publicity before the First World War and in the inter-war years. This matter came up several times at the League of Nations. Having myself spent a good deal of my time in Geneva in the inter-war years attending, as a spectator, every League of Nations Assembly between 1928 and 1936, as well as the 1926 Assembly when Germany was admitted to the League of Nations, one realized how many good causes were constantly being promoted under the umbrella of the old League of Nations, and this cause of calendar reform certainly was one of the most vocal causes.

And hence as far back as 1923, the League of Nations set up a body to examine into these various proposals, particularly the Cotsworth proposal.

Various supporters of the Signor Mastrofini proposal were present at Geneva, and so it came about that, in the early 1930's, the League of Nations was in fact faced with two final proposals, which in a sense faced each other as friendly rivals—the 13-month calendar and the 12-month calendar. The latter has become the basis of the education and publicity promoted by The World Calendar Association.

The League of Nations decided, however, just before World War II that the 12-month calendar was to prevail insofar as that plan was to receive further serious consideration from its own organization. I am afraid the War brought that constructive discussion to an abrupt end.

Now, subsequent to the War of 1939-45, The World Calendar Association, which had been founded in 1930 by Miss Elisabeth Achelis, who was both its founder and still is its President, has in fact been the coordinating body, the main educational group concerned with calendar reform based on the 12-month principle.

We had better look just for a moment, therefore, into the actual proposal of the 12-month World Calendar, promoted by The World Calendar Association. The shortest way of dealing with it is to use this blackboard. I have attempted to keep this diagram as simple as possible, partly because, from the body of the Hall, it is not possible to see any actual figures on so small and so imperfect a diagram as this. There are, however, available

not only little pocket calendars like this one which I am holding in my hand, which give a contrast between the present year 1950 and The World Calendar scheme, but, in addition, there are these booklets which are available, which will, in fact, give you all the facts and figures in detail which you could possibly hope to assimilate. (Diagram at end of article.)

What this diagram shows us is the main basis of the proposal—that the quarters are composed of this equal arrangement of days and each quarter is the same as the other. The first month has 31 days, the second month and the third month have 30 days each, making a total of 91 days for the quarter. That 91 days goes for each of the four quarters down the board. Now the essence of this proposal, which as I say is so simple, is that something quite drastic is done with those awkward extra days—one at the end of the year, the 365th day, and the second extra day coming in the leap year. You will notice that I have taken out of my calendar the 31st of December. Hence, you have lost the extra day; and in the case of leap year, it is proposed that an extra day, at the half year, in fact Leapyear Day, the 31st of June, but not called that, is dealt with in the diagram at that point.

Now that scheme gives us this arrangement of months which, although not equal as such throughout the year, are at least equal in each quarter, insofar as each quarter begins on the same day and finishes on the same day. You then have this recurring series of 91 days multiplying exactly out to 364 days for the year.

The ingenuity of the plan is especially seen in the treatment of this extra day and the extra second day. The World Calendar Association proposes that that extra day and the extra second day, when it occurs, shall be taken right outside the calendar. That is the essence of the proposal. You do not regard it as a day to be numbered, unless you care to number it 31st of December. You do, in fact, regard it as a Worldsday, and it becomes a world or international holiday. When the Leapyear Day comes around, that is a *second* world holiday.

The psychological value of that clever device I shall refer to just before I close. For the moment, the practical value of it is that we find all kinds of benefits accruing which obviate the disadvantages that I have outlined just now.

For example, in the field of government, each fiscal year in this new calendar will begin on the same day and on the same date. Customs receipts and taxes, internal revenue collections, interest on government bonds, and so forth, will be easily computed with the regular equal-quarterly arrangement here proposed. The "quarter" now becomes actually one-fourth of the annual computation in the 364-day year. The 91st day of each quarter is caused, may I add in parenthesis, by the first month having five Sundays, that is to say non-working days.

In industry, the day, the week, month, quarter-year seasonal periods, are now all compatible and all coordinate and agree at the close of every quarter. Months have, you notice, 26 weekdays plus the Sundays, and this gives equality and a like consideration to every time-unit, simplifying the planning for industrial programs and compiling statistics.

Then you have the weighty labor and the transportation arguments. Those of you who have these pamphlets will see set out in a nutshell a convincing argument as to why this calendar is so obviously superior to the existing one.

The last point emphasized in these pamphlets, relating to the united world, is so tremendously important one cannot overestimate the psychological effect of this particular use of the Worldsday.

What in fact is rather a conundrum, again, to an English visitor, is this very useful result with regard to national holidays, "public holidays" as I shall call them. Under The World Calendar not only do the holidays stay put on the same day of the week from year to year, but you have them, as it happens, very conveniently spread out.

For example, you notice that New Year's Day, the 1st of January, falls on a Sunday, and it will always fall on a Sunday. Christmas Day, the 25th of December, will always fall on a Monday. Independence Day, the Fourth of July—which may I say possibly is not so easily found in the English calendar—is always on a Wednesday. Thanksgiving is on a Thursday, the 23d of November. Armistice Day—which, incidentally, comes on the same day in England, where we have had this problem of deciding whether to fix it on a Sunday or let it float about from day to day—is fixed under The World Calendar for the whole world. Those who observe Armstice Day will find it always on a Saturday.

There you have, in short, a pretty good set of reasons for regularizing and ordering the calendar under The World Calendar proposal.

As regards the support which has come for the proposal, I need only refer (because this is so much more adequately expressed in the pamphlets) to the fact that up to the moment seventeen nations have approved the plan: Afghanistan, Brazil, Chile, China, Czechoslovakia, Esthonia, Greece, Hungary, Mexico, Norway, Panama, Peru, Saudi Arabia, Spain, Syria, Turkey and Uruguay. There you have seventeen nations' support, many of which had supported the scheme before the last War; and there have been accessions since then.

The Federation of Chambers of Commerce of the British Empire is a very prominent supporter; and a considerable number of State Chambers of Commerce in this country, and other trade and industrial organizations of recognized standing. In the field of science there are, for example, the American Association for the Advancement of Science, the Mathematical Association of America, and similar American bodies, and such institutions as the Royal Canadian Institute, which has just joined as one of the supporting bodies. In the field of labor, the representatives of the American States who attended the International Labour Organization conferences have gone in support of The World Calendar, and many other such organizations, including the Canadian Congress of Labour.

The World Federation of Education Associations—with which I myself have in the past been associated, some years ago, in Geneva—such bodies as this and other organizations like the International Association of Y's Mens Clubs, have gone on record in this important matter.

It is invidious almost to pick out indi-

viduals; but one has to refer to the widespread character of this support. You have Raymond Bourguet, of the Ministry of Foreign Affairs in France, who said not long ago: "Reform of the calendar at this time is of interest to the French Administration and is being made the object of a careful study by competent technical Services."

Myron C. Taylor, who was Special Envoy to the Vatican, has wisely said: "The plan you advocate is practical and desirable."

Speaking again for my country, our eminent Sir Harold Spencer-Jones, the Astronomer Royal, recently declared: "Astronomers in all countries have expressed themselves in favor of The World Calendar. I am personally in favor of this plan."

There you have, I think, a fair body of support of those who want to see a simplified calendar of a 12-month model brought into effect.

Now, to conclude with a note about recent developments under the United Nations. The next steps must concern us from the point of view of how far these well-supported, well-authenticated proposals can be brought to realization.

Perhaps I can remind you that, as regards the United Nations, in 1947 the Economic and Social Council discussed this matter, went into a great deal of detail, and it only requires a decision on the political level to bring the findings of the Economic and Social Council into the daylight and into reality.

This did, in fact, happen in 1949, last year, when the question of the reform of the calendar went onto the agenda of the Assembly of the United Nations. Unfortunately it was postponed, owing to the pressure of what seemed to be more immediate and vital business.

When the United Nations Assembly again meets, it is strongly hoped that this item of calendar reform will not only go onto the agenda, will not only be discussed and not be postponed again, but it will, in fact, be the subject of an international *decision*. Obviously a matter of this kind can only be handled internationally and dealt with by international organizations such as the United Nations organization. It is not conceivable that separate nations will put this plan into effect by themselves.

The World Calendar Association takes the view, as I understand it, that if it is in fact agreed on by the United Nations in 1951-1952, then we might hope that by 1953 The World Calendar would have been accepted on a broad enough scale for it to become operative.

This will allow three years until the 1st of January 1956, when it would be most convenient to bring it into full effect, because the 1st of January that year, as in fact the 1st of January this year, falls on the same day of the week in both the old and the reformed calendars.

I am, as a world citizen, personally concerned with the world and the peoples of the world working together as a whole, working on common problems to common purposes. I am most attracted by this idea of a World-Day, a day on which we can have everywhere One-World festivals, special conventions and conferences and meetings, international visits and exchanges, a day which every-

one will acclaim as a World Citizens' day.

Already, those of us associated with world citizenship movements in different countries have been pressing for this common festival. On midsummer day this year, in London, we have held a World Citizens' Festival. I was absent from it but I was able to send a message of greeting to it. The event was a great success and included many nationalities.

That kind of thing, translated into the terms of this new calendar, will make it possible to do much more on the official level as well. If individuals, both statesmen and the ordinary people, can concentrate upon the things that bind them, the things upon which they can agree, that effort will bring about solutions to obstinate political problems which, at the present time, seem almost insoluble.

Perhaps there is too much politics in international affairs. There is too little common sense on high levels and too little give and take. What is required are more proposals, such as these, for working and cooperating on a world level in the practical daily affairs of everybody's ordinary life.

This, in a way, is an ordinary thing, for it is a thing which affects most ordinary people. But it would be an extraordinary thing if, in fact, it could be brought about.

I suggest, therefore, that in learning to work together, in doing things together—instead of arguing as to who is right and who is wrong—in doing things together, as we are attempting under the one World Calendar, we are carrying into the practical daily affairs one-world concepts and one-world principles. The World Calendar is a further step toward that world unity, without which not one of our nations, not one of our ways of life, not one of our ideals can possibly survive in this tremendous century.

Diagram

	31 DAYS	30 DAYS	30 DAYS	= 91 days
1ST QUARTER	JANUARY	FEBRUARY	MARCH	
2ND QUARTER	APRIL	MAY	JUNE	JUNE 31 Leapyear Day
3RD QUARTER	JULY	AUGUST	SEPTEMBER	
4TH QUARTER	OCTOBER	NOVEMBER	DECEMBER	DEC 31 Worldsday

RING OUT THE OLD, RING IN THE NEW

Abstracted from a book by Dr. Kiyoshi Yabu-uchi, Professor at Kyoto University.

Japanese schools are using a series of profusely illustrated textbooks published by the Mainichi Company of Tokyo. They are called "Visual Aids for Social Studies," and deal with such topics as Electronics, Automotive Transport, Mechanized Agriculture, and Airplane Development. The 25th volume in this series, published in August, 1950, is Professor Yabu-uchi's "Life and Our Calendar." After reviewing the history and background of time measures, he deals at length with the deficiencies of the Gregorian system and the proposals for its revision. Among his illustrations is a diagram of The World Calendar, a reproduction of the cover of a 1949 issue of the Journal of Calendar Reform, and a photograph of Miss Achelis, whom he describes as "a world leader in the worth-while movement for an improved calendar."

EVERY Japanese schoolboy remembers the story of Robinson Crusoe, who was shipwrecked on a desert island. You will recall that one of his first tasks was to devise a method whereby he could keep account of the passing days. Lacking pen and ink, he planted a stout pole in the ground, and each day he carved a small notch in the pole. As the notches mounted, he marked the weeks with a longer notch every seventh day, and similarly he marked the months.

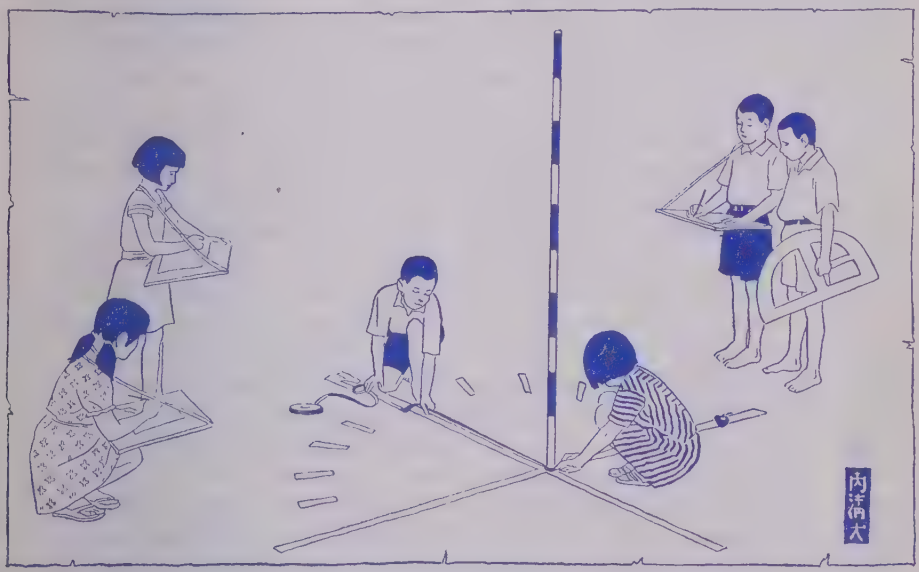
His reason for emphasizing this matter was the natural human yearning to know what day it is. All of us, consciously or subconsciously, have the same desire, imbedded deep within us. Thus is demonstrated the importance of the calendar, and its close connection with human life.

Every home in Japan—and indeed in all civilized countries—has numerous calendars. They help us to lead systematic and regular lives. We would be seriously handicapped without them. We go to school on Monday, but when Saturday comes we take a day off. New school terms begin in April and end in July. Summer is a vacation season, but when September comes we return—refreshed



Robinson Crusoe on his desert island, as Japanese school books picture him.

and sunburned—to a new school term. A few months later we enjoy Merry Christmas and Happy New Year. In all of this, we require the sturdy assistance of our calendar, which guides us in our regular routine—serving us well, alike in the short life of the week and the longer life of the year.



On a Tokyo playground, daily measurements of the sun's shadow give the year's length; smaller divisions provide a sundial.

Can you imagine what would happen if we had no calendar at all, or a faulty one? Our lives would be filled with endless difficulties and complications. Our schoolrooms would suffer serious inconveniences. Some boys would say, "This is Sunday, I think, and so I don't have to go to school," while others would say, "This is Monday, I'm sure," and off to school they'd go. Such confusion would make a teacher's life pretty difficult.

We lean heavily on the calendar—whether we are children or adults, city dwellers or farmers, workers or professional folk. In all departments of life, the calendar is a vital force. On the farms, every operation is guided by its dates—plowing, sowing, cultivating, harvesting. In the factories, similar reliance is placed on linking industrial operations to days, months and seasons. Doctors, dentists, lawyers, government employees, teachers and scientists—all of them find their calendars an indispensable factor in accomplishing their allotted tasks. With its aid they review the past, make a record of the present, and chart the future.

The divisions of the calendar are designed solely to serve our utmost convenience. Just as clocks divide the day into hours, minutes and seconds, so the calendar has its segments of the year,

little packages of days that we find supremely useful—weeks, months, quarters.

The first task of the calendar-maker, of course, is to define the length of the year. Once this is done, his next duty is to break up the year accurately and conveniently with appropriate sub-divisions. Into the pattern thus established he must mark all the recurring holidays and events, so that we can instantly locate the dates that are important to us. These are among the features whereby the calendar contributes dynamically to our daily lives. We look to our calendar for weather data and astronomical facts, for phases of the moon and movement of the tides, for country fairs and governmental occasions, even for the 24 "dedicated days" of the old Chinese calendar which are still a matter of interest and observance among many of our tradition-loving people. With the aid of the calendar, we can identify also the "ancestor days" which we like to remember.

Most of us use the calendar without reflecting about its origins and the centuries of patient study which have gone into its development. It will be good for us to know more about its history and its evolution. It is not just a mathematical formula or a cold scientific prescription; it is a product of human ingenuity, and in creating it men have mixed together such strange components as science and superstition, wisdom and romance, religion and mythology, mathematics and witchcraft, compromise and prejudice. It has gone through many changes and improvements. And it is not yet perfect. There are several ways in which it might easily be made a better measuring instrument. If we are keen to enrich and uplift human life, we want the world to have the best possible calendar. So we shall keep watching for ways to improve it and make it a better instrument for promoting the systematic life.

Let us go back into calendar history and look at the problems which faced the men who first tried to create a good system of time measurement. They were priests and astronomers, who went to the stars for answers to their questions. Why did they go to the stars? Because they realized that a good calendar must be a "calendar of the universe"; it must tally with the heavenly bodies. The year is an astronomical fact; it is measured by observation of the stars.

How many days are there in a year? Every schoolboy in Japan can answer that question. But our ancestors of a hundred centuries ago couldn't answer it. It took them a thousand years to find even an approximate answer. In the olden days, perhaps it wasn't very important; men were satisfied in knowing that the succession of the seasons measured out a year, and then repeated itself. They knew that Spring had arrived when the earth started to glow faintly green with the budding grass; they knew that Autumn had arrived when the leaves turned brown and it was time for their harvest. They led a primitive life without a formal calendar; nature's variations were a good enough guide for them. They marked events by such convenient time-posts as the first snowfall, the willow buds, the flooded streams, the long Summer days, the waxing and waning of the moon.

As civilization progressed, men grew dissatisfied with this vague notion of the length of the year. They learned to determine time spaces by the appearance of

familiar stars in the sky. Those who watched the heavens nightly noticed the progressive changes in location of the big stars. The passing of a week was marked by changes that were apparent to anyone. The Spring sky of May and the Autumn sky of November became familiar features in the memory of clever observers, and soon it was known that these sky patterns reappeared at a precise interval that exactly measured the passing of a year.

When Arcturus appeared in the June sky, Japanese farmers prepared to harvest their rye, and they still call this star the "rye star." In Egypt the ancient tillers of the soil relied on Sirius; when Sirius appeared they knew that the Nile floods were coming to enrich the land.

Thus the calendar makers of prehistoric times were able to measure the year's duration. They figured it as 365 days, plus a fraction which was not far from a quarter of a day. Modern astronomers have calculated it with pin-point accuracy, at 365.2422.

Besides observing the stars, there developed another method of checking the year. Men learned that they could watch the shadows cast by the sun, and use these shadows for measuring both the hour and the year. The first sundial was an upright stake driven firmly into a level piece of ground. It cast a shadow which moved around a circle to indicate roughly the time of day. The same shadow, if one measured its length, showed the passing of the seasons: the shadow was short in Summer, when the sun is high, and long in Winter, when the sun is low.

Our high school students sometimes install this device on their playgrounds, as an exercise in astronomy. It is a worthwhile project, which gives us a fundamental knowledge of time measurement and the background of the calendar.

When we look back over history, we find that Japan adopted the present calendar only 75 years ago. Before that, we had a complicated lunar system. Fragments of the old calendar are still in use, as every schoolboy knows. We like to go back to it in our more sentimental moods; some superstitious people still rely on its most mystical aspects. Our fortune tellers use the old nomenclature and analyze our characters by the dubious methods of olden times. Wedding dates are often selected on this basis, and even the selection of a mate is swayed by whether bride and groom were born in the year of the rat, the monkey, the tiger, the snake, the pig or the rabbit.

Japanese people are reverent toward the past. Tradition clings to ancient customs. We feel a little ashamed of ourselves when we observe these cast-off calendar superstitions, knowing that our inheritance from ancestors is partly good and partly bad. Nevertheless we can't help being the way we are. Little by little we change, and permit the old customs and habits to fade out.

Japanese scholars have long felt that there is still room for improvement in our present-day calendar. They have followed with sympathetic interest all the international proposals for revision, and they have generally reached the conclusion that the best plan is the one which is designated as The World Calendar.

In my classes at Kyoto University I have often spoken to my students on this subject, and their interest has led me to prepare this simply-worded pamphlet for the use of Japanese public schools. For

everybody's information, I want to discuss briefly the disadvantages of the present calendar.

The chief disadvantage, I think, is the varying number of days in the month and the lack of a uniform sequence in the way the months follow each other. This weakness of our current system is admirably corrected by The World Calendar, which divides the year into equal quarters, and then divides the quarters uniformly into three months of 31, 30 and 30 days. The quarters are identical in arrangement, with the weekdays falling into exactly similar order.

This gives us a "perpetual" time system, which obviates all the irksomeness of printing a new calendar every year and of adapting our lives every year to a new arrangement of the days. Here of course is the invaluable correction of the second major defect of our present system. Educators are probably the ones who have suffered most from this disadvantage; it has forced us every year to make new school schedules, because the incidence of the weekdays is basic in our programs of teaching.

The benefits of the new system are instantly evident to anyone engaged in school administration. They will bring similar relief, no doubt, in other lines of human activity, and will be even more important in western countries than they are in Japan—for the Japanese people do not put as much emphasis on the weekdays: we work or rest without particular regard to the sequence of Sundays, Saturdays, and other days-of-the-week.

I like the way the new system levels off the year by taking the 365th day and making it a World Holiday without any weekday name. By this ingenious device a splendid harmony is given to the calendar, and we are enabled to have a perpetual system of time measurement. The resulting convenience is obvious to anyone who gives the matter a little serious consideration. I look forward with delightful anticipation to the day when The World Calendar will be used throughout the world.

UNDER COVER STUFF

By Bernardine Kielty
From "The Ladies Home Journal," January 1951

MAYBE you thought, as we did, that the new half century began on 1 January 1950. Well, we were all wrong. The Naval Observatory at Washington tells us that as there was no year "0," the century runs fully through the year ending "00," and the Romans, who gave us the calendar in the first place, didn't even have a figure for zero. *Webster's Unabridged Dictionary* lists the first century A.D. as the years 1 to 100 inclusive; the nineteenth century as A.D. 1801 to 1900 inclusive.

NEW TIME MEASURE IS NEED OF MODERN AGE

By Tomas Justiz y del Valle
Attorney-at-law, Havana, Cuba; former President of the Cuban Academy of History

(Based on an Address to Havana Masonic Lodges)

MASONIC lodges in Cuba are embracing with enthusiasm the cause of calendar reform. This is entirely fitting for an organization which insists in its constitution upon taking an active part in social betterment and human progress. We like to hope that our zeal in this matter will spread to Masonic groups in other countries, and will thus be helpful in speeding world acceptance.

The phrase "calendar *reform*" seems to me somewhat inaccurate. I think of a "reform" as something drastic and ponderous. But the proposed new calendar is not a radical change: It is merely a slight correction or adjustment —what we call in Spanish a "normalization."

There is nothing new about improving the calendar. Men have been doing exactly that, over and over, ever since they emerged from the cave-man culture and started to become civilized. Calendar reform is one of the most oft-repeated and carefully-planned major events in history. It has come about on each occasion because, as man rose in culture, he required more accurate methods of measuring and recording time. History teaches us, then, that the calendar is not static, any more than life is static. Improvement in the calendar has been a continuous process, down the ages.

Among all the civilized peoples of ancient times, the Greeks and the Romans were the ones who were most keenly aware of the need of adjusting the calendar to the highest possible perfection. They studied the astronomical aspects of it, as well as its impact on agriculture and other human activities. They sought to harmonize the necessities of life with the current of the year, as shown in what we call an Almanac or a Calendar. The difference between the two titles is a slight one—the almanac seeks to extend the usefulness of the calendar by linking it up with the concomitant celestial phenomena, religious days, historical events, and popular holidays.

That's what a calendar is for. It is a vital part of our everyday life. History tells us that all peoples have marked their emergence from barbarism to civilization by turning from a primitive system of time measurement to a new

standard which goes beyond the mere registration of a constant succession of days and nights. It takes scientific knowledge to register the inter-relation of the seasons and the solar year.

The cave man had all he could do to face the mystery of daybreak and sunset. Centuries passed before he began to question the succession of moon changes, or the way the sun brought on the four seasons of the year. As the human race became wiser and more civilized, the calendar had to be improved. Different cultures approached it from different angles; some nations favored a lunar calendar, others found a solar measurement more to their liking. Some emphasized the moon-ths; others the seasonal quarters. Peoples living by the sea had to reconcile their calendar with the tides, and found new mysteries here, confounding their elementary mathematical abilities.

The recorded history of the calendar goes back ten thousand years or more. It embraces China, India, Palestine, and the wise men of the Euphrates Valley. These latter, whom we loosely call "Chaldeans," had a fairly accurate and scientific calendar as far back as 5,000 years before the Chinese. Our present-day calendar is a direct descendant, by way of Egypt and Rome. Chaldeans were zealous astronomers, whose researches covered not only the sun and the moon, but as many of the planets as they could observe. Their ziggurats—sacred monuments akin to the Tower of Babel—presented seven planes corresponding to the orbits of Mercury, Venus, Mars, Jupiter, Saturn, the Sun and the Moon. Here, perhaps, is the origin of the week, with its seven days dedicated successively to each of the heavenly bodies—Sun-day, Moon-day, Saturn-day and our Spanish succession of Mercury-day, Venus-day, Jove-day.

Leadership in calendar reform later moved westward to Egypt, where the priestly astronomers measured the days and years with an accuracy never before attained by man. Their main difficulty was to keep the years in step with the seasons. In the year 238 B.C., during the reign of Ptolemy III, there appeared an Alexandrian Greek named Eratosthenes, one of the cleverest men that ever lived. Confronted with the many confusions between the Egyptian and Greek chronologies, between the financial year and the court year, between the agricultural seasons imposed by the River Nile and the wandering quarters of the priestly computations, he suggested to Ptolemy a calendar reform based on the establishment of twelve 30-day months, supplemented at the year's end by five feast days which would round out a 365-day solar year. He also pointed out for the first time that an extra leap-year day would be needed every four years—an additional holiday to be called the Day of the Benefactor Gods, these being Ptolemy and his wife and sister Berenice.

The decree which put Eratosthenes' suggestion into law is still preserved in carved letters on a stone tablet, now in the Paris Louvre.

As time marched on, the Romans moved into first place among the nations of the world. They soon found their calendar inadequate, and Julius Caesar decided to adopt the Egyptian pattern, with improvements by himself.

Caesar had a far-seeing mind, yet in traditional matters he realized the necessity of compromising to make the transitional period more acceptable. His new calendar was a tremendous improvement over anything that had gone before, but it was still somewhat short of the perfection he would have liked. He wisely scattered Egypt's five epagomenal days around the year, but their allocation left the calendar with unequal quarters, an over-shortened February and other unnecessary irregularities. These may have mattered little in Caesar's time, but they are awkward, expensive and confusing in the faster pace of our modern era.

The calendar we use today is the same as Caesar's, except for a comparatively minor revision of the leap-year rule by Pope Gregory XIII in 1582.

Now comes the proposal which international scientists and business leaders have agreed upon, and which is now before the United Nations for action. It will give us a perpetual calendar with every year identical. No longer will there be any need for printing a new calendar every year, with a new arrangement of weekdays. Moreover the new calendar —The World Calendar—will have equal quarters, facilitating comparisons and making everybody's planning simpler and easier. Every month will have exactly 26 working days.

Our Masonic lodges are particularly interested in the new method of inserting leap day every four years as a special holiday which we can dedicate to the One and Universal God, the great Architect of the Universe, in whom we must believe sincerely before we can enter the door of any Masonic lodge.

The plan for this revision of the calendar originated with an Italian scholar-priest, Marco Mastrofini. His suggestion of a century ago has been refined and improved by scholars and scientists, promoted by statesmen and humanitarians, and studied in detail by hundreds of international bodies. The League of Nations took it up, and submitted The World Calendar plan to all its States members. At a subsequent date, calendar revision became an important project in the United Nations, where the final stages of agreement seem to be imminent.

The present proposal has been scientifically certified as "the most exact system of time measurement that can be attained without serious dislocation or disturbance." I think you will agree with me that the time has come to put our calendar in order. We live in a new world, a world that moves faster and is more tightly knit than that of Julius Caesar. Machinery and science have wrought mighty changes. There is an increased intensity to the minutes, months and years which a man spends during his lifetime. Distances have shrunk; we cross continents and oceans as quickly as Caesar's legions marched across the marketplace. Today we are in Havana—tomorrow, if need be, we can be halfway around the world.

Time is vitally important to us. And equally important is the accurate measurement of time.

I'm sure every Masonic brother of mine, dedicated as he is to helping humanity in every possible way, will agree with me that the hour has come for The World Calendar, keyed to the needs of modern life.

CALENDARS GALORE

Reprinted from The Hindu. *English daily published in Madras, 29 November 1950*

OUR almanac-makers are a conscientious lot. And they are almost as fiercely independent of each other as doctors are popularly believed to be. There are conservatives who royally disregard the precession of the equinox as an impertinent irrelevance; while those who think otherwise are no less hotly in disagreement among themselves. The orthodox, again, follow so many different *siddhantas* that for every religious ceremony or sacrament there are almost as many dates given as there are *panchangas*—which may provide the lukewarm with loopholes but can only perplex the devout.

But all the almanacs are in touching agreement on one thing. Just as the Euclidean is reminded that there are many non-Euclidean geometries, so the follower of the Christian era is reminded that there are quite a number of other chronologies, each with a respectable following in this country. The year of grace 1950 is, as your *panchangam* will tell you, Kaliyugadi 5051, Salivahana 1872, Fasli 1360, Kollam 1126 and Hejira 1370. And that by no means exhausts the list. The Vikrama era of Northern India does not figure there; and to know aught of such refinements as the intercalary month you will have to go a little more deeply into the matter than merely to look at the rubric that heads each page. But the array of alternative years will more than content most men.

The uninstructed may even wonder whether all this is not a display of rather useless learning. How can you, it may be asked, expect the faithful who follow the Hejira to take any interest in *tithi* and *nakshatra?* And why should the Fasli, so dear to the Revenue Department, be endowed with a spurious sacerdotal significance? Our astronomers may have a very good reply, though it is beyond our guessing.

But we are more intrigued by the passion that our secular Government so unaccountably displays for a bewildering variety of official years. Thus, apart from the civil year, we have the income-tax year and the Fasli year; not to mention the school-year with its esoteric division into unequal terms, each making its stern demand on the lean parental purse, the bank-year with its great divide 1 July, which no one who has overdrawn his account can afford to forget, and other arbitrary divisions imposed by custom or convention. The Government, which is bent upon pursuing uniformity in spheres where it may be a dubious virtue, could well consider giving the harassed citizen some relief by enjoining a uniform official year for its exactions, penalties and prescriptions.

ASTRONOMERS INSIST IT'S TIME TO CHANGE

By Professor G. Schindler
Originally published in Sternenwelt—*"Star World," a Munich astronomical journal, October 1950*

ANYONE who has given much thought to our existing system of time measurement comes quickly to the conclusion that the present calendar has certain definite defects, which are annoying and costly in an age of progressive scientific techniques and accurate controls. While we have good clocks which for a lifetime we can use in telling the time of day, yet we have to suffer a new calendar each year.

In economic research the statistician finds it highly impractical that the quarter-years are of unequal length and lacking in comparability. It is especially disturbing to him that the quarters begin with different weekdays, and that the months have an ever-changing number of working days. Add to his troubles that each year starts with a different weekday, and any given date in the year can fall on any of the seven weekdays. What could be more disorderly?

Demands for eliminating these defects grow constantly more insistent. We first heard them from the astronomers and other representatives of science; now we hear them, in ever-increasing strength, from the economic world.

It would be outside our present province to examine all the weighty remedies which have been proposed. Some of the plans, such as the suggested decimal system and the 13-month proposal, bring disadvantages with them that actually outweigh their advantages. To be practical, a proposal must not only eliminate defects, but also avoid changes that are too drastic and disturbing.

At the present time the plan of The World Calendar has the best prospect of being adopted in the foreseeable future. It came out on top after the League of Nations had elaborately examined the question of calendar reform from a world-wide viewpoint. Now the United Nations has taken it up, and the progressive leadership of that organization hopes to find a way to get the thing done. A large number of the member nations have voted for The World Calendar, but at the 1949 session a final decision was postponed, mainly because of urgent international pressures in the political arena.

The advantages of this plan lie in the fact that it gives the calendar four equal quarters, while at the same time it preserves the present division of the year into

12 months. Also the other subdivisions are palpably simple: the first month of each quarter has 31 days, the other two months have 30 days each. The quarters begin identically with a Sunday, and end on a Saturday, so that each quarter contains exactly 13 weeks and 91 days. Every month has, with the exception of church and state holidays, exactly 26 working days.

The first month in each quarter has five Sundays, the other two have four each. The year begins with a Sunday.

Because the year has 365 days, there is one extra day. The World Calendar envisions this yearly surplus day—and also the quadrennial leap-year day—as having no weekday designation. The surplus day which falls each year after 30 December will be observed as a World Holiday, as will the extra day falling after 30 June in leap years.

The development of the calendar at the end of the year would be as follows: the World Holiday follows Saturday, 30 December; and the first day of the New Year, a Sunday, follows this. Likewise in leap years, Saturday, 30 June, is followed by a World Holiday, and the 1st of July is always a Sunday.

Advantages of the new arrangement are obvious. Economy and science will be well served by it. The approval which it has received comes not only from leading nations and governments, but also from the most important church groups. Of course the latter are also keenly interested in the fixation of Easter, which is left open in the proposals for calendar reform because here the sole jurisdiction rests with the church authorities. Once The World Calendar is established, the stabilization of Easter will probably be easily managed.

Next convenient date for putting the new calendar into effect is 1956. The intervening years are just about enough for necessary preparation and legislation.

ENDORSEMENTS

From THE EXCHANGE CLUB OF HICKORY, North Carolina, has come word of the endorsement of The World Calendar by that Club. Their resolution, carried in the *Hickory Record* of 13 December 1950 and the *North Carolina State Exchange News* and signed by the officers of the Club and its World Calendar Committee, reads in part:

> The EXCHANGE CLUB of Hickory, North Carolina, does hereby approve the plan as set forth by The World Calendar Association. Said plan to provide for equal quarters of 91 days each, 26 business days a month and stationary National holidays appearing on the same days each year and further providing for world holidays on June W and December W.

At the December 1950 meeting in Washington, D. C., of the NORTHEAST WASHINGTON CITIZENS' ASSOCIATION a motion was passed in favor of The World Calendar.

FATHER TIME AND THE CALENDAR

By Professor Edward M. Weyer

Professor Weyer, eminent educator in the fields of philosophy and psychology, has been a supporter of The World Calendar since the early years of the Association, having become a member in 1932. Until his retirement in 1948, Professor Weyer was connected with Washington and Jefferson College, Washington, Pennsylvania, having been Professor of Philosophy since 1899 and Dean from 1922-1942.

MAN is limited both in space and in time. He is always 'here,' meaning 'in this place'; and time is always 'right now.' Space lies around us in all directions, but time has only one direction. Time lies like a ribbon, or a road along which we are always moving, yet we remain in the present, living one moment at a time. Saint Augustine had something to say about this. The past, he reasoned, is gone—it no longer exists. The future is not yet here—so does not exist either. What, then, of the present moment? Just a razor edge, scarcely any time at all. . . But the present moments, in being lived, are surely real. It was of them that Benjamin Franklin urged: "Do not waste time, for it is the very stuff that life is made of."

True, the human race has lived through vast corridors of yesterdays, but now those past years stand in an endless receding row, like tombstones, lifeless, dead. It is a mistake to suppose that we can revisit those corridors of elapsed events; all we can do is think about them without moving out of our present place. And for this reason the problem of Time falls into two parts: the living present, in other words, the problem of Today, and the problem of the months and years, which is the problem of the Dead Past. Toward solving the problem of the present, we invented clocks to give us the time of day, and we have the calendar to take care of the past that is gone and of the future that never arrives.

Prehistoric man doubtless cut notches in sticks to record the passing days, for at the very dawn of recorded history the Egyptians were living in anticipation of the seasons and were keeping count of the years. They could not halt time, nor check its flow, but they could and did measure it. So, with the rise of city-states in Egypt came the invention of the first calendar, which proves that man had already learned to write and to count, and that civilization had begun.

The Egyptian priests, custodians of the

sun, moon and stars, set their calendar to keep pace with the cosmic clock whose dial all men can see in the heavens. They established a beginning-date for the first day of the first month (moon) of their Year One. This was the day when, over the eastern horizon, the sun and the dog-star, Sirius, rise exactly together. It marks the beginning of a great astronomical cycle, for it occurs only once in 1,641 years. We can calculate when this happened, about 4241 or 4236 B.C., the earliest date in recorded human history.

Great credit goes to these Egyptian astronomers, for before the fixing of this date there must have been centuries of observation and accurate calculation. It served to measure the year, as slightly over 365 and one-quarter days long. In ordinary affairs they took no account of the extra fourth-of-a-day. They counted twelve months of thirty days, then added five festival days to round out the year. After 238 B. C. they added an extra day every fourth year. Ethiopia still operates on this antiquated calendar.

The ancient Greeks, and after them the Romans, were more interested in the antics of the moon than of the sun. They used lunar calendars that got out of step with the marching sun. Indeed, apart from the recurring seedtimes and harvests, they as pagans seemed little concerned with past and future, less concerned than modern man is. They were creatures of the passing day. Of his Greek countrymen, Thucydides said, "the daily delight of them banishes gloom." When he wrote his history of the Peloponnesian War he did not venture to dwell on events before that war, which was recent, for, as he said, such events were obscured by myth and uncertainty.

Their preoccupation with the present is somehow connected perhaps with the leisure the Greeks enjoyed and the excellent use they made of it: they explored certain timeless topics, such as the worth of the individual, the greatest good in life, and the nature of the true and the beautiful. Consequently, they made lasting advances in art and philosophy. They seem to have had a curious slant on past and future, for, whereas we think of ourselves as seated on a moving platform facing into the wind and peering into the future, they took their position facing backward, looking down into the past, the future being to them undisclosed, dark, and, as it were, hidden in the lap of the gods.

By the time of Julius Caesar, the calendar that the Romans were using had got so far behind the sun that the beginning of spring, in their calendar, was actually at the beginning of winter. Thereupon, Caesar, upon expert advice, decreed a change-over to the Egyptian sun-calendar. It was in 45 B. C., the year before his assassination, that he ordered the year henceforth to begin with January. To make the change, the preceding year 46 B. C. was lengthened to 445 days, making it "the last year of confusion." He also took 365¼ days as the length of the year, but somehow, through misunderstanding, a leap-year day was added for a while every third year, causing an error that Augustus Caesar in 8 B. C. was to correct.

Exactly 368 years ago this modified Julian Calendar underwent another face-lifting, called the Gregorian Reform, but it is still the Julian Calendar, still in service after 2,000 years.

Our present calendar—did we but real-

ize it—has about all the inconvenient irregularities a calendar could have and still keep in step with the sun. Let us now turn away from it to consider the other problem that has been solved quite to the satisfaction of everybody. This is the Problem of the Passing Day.

Aside from a few water-clocks, sundials, and hourglasses, the ancient Greeks had no means of telling off the minutes and hours. Centuries rolled by before there came into general use a contrivance combining a pendulum with a pointer moving over the face of a dial. This mechanism measured time by motion, regardless of the fact that time does not move. Timepieces probably appeared first on steeples, then on mantlepieces, then in men's pockets. Now, in this split-second age of ours, a watch is bound to every man's wrist—millions of watches. Thus we have solved the pressing problem of the passing moment, the problem of how to live on twenty-four hours a day.

Since we have successfully invented day-clocks, the thought may occur to someone, why not have a year-clock to fix the dates of all the yesterdays and tomorrows? Its dial would be marked off into 12 months as the face of the day-clock is marked off into 12 hours. It is important to realize why this can never be. There would have to be three pointers and three dials, virtually three clocks. It would be like a trio singing a song, the bass taking the years, the alto the months, the soprano the weeks. The alto would follow its own irregular course but end with the bass; the soprano would not end on the same chord as the other two.

Another suggestion would liken our calendar to a foot-rule, having twelve inches to the foot. The difference is that the twelve spaces to represent the months would have to differ in length. Moreover, the first six divisions would have to cover more space than the last six, for our half-years are unequal in length, also our quarter-years. Our calendar year does not divide into four equal seasons: the first three months cover 90 days; the next three, 91 days; the last two quarters, 92 days each. With such a ruler as this for handling statistics or for planning financial operations, one soon loses patience with our present unbalanced, clumsy, and obstructive way of juggling time intervals. Better to throw it away, devise a new one.

As a result we are reduced to mumbling the infantile ditty, "30 days hath September, April, June and November," to guide us on our way; and even so, if our calculations extend into the following year, we must buy a brand new calendar. In the course of any 28 consecutive years there are now 14 different calendars to reckon with.

All one could ask of a proper calendar is that it resemble a road-map. Such a map informs us of villages and other points of interest that lie ahead and is equally applicable to the route we have already passed over. The most important demand would be that it be drawn true to scale, which our present calendar is not. Such a time-map could be hung on a wall and serve as a perpetual backdrop to history, with past events accurately spaced and the future open to planned endeavor. Our present Gregorian-Julian Calendar is not drawn to scale. The task of drawing a better one seems not overwhelming, requiring no mathematics beyond simple arithmetic. We are balked, however, by an astronomical difficulty: it takes the sun 365 days to complete a revolution.

The number 365 is a tough nut to crack, divisible only by the numbers 5 and 73. Calendar makers have never met this hindrance squarely; they have always compromised, accepting a calendar that jumps erratically, running ahead or behind the sun-clock in the heavens.

We are still managing our affairs according to the Julian Calendar, now 2,000 years old. It flowed along unmolested until 1582 when Pope Gregory XIII noted that Easter had slipped far away from its moorings. It had been running behind the sun for a long time, so, like a clock, he simply re-set it by decreeing that Thursday, 4 October, of that year should be followed immediately by Friday, 15 October. It is not easy to overcome the sluggishness of tradition. One might have thought Gregory had re-set the sun instead of the calendar. Some people clamored to have back the days he had deprived them of, some tried to collect back pay from their employers, and riots ensued. Nevertheless, Catholic countries complied with the decree promptly; Protestant countries were slower to conform. Protestant England and her American colonies did not follow the Papal suggestion until 1752. Russia, under the Greek Catholic influence, retained the Old Style until 1918, then had to drop thirteen days to catch up with the New Style. Mohammedan Turkey was the last European state to conform, in 1927.

No practical man would welcome another change as disturbing as the Gregorian Reform turned out to be. It resulted in having two calendars, Old Style and New Style, and the confusion lasted some 300 years. But today, if the countries should all change their calendars at the same time—discarding the Gregorian for a better one—and if the world could glide into a new one almost without being aware of the transition, then the wisdom of changing would depend on the advantages gained by the move. It is quite probable that such a swapping of calendars in mid-stream, so to speak, may actually happen in the near future. If so, the advantages will surely be very great, and the confusion scarcely more than is occasioned by changing to daylight saving; we would be scarcely aware of it.

The mathematical obstacle standing in the way of a perfect calendar has always been: What shall be done with the 365th day? I suggest that we tuck this day away in our vest-pocket and forget about it while we consider the other 364.

Elisabeth Achelis, the tireless President of The World Calendar Association, has hit upon a most tactful approach, suggested by a Chinese tale. It seems that a Chinese farmer bequeathed his property to his three sons. To the eldest he left one-half of his entire estate, to the second one-half of the remainder, and to the youngest son two-thirds of that left over after the others had received their shares. But the executor of the will found himself in a difficulty similar to that of dividing on a basis of 365 days when he discovered that the farmer's possessions consisted of exactly eleven sheep. Fortunately a philosopher happened to pass by the gate, and the executor besought him to tell him what to do. "Go over the hill," said the philosopher, "and borrow a sheep from a neighbor." When this was done, the philosopher said, "Now you have twelve sheep. Give six to the eldest son; half of the remaining six—that is 3—to the second; then of the three left over, the youngest son can have two-thirds—that

is 2. Now take back to the farmer the sheep that you borrowed."

The Chinese philosopher has the same advice for us. It is the same problem, only in reverse; for while the farmer had one sheep too few, our predicament is that we have one day too many. So, let us consider only the 364 days. This number divides equally, giving us half-years of 182 days, and quarter-years of 91. It also allows exactly 52 weeks to the year, exactly 13 to each quarter. It seems awkward to have 91 days to be divided into three months, but the difficulty can be miraculously overcome. Just let us have *the first month in every quarter begin on Sunday and consist of 31 days.*

This simple rule will keep the whole new calendar straight in one's mind; it will be easy to remember, and its consequences are exceedingly practical. Follow the rule and one discovers that every quarter will last 13 weeks and end on a Saturday. Although the first month will have five Sundays and last 31 days (the other two months having only four Sundays and 30 days), nevertheless, all the months of the year will be alike in having 26 working days, 78 to each quarter. Better still, all month-dates will be linked to the same day of the week every year; for instance, July Fourth occurring once on Wednesday will always occur on Wednesday—many holidays thus become automatically pegged.

We are now ready to return to the 365th day, our present 31 December. But in the new calendar December ends on 30 December. This extra day is not to be a second Saturday, nor any weekday at all. It is called Worldsday, a World Holiday [W or 31 December], to be a day of festival, an opportunity for balancing our books, for taking stock of the year's accomplishments, its blessings, prospects, and a time for sober thought on the past and the future.

It functions in the calendar as a sort of keystone, preventing the weeks from straddling the boundaries between the years, and keeping all dates firmly set in the permanent framework of the year. As at present, there will be a Leapyear Day also, recurring every fourth year. It, too, will bear no weekday name; and it is to follow 30 June [dated W or 31 June], a kind of partition dividing those years in halves.

In order to glide with no perceptible jolt out of the old calendar into the new, we—and the world in general—must wait for a year that, according to present reckoning, begins on a Sunday. The next opportunity will be *Sunday, 1 January 1956.*

This prophecy may seem like wishful thinking because the nations of the world have never before agreed about anything and agreement must be reached in 1951, or not later than 1952, to allow time for the necessary years of preparation. But calendar revision is no new thing; it has been advocated and discussed for a very long time and good progress has been made. Between 1923 and 1931 the League of Nations received and considered more than five hundred proposals bearing on the matter. By 1938 fourteen nations were on record as favoring The World Calendar. These nations embrace nearly one-third of the world's population and more than one-fifth of its land area.

Prior to 1930 The World Calendar had a rival: a 13-month year, each month to have 28 days, with a final year day (as in The World Calendar), and a leap-year

day every fourth year. However, this plan lost ground in favor of The World Calendar which proved superior on all counts. Today, The World Calendar Association is located in New York City with affiliated societies in 36 foreign countries.

The Association has sought and obtained preliminary hearing before the Economic and Social Council of the United Nations; and bills urging speedy adoption of The World Calendar have been introduced in both Houses of Congress, warmly supported by congressmen of both parties, and there is good chance of prompt action. The bills are alike in requesting that we as a nation accept the new system, and they include the request that our government recommend the same course to the other nations of the world. The prospect of legislative action is favorable.

But our interest in the present article lies with the common man. To him, if all goes well, the change from one calendar to the other will be as easy as setting foot on an escalator to ascend to the upper floors in a department store. After placing his foot on the right step, our friend's next thought might well be, "Now, when do we get off?" And the cheerful reply would be "Never." Or rather, not for some 3,000 years, which is about the same as never. After that, people will have to drop a day from the calendar if they want to keep in step with the sun for another 3,323 years.

For the present the common man has nothing to worry about. Under the new calendar nothing changes at all before 29 February 1956 (a leap year), when 30 February intervenes before March arrives, one day late. All the dissimilarity lies between 1 March and 1 September, the six months during which the old and new calendars run, so to speak, on separate tracks, but never more than two days apart.

After the first year the common man will begin to see that the new calendar comes nearer his heart's desire than the old one ever did. He likes the stability. He will realize, for instance, that if a holiday, such as the Fourth of July, occurs on Wednesday in 1956, it will occur on Wednesday ever after. He is interested in holidays, for they contribute to his pleasure while they sometimes unfavorably disturb the routine of the work-week.

None of the holidays at present occupy fixed places: Labor Day on Monday and Thanksgiving on Thursday are fixed in the week but not in the month. Most bothersome is Easter which falls on the first Sunday after the first full moon following the Vernal Equinox! It swings over more than a month of days, ranging from 22 March to 25 April. Sometimes the weather is wintry, sometimes springlike, a hazard to those who sell spring apparel and Easter bonnets.

Holidays are no concern of the calendar maker; they have been placed by various agencies—ecclesiastical, governmental, commercial, or otherwise—and it is properly within their jurisdiction to shift them. But public opinion may henceforth point to some beneficial changes. It is noteworthy that Pope Pius XI once expressed himself as favoring some fixed date for Easter, and popular opinion has suggested Sunday, 8 April, as offering a favorable fixed position for it.* Also, 4 July, which

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* *Editor's Note:* The World Calendar Association believes that the stabilization of Easter is a matter for decision of religious authorities.

now may occur on Sunday as well as any other day, might be called Independence Day and shifted with advantage to 2 July, which is a Monday. In general, it is thought that Monday is the best day for holidays as it thus provides for a lengthened week-end with least disruption of the work-week. For the same reason, Tuesday is considered the worst time for a holiday.

We have been comparing the two calendars and have found the new one to be simpler in construction, easier to remember, more stable, and standardized to suit each and every year. The best test comes if we put both to the use for which they were designed. One example: School superintendents and college authorities have to make a school calendar each year. The easiest way is to fix upon the vacation periods first, so as to include Easter and Christmas, then, with an eye to Thanksgiving vacation too, the task is to arrange two equal semesters, or three equal terms, around and between the vacations. The results are rarely satisfactory; different schools adopt divergent solutions; students have to wait each year to hear when school is to begin in the fall. Every year the same task has to be performed—unless we are to have the new streamlined calendar.

The adoption of a uniform time-table would in itself bear testimony to the world's arrival at maturity in the management of its affairs. It would be the culmination of an age-long effort to establish time-meridians, international date-lines, and convenient times and places for assembly to deliberate on super-governmental matters. It would be a triumph indeed to be able to start 1956 with One Clock, One Calendar, One World.

July 10, 1950

Honorable Dean Acheson
Secretary of State
Washington 25, D. C.

Dear Sir:

The World Calendar Association, Inc., is actively advocating the adoption of a so-called "World Calendar" through international action. Wide surveys have been made of American business, indicating general support of this proposal.

While we were not one of the original companies participating in the survey, we represent approximately 2,800 wage earners, manufacture yarn using approximately 150,000 spindles, with an aggregate net worth in excess of $8,000,000.00.

Just as many other companies have indicated that they would benefit individually from the adoption of "The World Calendar" through international action, we should also like to endorse this proposal. Therefore, we urge you to instruct the United States Delegation to the Fifth Regular Session of the General Assembly of the United Nations, convening on September 19, 1950, to support "The World Calendar" resolution vigorously and actively.

Yours very truly,
L. E. Chittum, Treasurer
American Yarn and Processing Company
Mount Holly, North Carolina

TRADITION AND PROGRESS

By Abbé Chauve-Bertrand

Eminent Roman Catholic Authority on the Calendar;
Saint Reverien, (Nievre) France

THE eventual change in the calendar arouses, as do most changes in this world, partisans favorable to improvement, while others react in favor of the maintenance of the existing system.

The latter allege, insofar as the week is concerned, that not only for centuries but for several millennia the periods of seven days have followed one upon the other without interruption, and that this fact constitutes a tradition which is all the more venerable in that it is most ancient, the origin of which is lost in the dark ages, and that authoritative authors, such as Blondel, Faye and Bigourdan, consider that they derive from the phases of the moon.

Nevertheless, say the partisans of change, it should be permissible to question whether, with a view to improvement, a tradition may be altered, however venerable and ancient it may be. They believe that this should be permissible, that one should not believe in being held to follow a tradition blindly, nor to be a slave to established customs merely because they are established. Creatures deprived of the faculty of reasoning repeat the same thing over and over again because they are deprived of reason, but it is the privilege of the reasonable man to be capable of perfecting. To maintain that a traditional custom should remain invariably immobile would compel one logically to condemn any improvement which has been accomplished in the course of ages, as though to say that it was wrong to abolish the human sacrifices of olden times, the sacrifices of animals which were made in the temple of Jerusalem, and, moreover, that Julius Caesar and Gregory XIII were wrong to interfere in the calendar received from their ancestors, that it was wrong to replace the antiquated coach by the automobile, the hourglass by the clock, the oil lamp by the electric bulb.

The initiators of calendar reform are nevertheless not surprised that everyone does not rally to their project, because they know that ideas glide for a long time over people's heads before they are taken into consideration, longer still are they tossed about in their minds before they become established, that moreover the least reforms are not ordinarily made without a commotion. "Anyone," wrote the Catholic *Vie Intellectuelle*, "who brings to humanity a new idea, may expect to be persecuted—baffled at least in the name of the dross of traditions."

As regards the fixing of Easter, the reasoning is appreciably the same. In this case, it is alleged that one is faced with an ancient tradition, less ancient than that of the week, but which goes back just the

same more than 15 centuries, if the reckoning is taken from the Council of Nicea in 325.

This traditional attitude, however, is so minor in regard to the Easter date that nothing appears to stand in the way of such a stabilization, the less so since the Christian Church has already modified the previous Jewish date by referring the celebration of the feast to Sunday. It is besides sufficiently demonstrated that the lunisolar calendar of the Jews, which is the principal cause of the mobility of Easter, is outdated in the extreme, and that the little game of shuffle and draw in the cycle of paschal feasts is an anachronism which is shocking and disturbing.

Thus it seems to have been understood by Popes Leo XIII and Pius X. In 1897, Leo XIII appeared to be willing to consider the idea of fixing the date of the feast of Easter; and Pius X, in 1908-1910, encouraged the work undertaken on the subject. There is even assurance that the latter would have wished it more advanced—it was not sufficiently so at the time—to enable him to make it the first chapter of his liturgical reforms.

That which could not be done at that time because it was premature seems possible of realization now, since a calendar reform, as wise and unobtrusive as the one proposed, has today been proved possible and useful.

To those who would find that the plan of this reform would depart from the ancient Christian tradition, it would not be irrelevant to answer: that we are precisely—who can fail to see it?—living in an era of renewal, of expansion, that at this time everything is tottering, the old walls and the worm-eaten frames, the empty formulas and the textbooks in use. Maritain was not afraid to write that "God, manifestly, wants the new," without, we hasten to add, applying these words particularly to the subject with which we are concerned.

The new, maybe, but what? What is eternal, is it not eternally new?

On the other hand, in the created world, in the divine-human world itself, all that is alive develops, evolves, and does so continually, immobility being a sign of death. That is why it is necessary from time to time to renew formulas and to adapt institutions. One sure rule, in so doing, consists in denying nothing of that which is true in the past, in refraining also from resisting against the future, whence the formula: *tradition and progress*, the *nova et vetera* of the Bible, or else the *non nova sed nove* of the prudent. Neither reactionary nor revolutionary, as is said in other circles. But it has more than once been seen that revolutions have arisen where reforms were not effected on time.

Hence, it is now due time to establish a scientific calendar, rational and practical, which will be applicable in all countries, and which may be utilized as a basis for feast days by all religions.

Yes, the reform in question would depart from the ancient Christian tradition and even the Judeo-Christian tradition, our liturgical calendar being an assemblage of the Judeo-Christian, or the Hebraic-Roman. It is precisely an expansion of this Judeo-Christian tradition that our epoch demands to extend the substance and the benefit thereof to other civilizations, to all peoples, and even to those who are not tributaries of the Hebraic-Greco-Roman culture. And, to do this, we repeat, it is necessary to revise the primitive institutions which have be-

come insufficient. This is the case with the calendar.

From the foregoing, I am inclined to say logically that I find the idea excellent of not wanting to assign to the 365th day and to the 366th the denomination of Saturday-A or Sunday. That would be left to the choice of those who use that vocabulary. But a calendar which is really universal must take into account the populations, in the Orient, for example, who do not observe the Sabbath of the Jews, nor the Sunday of the Christians. As I wrote in the *Journal of Calendar Reform*, First Quarter 1940, p. 12: "As far as holidays are concerned, each church and each nation would only have to transcribe its religious and civil holidays to the reformed calendar, together with its various anniversaries."

1950 WAS SAMPLE OF PERPETUAL WORLD CALENDAR

From "Waukesha (Wisconsin) Freeman," 30 December 1950

THIS was the year when The World Calendar was to have been adopted because January, 1950, began on Sunday and 30 December fell on Saturday. The arrangement of such important holidays as Christmas and New Year in 1950, as a result, was ideal. Christmas eve was celebrated on Sunday. This alone has brought many comments from those who have felt these holidays should always be arranged as they were this year. There are no one- or two-day interruptions between the celebration of these holidays. This is one of the striking accomplishments of The World Calendar, and had it been adopted 1 January 1950, as planned, every year in the future would have had the same arrangement. The 1st of January would always begin with a Sunday and the 30th of December would always be on Saturday, followed by another day called Worldsday, a year-end world holiday, the 365th day of the year. That would give the world an opportunity to begin every new year on Sunday.

This perpetual World Calendar has many other things to its credit. It retains the present 12 months and each of the four quarters is equal. Each quarter has three months, 13 weeks and 91 days, while each month has 26 weekdays plus Sundays. Each working year begins on Monday, 2 January, and ends when the year is reasonably supposed to end —on a Saturday. Likewise, each quarter ends on a Saturday, which is also the 30th of the month. Since every year is the same, it would be only a short while before the calendar could be committed to memory.

The present calendar has unequal quarters of 90, 91 and 92 days. It has months of irregular length and the months vary from 24 to 27 business days. It has grasshopping dates never twice in succession on the same weekday. If all of these things could be standardized as The World Calendar does, the economic savings and the harmony would be well worth the little effort required to bring about the change. From an unbalanced, irregular, unsettled calendar the world could change to a balanced, regular and perpetual calendar. Actually there is not much standing in the way of its adoption. Had the United Nations last year been able to adopt The World Calendar, the year 1951 would have witnessed it inauguration. As early as 30 years ago this new and better calendar was seriously discussed by the League of Nations, and serious attempts were made to adopt it. But the League, meanwhile, was wiped out and many of the high ideals for which it was established were forgotten. There is still hope that the United Nations will one day be able to give the world this new calendar. This would be a United Nations achievement almost as great as though it could guarantee world peace.

SUPPORT IS URGED FOR THE WORLD CALENDAR RESOLUTION

Reprinted from the October 1950 issue of The Controller, *a magazine published monthly by The Controllers Institute of America, New York, N. Y.*

CALENDAR—*A system of dividing time into years, months, weeks and days for use in civil life. The periodic occurrence of natural phenomena gave rise to the first divisions of time. The earth's daily revolution producing alternate light and darkness was the basis used for fixing the day. Phases of the moon yielded the month. The fixed duration and re-occurrence of the changing seasons, due to the sun, set the measure of the year. These are called the natural divisions of time. The hour and week are conventional divisions.*

The calendar in common use in Christendom is the Gregorian calendar, a modification of the earlier Roman Julian calendar adopted in 1582, fixing 366 days for the years divisible by 4. Calendars in use include the Chinese, Jewish and Mohammedan.

—Modern Concise Encyclopedia—1940

DOWN through the centuries mathematicians, astronomers, Emperors and Popes have struggled with the problem of adjusting the division of time to civil use and now in the mid-20th Century the business world is ripe to put over another reform of the calendar suiting it to use in a world not at all concerned with harvest seasons, nor the rising and setting of the sun, but with accounting for a split-second mechanized world that is geared to the five-day week, three-shift schedules and wage-hour laws.

The World Calendar, sponsored by business and professional groups in 39 countries as the solution to chaos in time, is held to be an answer to stabilizing the operation of international trade, among other things. Just as the much needed Standard Time zones were adopted in the 1880's, so now a concerted effort is being made to bring about the adoption of The World Calendar through international action of the United Nations.

The present calendar and its effects on American business was the subject of a pilot survey recently conducted by Professor John M. Firestone of the Department of Economics, College of the City of New York, on behalf of The World Calendar Association, New York City. The statistical survey reports the effect of calendar irregularities on the business activities of a broad cross-section of American corporations.

It would be desirable to ascertain, states Professor Firestone, what the present calendar has been costing American business in inconveniences, misjudgments and dollars. For example, Prentice-Hall in its Labor Newsletter of 20 December, 1949, gives the following interpretation to the new wage-hour law: An employe, paid the minimum wage of 75¢ per hour

for a 40-hour week, would receive for 52 weeks of 40 hours each an annual salary of $1,560, or $130 per month. But because March 1950, for example, has 23 working days the minimum wage in that month would have to be $138. The employer must then pay either a fixed monthly salary high enough to cover the maximum number of workdays or pay a differential in those pay periods in which the number of workdays requires it.

Wages are not the only thing affected. A "marooned" day (e.g., a holiday falling on Tuesday or Thursday maroons Monday or Friday) plays havoc both with production flow and distribution as well.

The forecasting or drawing off of figures over a sales period is unduly complicated in a system of 28-30- and 31-day months with movable national holidays each year. (Of 365 days under the present calendar, there are 289 shifting holidays on which business cannot be negotiated in one or more nations.)

Advertising, now down to a daily and hourly basis with the newspaper and television as media, takes sharp consideration of which day and time produce reader and listener interest that results in sales. Losses can ensue from ill-timed promotions, because of calendar variation, that prove disastrous to a planned budget.

Salesmen's expenses due to nonproductive "lay-over" holidays in mid-weeks also enter the picture.

In the matter of accounting procedure it has been found that some organizations have even drawn up their own 13-month or 4-equal-quarter "calendars" for internal use in calculating cost and wage programs, taxes and inventorying. But this, too, has its complications, inconsistencies and shortcomings.

Of the 538 respondents to the questionnaire* used in the above-mentioned pilot study, 466 or 86.6 per cent indicated that the present calendar created difficulties for them. Of the 466 respondents indicating difficulties with the present calendar, 437 or 93.8 per cent indicated that a stabilized calendar would alleviate these difficulties. Despite the limitations of the sample on which the survey was based, the fact that so important a segment of American business *does* have difficulties with the calendar should be given full consideration.

The responses by broad industrial categories did not differ from each other significantly except in minor aspects (problems of firms engaged in manufacturing as contrasted with those engaged in distribution). However, the proportion of firms within each classification experiencing calendar difficulties was surprisingly uniform. The pilot study might serve as the basis for a more intensive and extensive survey of American business to get a cross-section of the attitude of all business toward this problem.

If you would like to assist in securing the adoption of The World Calendar, write of your support to the Honorable Dean Acheson, Secretary of State, Washington 25, D. C., requesting that the State Department take proper action for the adoption of The World Calendar by the United Nations in 1951.

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* A copy of the findings of the pilot survey published by The World Calendar Association, containing comments for and against the reform of the calendar as well as the questionnaire answers, is available to our readers from *The Controller*, One East 42d Street, New York.

CURRENT PRESS COMMENT

Getting Impatient?
Estherville (Iowa) News

WONDER when the people of the world will have a few moments off from a war diet to adopt a new and more sensible calendar—one that is the same each year, and thus well adapted to modern economic and governmental needs.

The present calendar could be vastly improved. In fact, many business organizations are getting impatient with the delay and are adopting various devices, such as special accounting calendars, which they can use regardless of what others think about it or fail to do about it.

Looking Forward
Stroudsburg (Pa.) Record

We can be certain that the second half of the 20th century will bring many changes. Among them may be a new calendar. It has even been predicted that 1956 will see the adoption of The World Calendar internationally. That will be the earliest time when both the Gregorian system and the proposed new calendar coincide.

The past year has marked outstanding endorsement of The World Calendar from such organizations as the Canadian Confederation of Labor, the Association of Consulting Management Engineers, the Colombian Academy of Sciences, and many others.

British Youth Approves
Carlisle (England) News

Our Carlisle Youth Discussion Club delved into the realms of time and space last evening, when the subject of the week was calendar reform. The speakers traced the history of time measurement and pointed out the inadequacies of the present system, which could be avoided by adoption of The World Calendar. A motion supporting this plan was carried.

Looking Toward 1956
New York Daily News

Advocates of calendar reform are fixing their sights on 1956 as the date when the United Nations might best install a new system of time measurement. The proposal was to have been urged on the General Assembly last September, but the UN was too busy with the Korean conflict.

The new calendar is a much-needed and beneficial reform. There is every reason to believe that during the next immediate years, governments and nations will demand the adoption of this orderly, reasonable and steady new calendar.

Let's Fix Our Dates
London (England) Daily Mirror

It is hoped that the United Nations will decree a new calendar, to start in January 1956. For a long time The World Calendar Association has urged that this will make life simpler for the housewife, the holiday-maker, the wage-earner and the business man.

Already the plan, supported by several nations, has been before the General Committee of UNO's General Assembly. It will be brought forward again in time for UNO to decide it shall come into operation on 1 January, 1956—the first date on which the new calendar and the present one tally.

Good Program Idea
Rotary International Program

Would it be more convenient if the same calendar could be used every year, with each quarter having the same number of days and each month having 26 weekdays plus Sundays? That is the proposal which has been placed before the United Nations for international adoption by 1 January 1956. A most provocative discussion on the merits of this plan could be based on information available from The World Calendar Association.

FROM THE MAIL BAG

Adoption of the new calendar would undoubtedly enhance the prestige of the United Nations. It would stand as a monument of useful international cooperation.—Prof. Oystein Ore, Yale School of Graduate Studies, New Haven, Connecticut.

We know what the adoption of Standard Time has done for the world. I believe the new calendar would be of even greater value, by simplifying life for everyone. There seems no reason why we should stagger along with the ridiculous arrangement inherited from the Middle Ages, when we certainly know how to set up a better system.—Charles Butler, Architect, New York City.

From the viewpoint of geography and statistics, calendar reform is a great necessity.—Dr. Ernani V. de Figueiredo, Brazilian Institute of Geography and Statistics, Rio de Janeiro.

My fervent wish is to see calendar reform in operation during my lifetime. Thus far, the campaign has been highly successful.—Curvin H. Gingrich, Editor, *Popular Astronomy*, Carleton College, Northfield, Minnesota.

No need to explain the great benefits our seashore resorts will derive from the new calendar.—Charles V. Mathis, Journalist, Wildwood-by-the-Sea, New Jersey.

All delegates to the United Nations ought to know and urge the benefits of The World Calendar. They ought to make it a priority matter of legislation.—Everett B. Anderson, Washington, D. C.

There have been inquiries about the significance of calendar revision to those concerned with agriculture. It seems to me that any system of recording time which is better adjusted to sequences in the solar universe will facilitate the keeping of agricultural records. Uniform division of the calendar into equal quarters is distinctly advantageous to the farmer.—C. H. Bailey, Dean of Agriculture, University of Minnesota, St. Paul.

Calendar printers are plagued by the violently seasonal nature of their work. Given a stable calendar, our business would be no more seasonal than clock making, and while fewer calendars would be made, they would cease to be impermanent articles as they are now: the average calendar would be a fairly expensive and permanent item. —Ernest Morgan, Antioch Bookplate Co., Yellow Springs, Ohio.

It is a pleasure to see Professor Firestone's fine statistical skill marshalling eloquent figures in support of The World Calendar.—Prof. Sidney I. Pomerantz, City College of New York.

We discussed the subject of calendar reform at a partners' meeting last week and decided we should encourage our people to learn about its techniques and advantages. Members of our staffs in various cities meet a great many business and professional people and can thus assist in educating the public.—I. B. McGladrey, McGladrey, Hansen, Dunn and Company, Accountants, Cedar Rapids, Iowa.

Obviously a perpetual calendar will prove advantageous to business in the United States and to the world generally.—W. R. Sinclair, President, Kingan and Company, Indianapolis, Indiana.

Adoption of The World Calendar will be a major event in the history of the world and a benefit of incalculable degree to every man, woman and child. Without exception, all my friends and acquaintances who have examined the proposed revision are in favor of its adoption at the earliest possible date.—Dr. Edward S. Blaine, Los Angeles.

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EL SALVADOR: The World Calendar Association, International, Affiliate, Don Napoleon Viera Altamirano, Chairman, "El Diario de Hoy," San Salvador.

ENGLAND: The World Calendar Association, International, Affiliate, (New Chairman not as yet appointed).

FRANCE: The World Calendar Association, International, Affiliate, Senateur Justin Godart, President; Paul-Louis Hervier, Chairman, 5, Rue Bernoulli, Paris.

GREECE: The World Calendar Association, International, Affiliate, Athanase Politis, Chairman; Prof. S. Plakidis, Secy., Observatory of University of Athens.

GUATEMALA: The World Calendar Association, International, Affiliate, Don Manuel Eduardo Rodriguez, Chairman, Diario "El Imparcial," Guatemala.

HONDURAS: The World Calendar Association, International, Affiliate, Don Julio Lozano, H. E. Don Rafael Heliodoro Valle, Honorary Presidents; Ingeniero Miguel Angel Ramos, Chairman, Biblioteca Nacional, Tegucigalpa.

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MEXICO: The World Calendar Association, International, Affiliate, Dr. Joaquín Gallo, Honorary President; Dr. Horacio Herrera, Chairman, Sociedad de Estudios Astronómicos y Geofísicos, Av. Observatorio No. 192, Tacubaya, D.F.

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PHILIPPINES: The World Calendar Association, International, Affiliate, Ramon Caro. Chairman, 116 Padre Faura, Manila.

POLAND: Polish Committee for Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. Jakiel.)

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YUGOSLAVIA: Yugoslavian Committee on Calendar Reform. (The Committee is at present without a Chairman due to the death of Mr. George Curcin.)

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Coffeyville, Kan., Chamber of Commerce
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SCIENCE

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American Academy of Arts and Sciences
Seventh American Scientific Congress, Mexico City
American Philosophical Society
American Association for the Advancement of Science
Mathematical Association of America
South Carolina Academy of Science
Barcelona Academy of Arts and Sciences, Spain
Committee for Maritime Meteorology
Faculty of the School of Industrial Engineers of Barcelona, Spain
Ninth General Chilean Scientific Congress, Valparaiso
Institute of Radio Engineers, Board of Directors, New York City
Academy of Science of St. Louis
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American Psychological Association
Assn. of Professional Engineers of the Province of New Brunswick
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Detroit Astronomical Society
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American Psychical Institute
Peele Co. Medical Soc., Ont., Canada
Amer. Society of Agricultural Engineers
Burnham Astronomical Society, Chicago
Royal Canadian Institute
Ontario Medical Assn.
Colombian Academy of Exact Sciences

LABOR

American States Members of International Labor Organization
Labor Conference, Santiago, Chile, 1936
Canadian Congress of Labour
Canadian and Catholic Confed. of Labour
Trades and Labour Congress of Canada

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World Federation of Education Assns.
National Education Association
National Council of Geography Teachers
Agri. History Soc., Washington, D. C.
American Educational Research Assn.
Nat'l Assn. of Education of Chile
Texas State Teachers Assn.
Assn. of Teachers of Mathematics in New England
Duodecimal Society of America
Int'l Assn. of Y's Men's Clubs

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Newspaper Advt. Executives Assn.
International Affiliation of Sales and Advertising Clubs
American Institute of Accountants
American Industrial Bankers Association
Canadian Retail Federation
California Drycleaner's Association
Controllers' Congress, National Retail Dry Goods Association
Milwaukee Society of Accountants
Pennsylvania Retailers Assn., Lancaster
Mfrs.' Assn. of Delaware Co., Pa.
Railway Mail Association, Kansas City Branch, Mo.
Mexican Hotel Association
Industrial Association of Austria
Quality Bakers of America Cooperative: Office Managers and Accountants
Nat'l Fed. of Busines and Professional Women's Clubs
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Inter-American Press Congress
Assn. of Consulting Management Engrs.
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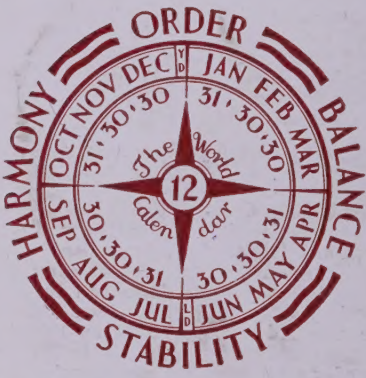
Amateur Athletic Union of the U. S.
Peoples Mandate Committee for Inter-American Peace and Cooperation
National Story League
Professional Writers Club, Wash., D. C
Georgia State Nurses Assn.
American Assn. of Scientific Workers

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